Believers Magazine

Focus on Truth and Testimony in the Eighties



Gaining a Defaulting Brother by T. Renshaw

Truth Unfolding in Genesis by J. Heading

The Prayers of the Apostle by T. Bentley Are We Right About the Rapture? by J. Wishart

No Honey in the Meal Offering by R. McPike

> The Epistle to Titus by H. Cooper

EDITORIAL PANEL: J. Baker; R. McPike; K. Stapley; T. Wilson

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EDITORIA Searchlight

The great theme of salvation runs like a silver thread throughout the Epistles of Peter. His writing in the 1st Epistle has the wilderness in view, where there is nothing to sustain or satisfy the soul of the believer, save the heavenly manna—"the bread of God which cometh down from heaven, that if a man eat thereof he shall never hunger" (John 6:33).

The word "soul" throughout the epistle has life in view, whether associated with our deliverance from final penal judgement or from the world system around us or with personal deliverance from sin within. This salvation is presented in three aspects in scripture:-

(a) As something accomplished once for all (2 Tim. 1:9), "Who hath saved us,

and called us with a holy calling".

(b) Salvation as a present experience as indicated in Heb. 7:25. "Able to save to the uttermost . . . who are on the way to God "through Him," cf 1 Cor. 1:18.

(c) Salvation as a future hope as found in Phil. 3:20-21, "We look for the Saviour" and Romans 13:11, "Now is our Salvation nearer than when we first believed." Cf Rom. 8:23.

What an occasion for praise at the beginning of 1983.

"Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us unto a living hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

Here we have the basis of all future blessing, the purposes of God being invested in a Man out of death, Who will validate all God's promises, whether given to the nation of Israel, or centred in the Church of the present age, or given to the vast number of Gentiles who will share in the triumph of the Cross and the tomb.

As we scan the pages of Peter's messages we are reminded that this salvation was the subject of prophetic enquiry (1 Peter 1:10) who searched diligently of this wonderful grace that was to appear among them. Prophetic investigation produced an enigma to them, that on one horizon they beheld the sufferings of Messiah, and the glories that accompanied them.

Only when Christ appeared and was crucified was the matter made clear and plain. The word "enquired" is our word for "intensive search" and those O.T. prophets scrutinized with care the revelation committed to them, and traced carefully, as well as diligently as the word implies; it is only used once in the N.T.

The words, "to look into" are rendered "stooping down" in Luke 24:12, John 20:5, 11. So these wonderful beings with intense gaze ponder the mystery of divine redemption. The gracious gift of salvation is not given to angels to proclaim. The Holy Spirit sent down from heaven uses men, redeemed by precious blood, who have tasted that the Lord is gracious to witness on earth to the glorious fact of a risen ascended Christ, and who in His power will proclaim it effectively.

Let us rejoice in such a wonderful truth and in such a Saviour throughout the days of this New Year.

Commendation

by W. Hastings, S. Africa

Recently it was my privilege to speak at the commendatory service of a brother being sent out into full-time work for the Lord. The following observations were made regarding the characteristics and commendation of Barnabas and Saul when these honoured servants of Christ embarked from Antioch on missionary service as recorded for us in Acts 13.

Sound Conversion. What a contrast there is between the opening words of chapter 8 "Saul was consenting unto his death" (that of Stephen), and also the opening remarks of chapter 9 "Saul vet breathing out threatenings and slaughter against the disciples of the Lord" and then chapter 13, "Now there were in the church that was at Antioch certain prophets and teachers Barnabas . . . and Saul". The difference came, of course, by his personal encounter with the risen Christ in chapter 9, and Saul was never the same again. It was a right about-turn, and his zeal for the Lord became as great, if not greater than that which he had previously shown for Pharisaism. The story of his conversion he told many times over, and never ceased to rejoice in that outstanding day when he met the Saviour.

Of the conversion of Barnabas, we read nothing in the Acts, but his association with the church at Jerusalem and his liberality in material things when, in their first love, that church lived in the fulness of the Holy Spirit, show that he had such an experience resulting in faithfulness to the cause of Christ and the fellowship of His people in an exemplary fashion. Without such an experience, service to Christ is impossible. The pattern of Christ Himself and the holy Scriptures still stands — "Son, go work today in my

vineyard" — relationship before responsibility and service.

Spiritual Calibre. Conversion is good, but growth into spiritual maturity is better. These men whom God would use amongst the Gentiles were men who had developed in their spiritual life, and were fellowshipping with and participating in the privileges of the assembly at Antioch exercising the gifts divinely imparted to them. They had ministered in that assembly for a whole year, besides their previous ministry in Jerusalem and elsewhere, and having encouraged and built up the people of God with whom they were associated, were found suitable by the Holy Spirit for service further afield.

Spontaneous Commitment. It must be noted that these future leaders of the work were not over the assembly at Antioch, but in it and committed to its activities, so that when the church was gathered for spiritual worship, they were gathered with the saints using their gifts for the blessing and edification of all. In the scriptures those whom God called to greater ministry were busy in their local spheres when the call was heard. Moses, Gideon, Elisha and the disciples are examples of this and are meant to be copied in our day and generation.

Special Call. The Holy Spirit said, "Separate me Baranabas and Saul for the work whereunto I have called them." It is a delightful assembly that is so controlled by the Holy Spirit and doing what pleases Him, that they can detect His voice as He calls for the separation of some of its members to other spheres of service. The call came from the Holy Spirit Who had such liberty amongst them and control over them, not from a controlling body in Jerusalem or elsewhere, nor even from

MAGAZINE 3

the leaders of the community with which they were associated. It was His prerogative, and still is, to call and send forth servants of Christ into the harvestfield. Such a call was recognized by the spiritual men in the assembly in Antioch inasmuch as their blessing and fellowship went with them as seen in the laying on of their hands. But the call was divine, as it ever is, and exercised by a Sovereign Lord who had saved and equipped the vessels to be used. Their occupation with heaven as they ministered to the Lord, and their renunciation of earth as they fasted, enabled those men to detect the will of God in relation to these matters so that they gladly shared in the sending. As in Acts 15:28, how blessed when an assembly of God's people can say, "It seemed good to the Holy Spirit and to us". "They let them go", happy that the Spirit had called them, but sorry to lose them as their presence had meant such a blessing!

Spirit's Control. That the Holy Spirit's power and ministry should be emphasised in the Acts in relation to the furtherance of the Gospel is in keeping with the teaching of the Master Himself before He returned to glory after having laid the basis of men's salvation by His glorious finished work on the Cross of Calvary (Luke 24:49, Acts 1:8). Encouraging it is to know too that the Spirit Who calls and sends is the same Who equips and empowers in all the exigencies of the ministry. The spiritual atmosphere of favoured Antioch soon gave way to the regions of darkness and spiritism where the devil himself controlled (v8). Praise God, the Spirit Who called was the Spirit Who filled for the conflict as the servants of Christ needed Him. The power promised by the Lord and used in the appropriate way enabled them to overcome satanic power and to see souls won for Christ in heathen Paphos (vv 9-12). He was with them all the way during their missionary travels so that at the end of their first itinerary they

could gather their commending church together and rehearse all the things that God had done with them (Ch. 14:27). Such men leave in their wake assemblies of disciples "filled with joy and with the Holy Spirit" (Ch. 13:52).

Scriptural Capability. A cursory reading of chapter 13 will show that the larger part of it is taken up with the message that Paul preached in the synagogue in Pisidia. Besides being Spirit-filled, his sermon was scripturefilled, being an outline of Israel's history, beginning with the God of Israel who chose the fathers in Egypt, right through to David from whose writings he preached the Christ, closing with an appeal from the prophets not to despise the voice of God who was then speaking to them. The result was that many followed Paul and Barnabas, and the following week many believed in Him. As with Spirit-filled Peter in chapter 2, and Spirit-filled Stephen in chapter 7, so Paul and Barnabas being filled with the scriptures as well. preached them in fulness in their service for Christ resulting in blessing to many. Spirit-filled men are always scripture-filled men so that when they in turn leave their converts they leave them enjoying His fulness. Doubtless. the Jewish background of these first missionaries helped them in their knowledge of God's word, but their personal application to it after their conversion, as it related to Christ, so occupied them that their ministry became relevant to the immediate situation and was used of the Spirit to the conversion of many.

Stedfast Character. The first missionary journey of Paul and Barnabas was blessed of God in the planting of a number of churches like the one from which they themselves had been commended, but not without much personal suffering on the part of the missionaries. However, in spite of having encountered adversaries in Paphos, antagonists in Pisidia, assaults in Iconium and attacks in Lystra, on the way out, they revisited them on the way in and reminded the disciples that "through much tribulation" they must enter the kingdom of God. Only when they had fulfilled their ministry did

they return to Antioch to greet the commending assembly and to encourage them with reports of the goodness of God all the way.

In our day and generation, with millions still unevangelised, may the Lord of the harvest raise up and send forth many of such calibre.

Are We Right About the Rapture?

By J. Wishart, Armagh.

The fact of the Lord's return is not really in question. It is abundantly clear that "this same Jesus", whom the world rejected and nailed upon a cross, will one day come again. The Lord Himself promised it: John 14:3, 'I will come again'; it was confirmed to the disciples, Acts 1:11, "This same Jesus . . . shall so come"; all the New Testament writers speak of it; indeed the scriptures almost close with the promise, "SurelyI come quickly". There is no doubt, He is coming again.

But when we speak about the Rapture asserting that prior to His coming in glory, the saints will be "caught up" to meet the Lord in the air, are we right? Yes, I believe we are right. But what is the scriptural basis for this belief? Why do we believe it?

Many passages of scripture allude to this great event, but the detail is found mainly in 1 Thess. 4:13-18. A careful reading of this passage will indicate that Paul is unfolding an aspect of the Lord's return which was hitherto little understood. We cannot fail to notice the peculiar features mentioned which are distinctly different from those used to describe His coming in Glory. Let us notice some of these features.

1. The Lord himself. It is clearly stated many times that when the Lord returns in glory He will be accompanied by His angels, and also by His saints, (eg. 2 Thess. 1:7 "with His mighty angels"; Jude 14, "with ten

thousand of His saints"). But in 1 Thess. 4, Paul specifically states, "the Lord himself will descend".

- 2. To meet the Lord. When we read of His coming in glory He is said to coming with His saints (eg 1 Thess. 3:13, "the coming of the Lord Jesus Christ with all His saints"). This expression cannot describe the same event as 1 Thess. 4. Indeed it is inconceivable how He could come with His saints, unless He first came for them. This passage clearly speaks of His coming to meet His saints, whereas others speak of Him coming in their company.
- 3. Caught up . . . in the air. The coming of the Lord in power and glory is clearly associated with earth. (Zech. 14:4-11, "His feet shall stand upon the mount of Olives . . . the Lord shall be king over all the earth . . . Jerusalem shall be safely inhabited"). This has been the hope of Israel for generations, that Messiah would come, deliver them from their enemies, and establish them in the land. But Paul speaks here of being caught up to the air.
- 4. In Christ. References to His coming in glory, often refer to the effect it will have upon both the faithful and the wicked. This passage, and indeed many others directly referring to the Rapture, mention only those who are saved. Doubtless it will affect those who are unregenerate in that they will be left behind to face the judgement of

God, but it is significant that this aspect is not mentioned. The Rapture involves only those who are in Christ, and every one of them, without exception, will rise to meet Him in the air.

These distinctive features clearly indicate that the coming of 1 Thess. 4 is different. This is the Lord coming to catch away or rapture His saints into His own blessed presence before the day of judgement begins.

Now we must consider, the implications if the Rapture did not take place.

Just prior to the Lord's return to the earth, there will be a period of terrible tribulation, during which the wrath of God will be poured out upon the inhabitants of the earth who will cry to the mountains and rocks to fall on them and hide them from the wrath of the Lamb. Rev. 6:16. If the Rapture did not take place, the saints of this age would also experience this terrible outpouring of the wrath of God. It is surely unthinkable that those who have been "saved from the wrath through Him" (Rom. 5:9), would be subjected to the direct outpouring of the Wrath of God. Indeed, when Paul deals with this very period in 1 Thess. 5, he is quick to assure the saints that "we are not of the night, nor of darkness . . . for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ". No. we will not be left to pass through the period of tribulation. Just as Enoch was translated before the flood came, so. one day soon, our beloved Lord will come out from heaven and call us unto Himself, thus delivering us from ever going into the wrath to come. 1 Thess. 1:10.

What then will take place? 1 Thess. 4:16-17 is self explanatory as to the

sequence of events: the Lord descending with the voice of the archangel and the trump of God; the living saints, together with those who have been raised from the dead, caught up to meet the Lord in the air. But, you may ask, living saints in close company with resurrected saints? How can that be? Paul provides the answer in 1 Cor. 15. "We shall not all sleep, but we shall all be changed." Each child of God has already experienced dramatic spiritual change at conversion. The moment we trusted Christ we were "delivered from the power of darkness, and translated into the kingdom of His dear Son." Col. 1:13. The unrighteous sinner was "made free from the law of sin and death." Rom. 8:2. But the change of which Paul speaks here is different. This is a change that will affect our physical state, and indeed it is the fulfilment of Rom. 8:21 as far as the believer is concerned, "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God". In the twinkling of an eye both dead and living will be transformed into a state of immortality and incorruptibility. Our bodies, having been changed and "fashioned like unto His glorious body," Phil. 3:21, will not be subject to the laws of nature as they are now, but will be spiritual, powerful, glorious, and incorruptible. Thus, with the effects of the fall completely and finally eradicated, we will be "caught up to meet the Lord in the air."

Let us not, however, look upon the Rapture as our final destination. It is but the stepping stone to the blessedness of association with Christ in all His future glory. Let us then be constantly found, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

[&]quot;Declension of soul will begin in a way almost imperceptible. The turning back may be very small. Lot's wife only looked back; the Israelites did not go back to Egypt, they only remembered the leeks and the onions.

- W. W. FEREDAY

BELIEVER'S

Truth Unfolding in Genesis (1)

by John Heading, Aberystwyth

Introduction to Genesis

It is fitting that Genesis should commence the Old Testament, and Revelation conclude the New Testament, since Genesis is a book of beginnings, and Revelation a book of endings.

The "beginning" is, of course, a physical, astronomical, terrestrial, biological, human, moral and spiritual beginning, unlike John 1:1, where the "beginning" associated with "Word" stretches back to an eternity where the Word was without a beginning. God was at work, showing His handiwork and His purpose, primarily centred in mankind, in the Jewish nation, and amongst the nations at large, but pre-eminently in Christ as the world was gradually prepared for His coming in the flesh by types and shadows, by historical similarities, by direct statements and by prophetic revelation.

The book of Genesis shows the introduction of sin into the world, and all its consequences. The evil heart of man is clearly demonstrated, with the power of God in judgement by the flood, though mercy would refrain from any similar judgement on such a scale until the end. But redemption through the "seed" ("which is Christ", Gal. 3:16) arising from the chosen nation, was God's objective, a subject taken up from Genesis 11:27 onwards. For Abram was called out of Ur of the Chaldees, to go into the land of God's choice, to manifest faith, to be a pilgrim, a stranger, and a father of a great nation.

The rest of the book of Genesis is occupied with the life, occupations, faith and weaknesses of Abraham,

Isaac, Jacob and his sons. This would be the family (and no other) decreed by God to develop into the nation of His choice. Of this family, Judah would be the son chosen to carry the royal line up to Christ, while Levi would be the son to develop into priests and Levites to serve God in tabernacle and temple. The key verse, "And he (Abram) believed in the Lord; and he counted it to him for righteousness" (15:16) is quoted in Rom. 4:3, 9, 22; Gal. 3:6; James 2:23, as the grounds through Christ by which righteousness is imputed to Christians today.

Ch. 37-50 form the largest portion of the book of Genesis, in which Jacob's family came into Egypt, there to stay so as to form a picture of bondage from which there would be deliverance only through redemption and the Passover lamb.

Genesis 1: "All things were made by him"

In the opening verses, God needs no definition, for His eternal power and Godhead are made known to men (Rom. 1:19-20). The creation by the divine hand is stressed throughout Scripture (Exod. 20:11; Psa. 19:1; Isa. 40:12; John 1:3; Acts 14:15; Col. 1:16; Heb. 1:2; Rev. 4:11).

In v. 1, we believe that all physical things were created; the following verses appear to show how many of these things were later manifested from the point of view of an observer on earth (though not all expositors agree here). Some say that v. 2 resulted from Satan being cast down; others say that millions of years elapsed between vv. 1 and 2. v. 2 informs us that darkness existed on the earth's surface (not in the universe outside); the sun's rays

were kept out by clouds of gas, as Acts 27:20. Later, light appeared on earth in a diffuse form from the sun (Gen. 1:3-4); night and day existed then (v.5) showing the earth's rotation giving periods of light and darkness relative to the sun's position. Paul interprets this as God shining in our hearts; dark hearts are enlightened by light from the face of Christ.

Creation had its purpose from the beginning — man. For evolutionists, there is no purpose — hence their theory that enables rational man to deny God. Five days were used to form an environment in which man could live, dependent on the universe at large, on light, soils, vegetable and animal life. This was ordered so that at any stage a thing made could depend on what had previously been made, but not on what was made afterwards.

Thus man was created when the earth was ready to receive him (v. 26) having intelligent consciousness "in the image of God". He was to have domain over all, as the Lord would have in Psalm 8:6-8. In retrospect, David said, "When I consider the heavens, the work of thy fingers . . . what is man?" Apparently insignificant in size. yet man, in his biological constitution and faculties, was the greatest in complexity and purpose. (The "heavens" refer to the stellar heavens, Gen. 1:15-17, though the work itself also refers to the atmospheric heavens, v. 7). Finally, all was "good", contrasting with almost every aspect of the world as debased by man.

Genesis 2: "He made them . . . male and female"

God rested the seventh day — not indefinitely, since after healing on the Sabbath day, the Lord said, "My Father worketh hitherto, and I work", John 5:17. This seventh day of rest passed into the law, Exod. 20:10; no manna was to be gathered, neither sticks for a fire, and there was to be no trade. Today the Sabbath is still perpetuated by Jews, but believers recognise the first day

relating to a new creation.

All plants were made before they were in the earth, Gen. 2:5; there was no rain, but a mist provided moisture for growth. In verse 7, man's bodily parts were made of "dust"; no new matter was needed. There was no evolution but God produced specialised chemical compounds for man's body. Additionally, man "became a living soul". He is a tripartite being: body, soul and spirit; only the Word of God can fully discern between the latter two, Heb. 4:12. In verse 8, a garden was planted - the best environment for the highest created form. Everything was provided, v.9, and in a scene of miracle, it is not surprising that there were two special trees. If you deny the miraculous in creation, these trees become myths.

Man was not an automatic machine, growing and reacting entirely by the laws of nature; he was responsible to tend to the garden, v. 15, and to show obedience to divine commands, v. 16. God knew what was meant by "die" even if man did not. It implied spiritual death, with the life of verse 7 marred. and communion lost. Physical death was also implied, for man would return to the dust, 3:19. All animals too were formed chemically from the ground, with no new matter created, 2:19; they had no spirit or soul, showing the uniqueness of man. Adam could think and talk, with a consciousness of God.

The special female formation, vv. 21-25, amplifies 1. 27-28. The divine object was to show forth the church in a figure right from the start; there would be mutual love, for "Christ also loved the church, and gave Himself for it", Eph. 5:25. The fact that man would leave father and mother is quoted by the Lord, Matt. 19:5, and by Paul, yet he wrote, "I speak concerning Christ and the church". Thus Christ is in view in Genesis 2:24, but this mystery was not revealed or explained until the N.T. apostles received it.

The Epistle to Titus (4)

by H. Cooper, Warrington

Scripture references from New Translation by J. N. Darby

Titus is a most practical Epistle, the main practical section covering ch. 2:1 to 3:11.

The second chapter begins with an emphatic "thou" because Paul is addressing Titus directly, advising him how to act towards God's people in the various relationships and circumstances of their lives.

There are special needs connected with personal relationships on account of age and sex; the Christian will also need grace in social relationships, so that godliness will be seen in his life at work (vv. 9-10); in ch. 3 the subject of civil relationships is introduced and Titus is to insist on obedience to worldly powers, and a readiness to do good. The section concludes with a strong exhortation to Titus to teach the believers the importance of good works, and a warning concerning the "heretical man" (ch. 3:8-11).

It is interesting and helpful to note the sequence of Paul's direct injunctions to Titus. Ch. 2:1, "But do thou speak..."; ch. 2:6, "The younger men... exhort... in all things affording thyself as a pattern..."; ch. 2:15, "These things speak, and exhort and rebuke... Let no one despise thee." Ch. 3:1, "Put them in mind..."; ch. 3:8, "The word is faithful, and I desire that thou insist strenuously on these things...".

The contrast between the false teaching and practices described in ch. 1, and what is expected of Titus is most marked; "But do thou speak the things that become sound teaching" is the exact opposite to the "disorderly vain speakers" of ch. 1, who deceived people, subverted whole houses, taught

things they ought not to teach and turned people away from the truth.

"Sound teaching" is that which is healthy in itself and it produces spiritual health in those who receive it; false teaching is spiritually damaging. The word "speak" is not exactly "teach" and public ministry is not alone sufficient to meet all the needs that arise in Christian life. There is room and increasing need for private and personal teaching and instruction; many "public" difficulties would be avoided — specially in the area of personal relationships — by a timely word to an individual.

The passage takes account of the special relations of those who Titus will serve; the position of older and younger, wife and husband, slave and master would demand a behaviour in keeping with each relationship. The Spirit of God takes account of these relationships and where they exist the Christian must act in a manner which is appropriate to them, and the Lord's servants must recognise that they are an important consideration in ministry to God's people.

The charge to Titus takes up the older men first; this would indicate the importance of the influence of older men, even if they are not "older" spiritually. The word is not for those who serve as elders in the assembly, but for older men whose first duty is to be "sober"; it means to be watchful or vigilant, but also to be free from extravagance and excitability in word or in conduct. There must be moderation and self-restraint in spirit and in thought, not just in eating and drinking.

The word "grave" would suggest that there is a certain seriousness which is consistent with old age, and in a Christian this would come out as a spiritual quality. Levity is hardly suitable in an older person and least of all in an older Christian.

The third quality required in older men is discretion, rendered in AV as "temperate". The young women in v. 5 are to have this quality; the elders in 1 Tim. 3:2 must also be marked by it. It means to be "sober-minded", and is needed more in older men because it denotes that ability to discern what is pleasing to God in the practical circumstances of life. It indicates that whilst an older man may have slowed down in many ways when compared with young men, yet he must cultivate that facility to discriminate in the varying experiences that are encountered when dealing with other people.

We meet again the word "sound" which is now applied to "faith and love and patience". The importance of sound doctrine has already been referred to in ch. 1:9 and 2:1, so that "faith" here is hardly likely to be "the faith" as a body of truth. It is specially important in older men that they sustain a healthful trust in God so that personal faith is in view here.

There is a beautiful trio here, "faith, love, patience", which reminds us of the more familiar "faith, love and hope" and it is more appropriate that "endurance" should be used here instead of "hope". Endurance should be especially a quality in older men.

Faith keeps me close to God; love draws me closer to my brethren, and patience maintains me in fellowship with the Lord Jesus Christ, for to endure is to be like Him.

In vv. 3-5 Paul exhorts Titus concerning the women, both the aged and the young, and they are spoken of together in such a way as to make clear that Titus is to use the offices of the older

women to teach the younger women privately. He is not told to speak to the younger women directly himself when private instruction is in view, and when home duties and marital responsibilities are being dealt with. The wisdom of this will be obvious and one would hope that the principle will be followed by all ministering brethren, whether serving in local assemblies or in a wider sphere.

As to aged women "deportment" is the first thing; it is not dress so much which would apply more to younger women, but the way they conduct themselves. Their behaviour is to be consistent with what would be expected of those who have to do with sacred things; there must be dignity in manner and dress and habits, but this must be the outward expression of an inward holiness.

The second thing is abuse of the tongue, they are not to be slanderers. In the New Testament this word "slanderer" (AV "false accuser") is almost always used as a title of the Devil, he is the false accuser, see Rev. 12:10. The word refers to the evil of picking holes in other people, spreading criticisms and engaging in malicious gossip. It has been suggested that older women might be more exposed to this snare because they might have less to do when families are no longer at home, and so time and opportunity to gossip about people could be easier.

The warning not to be enslaved to much wine is thought to be particularly applicable, first because it was supposed to be a besetting sin of the Cretians, and secondly, because sometimes older people turn to stimulants to refresh their minds and their bodies which become tired more quickly. There is no absolute direction supporting total abstinence though this must be the safer course for every Christian; intoxicants produce unseemly behaviour which is quite opposed to the reverent demeanour commended earlier.

Young Believers

Honour the King?

1 - SAUL

by Tom Wilson

All they wanted was to be like their neighbours. The other city-states had a king over them and some of those kings were prestigious. Maybe if Israel had a centralised government, the old tribal differences would disappear and the nation would progress culturally and economically. For far too long Israel had been a second-rate power, cowering in case some super-power looked at them greedily. Under a king, they could put all those fears behind them.

Of course the religious leaders like Samuel didn't understand. The riposte from the religious camp was always that Israel was different. They always seemed to quote Moses, "The Lord shall reign for ever and ever" (Exod. 15:18). Others recalled Gideon's refusal to rule: "I will not rule over you— the Lord shall rule over you" (Jud. 8:23). But things change in 200 years: surely no-one would be as old-fashioned now; argued the discontented Israelite of Samuel's day.

We know the debate well, don't we? Sometimes we think we're missing out because we're different from the worldly folks around. We try to explain away the distinctions by convincing ourselves that some old-fashioned prejudice is insisting that we should live our lives by far higher standards than those accepted in our society.

But we shouldn't feel uneasy about any standard raised in the Bible, even those raised almost 2000 years ago!

Vacancy: King!

I wonder what qualifications Israel

would have asked of any prospective king, had they been advertising in their national newspaper:

> "The prospective candidate should be of outstanding physical experience and able to command the allegiance of all the tribes. He must be acceptable to the religious community and prepared to defend the political rights of Israel."

They would have looked long and far before finding a more worthy candidate than Saul. He met all the criteria of the job and had more to offer besides. Firstly, he was humble and that allayed the fears of many. Secondly, he was from the little tribe of Benjamin, not from power-hungry Judah. There would be few tribes unhappy about supporting a Benjamite. Thirdly, he had Samuel's support and to some that was the deciding factor.

Job Specification: King

What did Israel expect of their king? They wanted him to rid them of their enemies. The Philistines in particular controlled much of Israel and monopolised the iron industry (and so the arms industry). The Ammonites were soon to harass Jabesh-Gilead in the north of Transjordan. And elsewhere in Transjordan the Tribe of Reuben were uneasy about the Moabites and Edomites. Saul knew without having it in writing that the first item on his job-specification concerned those enemies.

And he started well. Victories over Ammon (1 Sam. 11), Philistia (1 Sam. 14) and Amalek (1 Sam. 15) augured well for the new king. But not everyone was happy. Samuel was especially displeased. Prior to the battle with Philistia, Saul's impatience and eagerness for God's blessing panicked him into usurping Samuel's place and offering sacrifices to Jehovah. And then in flagrant breach of a solemn vow, Saul had spared flocks and herds and the King of Amalek. Samuel knew his God and Saul too well not to know that these weren't minor inconsistencies. They were serious enough to warrant dismissal.

We must learn that ability and success and recognition and all those other things we strive after never excuse us from simply obeying God's word. We are never too big to do what God says. Samuel's tease comment is worth memorising, "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

Dismissal!

One of the saddest duties Samuel was ever asked to perform was to dismiss Saul. Samuel grieved far more about Saul's downfall than about his own displacement by a king. Indeed God cautioned Samuel about his excessive grief. "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" 1 Sam. 16:1). Samuel was too big a man to glory over Saul's failure.

But why did God reject Saul? He disobeyed the word of God, not because he feared the people as he claimed (1 Sam. 15:24), but because he turned back from following Jehovah (1 Sam. 15:11) and so rejected the Word of Jehovah (1 Sam. 15:23). Saul had turned back, just as surely as the Israelites once did to the leeks, onions and garlic. Saul had turned back, as many do today. Very few of the sins Christians commit are sins of ignorance: many are wilfully executed in the full knowledge that the word of God is being rejected. Many a young life has been ruined by the deliberate choice of an unconverted partner. Many an older life has been ruined by equally deliberate transgressions.

Disaster!

From 1 Sam. 15 onwards Saul's life was one disaster after another. First he lost Samuel. "And Samuel came no more to see Saul until the day of his death" (1 Sam. 15:35). In Samuel he had not just a critic to highlight his mistakes but an intercessor to pray for his preservation and guidance. Would you be gladly rid of the man or woman who cares most about your spiritual welfare?

Next Saul stumbled over David's success in so many spheres. Out of touch with God, Saul could only succumb to jealousy's worst outrage. He seemed quite unable to moderate his feelings. He would stop at nothing to moderate his feelings. He would stop at nothing to kill David. Neither his son Jonathan nor the priests of Jehovah were safe when Saul excesses read in their lives a love for David (1 Sam. 20:33, 22:18). How sad when we think evil of a man of God because we are out of touch with heaven.

But worse was to come. Who would have expected Saul to seek out a demon-possessed woman to make one desperate attempt to speak to the now dead Samuel. Once Saul had executed such mediums as the witch of Endor reminded him. How far Saul fell! It would be easy for us to say that no Christian would become involved with spiritism and witchcraft, but let's learn the solemn lesson that none can say how far we might fall if we reject the word of God.

When David heard of Saul's death, he recalled many of Saul's better traits — his strength, his attractiveness, his successful campaigns. What a power for God he might have been. Yet he died a suicide's death to remind us of the tragedy of only being a might-have-been.

The Prayers of the Apostle

by T. Bentley, Malaysia

(1) The Spirit of Paul's Prayers

How a man is introduced upon the page of Holy Writ often indicates the character of his subsequent ministry. Gideon is threshing wheat (Judges 6), Elisha is ploughing (1 Kings 19), David is keeping sheep (1 Samuel 16), Peter and Andrew are casting nets, while John and James are mending nets when called by the Lord to discipleship (Mark 1). The first divine observation of one named Saul, a man of Tarsus is that, "he prayeth" (Acts 9:11). It will become characteristic of the man as Paul, the Apostle, whose prayer exercise was as constant as it was consistent, and as steadfast as it was specific. The passage just mentioned is not recording the first time Paul prayed. Visualise him as a pious Jew at the Temple for the time of prayer; on the housetop or in the synagogue he must often have prayed to the God of whom he says, "I serve from my forefathers with a pure conscience" (2 Tim. 1:3). But this is the first time he directed his prayer to the Lord Jesus of Stephen's prayer.

It would seem that Acts 7 should be followed immediately by Acts 9, but it is not for various reasons. They can be joined together now for the purpose before us. Observe Paul hearing, witnessing, and I believe, pondering things that all his days with Gamaliel never taught him. Four things emerge that must contribute to Paul's prayer life as seen in Stephen's final moments on earth. Namely:

- 1. A Holy Ghost fulness
- 2. An Open Heaven
- 3. A Glorified Lord
- Akneeling, praying, pleading servant in touch with Heaven.

From this baptism in prayer Paul must have learned how Stephen had (i) an ability to possess himself amid suffering; (ii) an ability to perceive the ministry of a glorified Man in Heaven and (iii) an ability to plead on the behalf of others, with a Christ-like compassion. Stephen's preaching was prolific, but it is not that that this new convert imitates. It is his praying he emulates. For the first time the new born soul breathes the holy name of Jesus his Lord, and the Lord in Heaven is as conscious of this touch of devotion as He was when the woman touched the hem of His garment for healing. He felt it, for He says, "Behold, he prayeth". This is Paul's spirit of prayer. It never left him and what a blessing that has proved to be for the household of faith.

Apart from David, few writers of Holy Scripture have put down so much of their personal devotions in prayer as the Apostle. Others certainly have prayers recorded. These expressions of exercise in the presence of God deserve consideration. Among them there must be listed the seven times (some repeated) where we have the actual words of the Lord Jesus in prayer (Matt. 11:27: Mark 14; Luke 22; John 11; 17). This feature of Paul's writings is not intended to reveal his way of approach into the presence of his Lord, merely to show how holy a man he was. That would defeat the purpose of his prayer exercise. His spiritual weaving of prayer and precept, of exercise and exposition, of desire and definition is graciously simple and if it does reveal so much of that private intimacy, it is unintentional.

Pondering the prayers of Paul as recorded in his epistles, it might be possible to conceive how he would address the Lord on opening a gather-

ing of the saints. The following order might have been pursued.

- He would begin by invoking the benediction of the God of grace through Jesus Christ the Lord.
- He would then present his thanksgivings and praises for the common ground shared in Christ and for the spiritual history of the assembly thus gathered.
- He would offer prayer for the sanctification and spiritual prosperity of the saints in a general way.
- He would then enlarge in specific petitions and intercessions for the company that would reflect the peculiar need of the saints as well as reveal the particular exercise of the Apostle on their behalf.
- He would crown his devotion in prayer by offering, on the part of the worshipping company, a full doxology in the name of Christ to God the Father.

This suggested order would help to distribute under five heads the rich matter that lies within the scope of Paul's prayers.

Invocatory Prayer

As we read Paul's writings we discover the principle of invocatory prayer. It is seen as the blessing of God is called down upon the saints at the commencement of the letter where it takes the form of introductory greetings and at the close of the letter where it takes the form of valedictory blessings. These are sometimes referred to respectively as salutations and benedictions. In the one, all that the goodness of God can bestow. In the other all that the weakness of man requires. The seal of Paul's authority is in the word 'grace'. It is the hallmark of genuineness (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:2; and Philm. 1). If it is his hallmark at the beginning, so it is at the end. In all his benedictions the keynote is *grace*, grace as the source of all salvation, the spring of all spiritual growth and the strength of spontaneous thanksgiving (Rom. 16:23; 1 Cor. 16:23; 2 Cor. 13:14; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; 1 Thess. 5:28; 2 Thess. 3:18; 1 Tim. 6:21; 2 Tim. 4:22; Tit. 3:15; Philm. 25 and even in Heb. 13:25). The practical inference being that, nothing should begin without prayer drawing upon grace and nothing should end without prayer desiring grace.

Gratulatory Prayer

Paul was ever wont to offer thanks. God is thanked as the Author of such blessings as are the portion of His own. Paul's thanksgivings usually have a direct bearing upon the specific experience of the saints to whom he writes. Trace the following examples with consideration: Rom. 1:8: 1 Cor. 1:4; Eph. 1:15; Phil. 1:3; Col. 1:3; 1 Thess. 1:2; 3:9; 2 Thess. 1:3. One striking exception is that of the Galatian Epistle. There is however, a high note reached in strange deviation from his usual thanksgiving, for what he fails to find in the Galatians for praise, he finds in God (Gal. 1:3-5).

Ejaculatory Prayer

This feature of Paul's prayers cannot be overlooked even though it may not find a place in a formal outline of his recorded devotions. Any consideration of the Epistle of Paul to the Romans that would omit the expression "God forbid" (Rom. 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11), must deprive the saint of tremendous value. Other examples of this form of prayer in Romans are found in 6:17 and 7:25 etc. Cp. 1 Cor. 15:57; 2 Cor. 2:14; 9:15.

Supplicatory Prayer

The line between supplicatory prayer and intercession is at times not easily drawn. Supplication often calls forth the worth and greatness of the One to Whom our prayer ascends, while intercession lays stress upon the character

of the one who offers the plea. Under the category of what may specifically be termed supplicatory prayer the following examples may be considered Rom. 9:3; Gal. 4:19; 2 Tim. 1:18; 2:7; 4:16 and Philm. 6.

Valedictory Prayer

We now come to doxologies, an aspect of prayer seldom reached in either private or public exercise. Each doxology has a setting commanding interest. The context usually supplies the cause for the outburst of praise. Paul's doxologies afford the worshipping heart reasons why continual adoration and praise should arise to our God. This classification is calculated to promote just that:

To the God of Revelation (Rom. 11:33-36) when the marvels of His revelation overwhelm and even cause us to doubt.

To the God of Redemption (Gal. 1:3-5) when the saints do not rise to their expected stature in Christ.

To the God of Declaration (Rom. 16:25-

27) when the fulness of His purpose is grasped and truly appreciated by faith.

To the God of Provision (Phil. 4:20) when all created streams run dry.

To the God of Dispensations (1 Tim. 1:7) when life's little day appears so insignificant.

To the God of Vindication (1 Tim. 6:15-16) when suffering's flame burns the soul and vengeance would arise.

To the God of Preservation (2 Tim. 4:18) when the Gate of Heaven is within reach.

To the God of Consummation (Eph. 3:20-21) when we feel there is the slightest possibility His purpose will not be realised.

All these ended with Amen. Where there is no Amen, the spirit of prayer is lost. Neither private nor public prayer should end without voicing the Amen!

LORD'S WORK TRUST

42 BEANSBURN, KILMARNOCK KA3 1RH

Secretary: Mr. C. D. Pollard Telephone: (0563) 21098; Home 0674 83 407

Total Gifts received from 1st to 30th November, 1982.

For the Lord's Work a	and Workers	Gifts towards expenses	
From Assemblies	£23,484.50	From Assemblies	£935.40
From Individuals	£14,335.04	From Individuals	£921.31
From Covenants	£6,665.97	From Covenants	£248.37
	£44,485.51		£2,105.08

Includes: L.O.F. £205. Where most needed £10. Where most needed £40.

Greetings and best wishes to all our readers. In the goodness of God and through the fellowship of the Lord's people we have been privileged to be of increasing assistance to the Lord's Work and Workers at Home and Abroad, D.V. we look forward to advancement in our ministry during 1983.

SCOTTISH REPORTS SECTION



The Publishers wish to provide a complete coverage of Gospel Efforts, and other items of assembly activities in Scotland. To facilitate this, the Believer's Magazine now has correspondents in seven areas in Scotland, as shown on the map, and whose names and addresses are listed below.

It would be appreciated if assembly correspondents with items of news and notices for publication would please take note of the correspondent in their area, and forward such items to him before the end of each month.

The existing sections under "Forthcoming Meetings" and "With Christ" will continue as at present, and items for insertion in these sections should be forwarded directly to Kilmarnock as heretofore.

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

Grampian and the Islands: Mr. James Harrison, 3 Newburgh Crescent, Bridge of Don, Aberdeen AB1. Tel.: 0224-704510.

Tayside, Fife and Central: Mr. John Currie, 95 South Park Road, Glenrothes, Fife PY6 1NU. Tel.: 0592-755950.

Strathclyde-North Glasgow: Mr. Robert

Gamble, 70 Gower Street, Glasgow G41 5PU. Tel.: 041-427 3058.

Strathclyde—Lanarkshire: Mr. James Rodgers, 63 Clydesdale Road, Mossend, Lanarkshire ML4 2OE. Tel.: 0698-842122.

Strathclyde—South West: Mr. James McLatchie, 29 Gleniffer Drive, Barrhead G78 1JA. Tel.: 041-881 1830.

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

NORTH EAST COAST-

Buckie: D. Morgan of Wales, preaching the gospel, is being encouraged by a good interest and numbers of unsaved attending. Open air work and visitation is leading to many good conversations.

Elgin: The assembly had a time of blessing during the visit of S. Ford in the Gospel, A good interest was maintained, with a married couple and a girl from R.A.F. Kinloss professing faith in Christ.

GRAMPIAN REGION-

Aberdeen (Woodside): Ministry was given by N. Mellish of Manchester from 14-19th November. The Epistle of James was the portion of Scripture dealt with, and the very practical tone of this letter, was found to be extremely relevant for to-day's need.

Inverurie: S. McKenzie of Furnace had three evenings at Assembly Hall where he ministered from John's Gospel Chapter 11. The meetings were well attended, and local believers were encouraged both by the Ministry and by the support of saints from other assemblies.

Aberdeen (Fernielea): Gospel meetings held by R. Revie were well attended, and the saints were encouraged when a teenage girl and a young lad professed faith in the Lord Jesus.

Aberdeen (Victoria): The assembly at Torry had two weeks' Gospel Meetings during the month of October, with S. Ford. Many sections of the community were reached with the Word, and on the last night of the meetings a soldier from Bridge of Don Barracks trusted the Saviour.

Aberdeen (Holburn): The assembly held a Home Worker's Report Meeting on Saturday 6th November. A good company was in attendance and encouraging reports were given by S. McKenzie and R. Revie.

TAYSIDE, FIFE, CENTRAL-

Airth: G. Meikle and R. Marshall were encouraged by the interest among teenagers in particular. It is intended to continue with a meeting on Friday evenings.

Perth (Prison Work): J. Campbell, J. Hay, and others have conducted a meeting each Sunday afternoon since September. A number of prisoners attend, most of them regularly. Two have recently professed faith in the Lord Jesus while others are showing interest.

Couper Angus: J. Campbell and J. Hay have concluded Gospel Work in the area. Three professed faith in Christ and now attend the meeting at Alyth.

Glenrothes: T. Bentley had a week of stirring and searching ministry on the early chapters of Numbers.

LOTHIANS & BORDERS-

Newton Stewart: Children's meetings, commenced three years ago during a tent campaign in Minnigaff, have been carried on in the local school in this small village. Around thirty children gather each week to hear the Gospel during the winter months.

Edinburgh (Gorgie): A young woman, hearing the Gospel through the efforts of a local sister at work, has been saved, baptized, and added to the assembly.

Whitburn: R. McPheat has commenced Gospel Meetings in the Gospel Hall. The

MAGAZINE 17

number of unsaved attending has been good, and the saints rejoice in seeing not only the sinner saved, but also the back slider restored.

Livingston: J. Paton gave five nights' Ministry on Church Truth using the Brides of Isaac, Jacob and Joseph as types. Sound teaching of "Those things which are most surely believed among us" was greatly appreciated.

STRATHCLYDE-

Greenview: In 1979 a young man, Jim Strachan was converted and received into fellowship. Since then his wife and family also have been added. With his brethren, they have a Gospel Service in a hut locally and about thirty-five listen intently each Sunday. Many of them have great social problems but see in our brother's testimony how they too can be liberated. Remember the work and those newly come to the Faith.

East Park: D. Newell has had a good number attending the Bible Class on Sundays at 8.15 p.m., subjects such as "Egypt to Canaan" etc. being discussed. From January the study will be "God's Principles of Gathering".

Motherwell (Shields Road): Home Workers Report Conference. T. Bentley, G. Meikle, R. McPheat. Servants both ministered the Word, and gave reports of the Lord's Work. The Hall was well filled. T. Bentley continued in Ministry for one week having as his theme "Fainting" as found mainly in the Old Testament.

Linwood: Bible Readings on Prophetic Subjects are conducted under the guidance of F. Stallan on alternate Friday evenings at 7.30 p.m. With young believers specially in mind, our brother provides printed notes on each study. Many are finding guidance and blessing and others will be welcomed.

Bishopton: The assembly has met in a Community Centre since they commenced in May 1977. They have now obtained a plot of ground with planning permission to build a Gospel Hall. Plans are already being prepared and (D.V.) it is hoped to proceed with building early in 1983.

Girvan: R. Revie is most encouraged by the response in the gospel, with many unsaved attending and signs of a real work of the Spirit being manifest. Owing to an accident at the place of storage his portable hall was destroyed by fire. A replacement is anticipated in the near future.

Gourock: During September R. McPheat was preaching the Gospel with a goodly number attending regularly, both young and old. A local couple professed to have found the Saviour.

Kilmarnock (Crosshouse): Celebrated their Centenary by holding a Conference. Ministry by W. Cochrane, T. Aitken, and R. McPike was enjoyed by the large gathering attending. Other meetings following were: D. McMaster—Children and Senior Citizens, R. McPike with "Studies on the Tabernacle." J. Paton is expected in December on "The Levitical Offerings".

Glasgow: Open air gospel work was commenced in Sauchiehall St. about thirty years ago by the late C. Clark and still continues — 9.30 a.m. each Sat. at Renfield St. The Word is preached and gospel literature distributed. Please join us, if possible; but if not, remember us in prayer.

Bothwell: First conference arranged by the assembly for a good number of years. Local saints encouraged by the attendance and ministry given by J. Anderson, J. Hay and J. Speirs.

BELIEVER'S

Regions Beyond

TRINIDAD

We have just returned from a visit to Montreal, where we had nearly four weeks of special Gospel Meetings in one of the oldest assemblies in the city, which we understand was formed by brethren from Britain years ago, known as Bethel assembly. We received a telephone call, inviting us over, to conduct these special services, and we are glad to report that the Lord blessed the preaching of His Word, to the salvation of souls, and the encouragement of His people.

The congregation was mostly West Indian people from the various Islands of the West Indies, who knew us from our various campaigns in the Caribbean; it was a real time of blessing, and renewed fellowship in One Way, after so many years; we left the believers greatly encouraged from the visit and the effort. My dear wife Edna had a very good Women's meeting . . . then the special Young People's meeting, from the youngest to the eldest, with also the Sunday School Treat, home visitation, and hospital, where we sought to be a help and cheer to all, during our short stay.

AL & EDNA JONES.

AYRSHIRE MISSIONARY HOME

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

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Mr. W. B. C. BEGGS, Wilja-Ramar, Loudoun Road, Newmilns, KA16 9HH.

Honorary Asst. Secretary and Asst. Treasurer:

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

Financial Statement for Year ended 30th September, 1982.

INCOME		EXPENDITURE	
Balance b/f	£5,229.12	Household expenses & repairs £613.30	
Gifts –		Rates	£331.16
Assembly	£594.35	Insurance	£128.22
Personal, Anonymous, etc. Refunds - Telephone, etc.	£1,667.69 £126.46	Special Expenses — Extension to Kitchen Double Glazing Incidentals	£3,431.28 £2,145.00 £10.00
		Balance c/f	£6,658.96 £958.50
	£7,617.46		£7,617.46

PRESTWICK, 27th October, 1982.

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.) NORMAN MURDOCH (Sgd.) JOHN JACK

Auditors

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

Acts 2:17-21 and 1 Cor. 11:5. These two Scriptures have recently been propagated in our Assembly as Scriptural bases for the participation of women in all aspects of public expression in the Assembly. Would you comment on this?

ANSWER

A careful examination of the passage quoted in Acts 2 will remove any semblance of a base used to support the public participation of women in the local assembly. In v. 16 Peter states 'This is that', an expression which is not implying fulfilment of the Joel prophecy, but rather showing that what had taken place was not the effect of 'new wine', as said in v.13, but was a Heaven-sent effusion as will take place in the last days described in the prediction of Joel 2:28-32.

A comparison of the Joel passage with Acts 2 will clearly show that fulfilment is not in view. Just a few reasons will be given here:- (a) The Old Testament never speaks of the Church (a truth hidden from other ages Eph. 3:5), yet the descent of the Spirit in Acts 2 is the commencement of the One Body. (b) Tongues which are so prominent in Acts 2 have no place in Joel's prophecy. (c) Sons and daughters, young and old men are not in view in Acts 2. (d) No celestial physical signs such as the changes in sun and moon are in evidence in Acts 2. Thus the use of these verses to support the public oral teaching by sisters is utterly without foundation, and is a misuse of the Word of God.

The verse cited from 1 Cor. 11 is found in the section of that chapter which is not specifically describing the assembly in its corporate capacity. Note that it is from v. 17 onwards that the phrase 'when ye come together' occurs some five times up to the end of the chapter. Thus the verse can simply be teaching, that when at prayer, the

head of the brother should be uncovered and that of the sister should be covered.

Much ingenuity is used today to adduce reasons to set aside the clear and unmistakeable teaching of scripture on this subject. In both 1 Tim. 2 and 1 Cor. 14, sisters are forbidden to speak in the gatherings of the saints. The word 'silence' is used in both passages and in the 1 Tim. section it is made clear that it is the males who are to engage in public prayer as well as teaching.

1. R. Baker

QUESTION

What is the 'gift of God' referred to in Eph. 2:8? Is it salvation, faith, or something else?

ANSWER

This particular passage has been the subject of great controversy amongst expositors over the years. Grammatical considerations have to be taken into account, although it should be stated that grammar can not easily be the final arbiter in certain areas of scriptural difficulty.

The word 'that' is in the Greek a pronoun in the neuter gender, and a strong argument therefore exists against 'faith', in this verse, which is in the feminine gender, thus the pronoun could not refer back to faith alone. It should also be noted that as 'grace' is also in the feminine gender, it is not referred to either.

It is therefore satisfactory, both from a grammatical and expositional standpoint, to see that the 'gift' referred to is salvation which is effected by grace and apprehended by faith. The whole context is satisfied by such a statement, as the Apostle has been showing that we were dead and deserving of the wrath of God. How glad we are to know that our God is 'rich in mercy', v.4, and 'exceedingly rich in grace', v.7. It is said that

the statement in our question can be literally rendered 'God's is the gift' thus placing emphasis on the divine prerogative in salvation. The verses that follow are also consistent with this in stating that "we are His workmanship . . . which God hath before ordained".

1. R. Baker

CREATION

When God laid out the measure of earth.

And stretched His plumb line, when it came to birth.

His morning stars sang out in harmony;

The sons of God sustained their melody.

Those glorious beings came precedently.

And at earth's birth, sang out, subsequently.

Full-blasted chorus in their ecstacy, With Heaven's higher aristocracy.

They witnessed what no human ever

A creatorial act, without a flaw, So uncontaminated, unabused: Upon His fair Creation, light diffused. No specimen from all humanity, E'en in his solitary dignity,

Had wandered spellbound, its broad acres, o'er,

Its verdant, flower-patterned, weedfree floor:

Light shaded lanes of trees, its pristine bowers.

Awaiting patiently, primeval showers; As yet bedewed and watered by a mist,

The product of the great Originist! Then, the angels, in attendance, gladly

The upper courts of heaven loudly

When God Omnipotent, brought forth the earth.

And all creation rang, with joy and mirth!

JOHN CAMPBELL, Larkhall.

CORRESPONDENCE

Dear brethren in Christ,

I am writing to ask a question that arises in this locality. There does not appear to be any scripture to back up this theory propagated by Darby, Coates and Schofield in his Bible.

If we read Genesis ch. 1 (as it is in our Authorized Version) it appears that creation took place over a period of 6 (24 hour) days, and that each day brought an improvement, (I use that word with much care) as creation moves to the ultimate with the creation of a man in God's image.

Isaiah 45 v 18 which is used to say that God did not create the world without form and void, also states that "He formed it to be inhabited". Therefore if the gap theory is to be held, there must have been men and women in a previous creation. This does not tie in with the remainder of scripture.

Isaiah 24 v 1 is another favourite verse of the gap theorists. This is said to be a judgement of God prior to Eden yet surely the phrase "turneth it upside down" in view of Job 12 v 15 relates to the flood when the earth was empty and waste. It also speaks of the inhabitants being scattered abroad yet if the gap theory is to hold water there would have been no abroad for them to have been scattered to.

Jeremiah 4 v 23-26 has I would suggest nothing to do with a pre-Genesis state but is rather the prophet looking on to a day when the earth (Israel as he knew it) would be deserted and the state would be such that he could describe it as "without form and void". He speaks of a fruitful place being a wilderness and of the cities being broken down at the presence of the Lord. Now if there were cities this would suggest men and women and I cannot see how God could wipe these out with no reference to their eternal state.

Ezekiel 28 which I believe gives us details of the fall of Satan states "Thou hast been in Eden, the garden of God." Now Genesis 2 v 8 appears to be the foundation of that garden and if Satan had been there in the beautiful state we find him described in Ezekiel 28 v 13 his fall cannot have taken place prior to Genesis 1 v 2.

Whilst I hold in very high esteem the dear men of God who have taught this theory, I find that it really cannot be backed by scripture and should not be accepted by a reviewer of a book in Believers' as orthodox.

In these days when scientists are coming to believe that the world is no more than 10,000 years old there can be no place for a theory that was inserted to give peace of mind to believers faced with the millions of years suggested by geologists.

Yours in our Lord Jesus Christ

John A. Brett.

BOOK REVIEWS

NEW TESTAMENT COMMENTARY by John A. Bengel Published Kregel Publications; price £24.00 for two volumes.

Bengel is of course one of the authorities to be consulted by every expositor. His accurate grammar may not enthral the casual reader but will certainly help the diligent student of the Scriptures. Indeed it must be stressed on the re-issue of these two volumes that these are not bedside readers. Not because they are translations from German but because they are written as notes on the sacred text, the student will not find them satisfying stylistically, but nevertheless he will benefit from Bengel's thoughtfulness.

Kregel's choice of material for re-issue may not always be inspired, but in this case he will find a ready market among all who treasure the Word!

T.W.

"The Epistles of John" by J. Allen Blair, published by Loizeaux Brothers of New Jersey.

Dr. Blair is Director of Glad Tidings which sponsors a North American radio ministry and New Life Bible Conferences in the U.S.A. This book is one of a series of devotional studies on Living.

Previous books on Bible books are entitled Living Reliantly, Living Peacefully, etc., while this one has the sub-title, Living Confidently. The book is easy reading, not unlike that of Dr. Harry Ironside. It is not an exposition, indeed a book for the heart rather than for the mind. Many will disagree with the author's belief that the beginning of 1 John 1:1 is the same as that of John 1:1. However the book was not written to deal with such theological niceties. Alliterated and illustrated by personal experiences the book will enable Christians to live confidently.

"Effective Illustrations" by L. P. Lehman. Obtainable from Kregel Publications, Grand Rapids, Mi., U.S.A.

Here is an interesting book revealing the pitfalls of using wrong materials and methods for a sermon, talk, or homely chat. It gives good advice in identifying objects, persons or circumstances which are to be avoided, as well as being employed to give light in the building of your cathedral of truth. The art of illustration, identification and interpretation is clearly set forth in this unpretentious volume.

R.McP.

"My Chains Fell Off" Paternoster Press, by Derek Copley and Mary Austin. Price £2,20.

Here is an attempt by the authors from personal experience to expose sub-normal Christian living against the background of a scripturally based life, lived out in the fulness of the Holy Spirit. Much might be questioned on the open-ness of many conclusions reached by them. All inhibitions on the part of the writers are seen to be in a past experience. The new concept of a vital living force in their lives comes not by attempt, but by a surrendered life to the call of Scripture in complete obedience, and a will surrendered to the Holy Spirit. The questions after each chapter are challenging and relevant to all who would desire a dynamic Christian witness of life and help. R.McP.

"101 Hymn Stories" by Kenneth W. Osbeck, published Kregel Publications, price £4.50.

In his preface the author, Professor Osbeck, an eminent evangelical music authority, notes that a study of hymnology has been called "the romance of sacred song," because of the amazing work of God underlying many, if not all, of our great hymns. All of us grant that we have been enriched in worship by the intelligent use of spiritual hymns.

Hymns featured in his selection of 101 include Amazing Grace, Blessed Assurance, Guide Me O Thou Great Jehovah, He Leadeth Me, How Great Thou Art, Just As I Am... For each there is a brief history of the hymn-writer and of the composer. And, as previously mentioned, the reader's attention is focussed on the circumstances that led to the hymn being written. A few photographs are used effectively. And of course, the words and music are given for each of the 101 hymns.

Very few could fail to find something of interest in this book. The gems of poetic expression that we so often use were so often mined from deep, dark experiences. To reflect upon such circumstances adds to our appreciation of their worth.

J.A.

Gaining a Defaulting Brother

by T. Renshaw, Heald Green

(4) Matthew 18:15-17

It is tempting to speculate about the disciples' feelings as the Lord reached this point in His teachings. He had progressed well beyond the terms of their original question: "Who is the greatest in the kingdom of heaven?" He had shown them that child-like humility was the secret of true greatness. He had taught them that to receive little children in His name was to receive Him. He had warned them against stumbling the young. He had urged them to practise ruthless self-discipline as to their actions, pathway and vision. He had exhorted them not to despise little children, for such were the subject of angelic ministry and divine concern.

By now the disciples may have been feeling perplexed and chastened by the unexpected severity of the Lord's words, but He had not finished with them yet! And His teaching now was to take another unforseen direction. From dealing with their conduct towards the young, He deals with their conduct towards one another. Perhaps he had seen evidence of hostility or disaffection among them. The terms of their question suggest that feelings may have been running high among them about their competing claims for recognition. That was certainly the case later, in the upper room, when as Luke records ... there was also a strife among them, which of them should be accounted the greatest" (22:24). The Lord's teaching was always relevant to His hearers' needs. It is obviously as necessarv to secure right conduct by disciples towards one another as to secure right conduct by disciples towards the world. Disharmony undermines witness.

"Moreover if thy brother shall tres-

pass against thee . . ." (v.15). The word trespass is usually translated 'sin' in the New Testament. Vine's NT Dictionary points out that it is used of many aspects of sin, including sinning against God, sinning against Christ and sinning against men. The Lord is here dealing with sinning between brothers. He does so by giving instructions to the brother who has been sinned against. This may surprise us. Should not the duty of putting things right be laid on the offender rather than on the offended? Why should the sinnedagainst disciple be expected to take the initiative? There is some justice in the question. Indeed, in the course of the Sermon on the Mount the Lord dealt with the problem from that viewpoint: ... if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (5:23-24). Here is a disciple approaching God in an act of worship. As he draws near the altar he suddenly remembers that he has sinned against his brother. The presence of God will often bring such conviction. What should he do? Should he complete his act of worship, and then put things right with his offended brother? No, he must put things right first, and then he will be able to worship God with a peaceful heart and a clear conscience.

Here in Matthew 18 the Lord envisages a situation in which the offending brother has not put things right. Either he has not been convicted about the matter, or he has suppressed the voice of conscience. What is the offended brother to do? He is to go to the offender. In both cases the Lord urges that the estranged brothers must meet. If the guilty one fails to take the initiative the other must do so. The thing must not be allowed to grow and fester. ". . . go and tell him his fault between thee and him alone."

The offended brother is not to publicise what happened. Nor is he to nurture resentment, bitterness or anger against his brother. The phrase "tell him his fault" translates a Greek word elsewhere rendered 'convict', 'convince', 'rebuke' or reprove'. For example, the Pharisees who brought to the Lord a woman taken in adultery, and in whose presence the Lord stooped down and with His finger wrote on the ground, are said to have been "convicted by their own conscience" (John 8:9). Later in the same chapter we read that the Lord challenged His critics with the words. "Which of you convinceth me of sin?" (v.46). Paul taught the Corinthian believers that if they prophesied and an unbeliever or unlearned person entered their gathering, he would be "convinced" and "judged" by all, and would confess that "God is among you of a truth" (1 Cor. 14:24-5). Clearly the offended brother does not visit the offender to make a verbal onslaught on him. He is not to give him a "good telling-off"! He aims to 'convince' his brother he has sinned against him. For what purpose? So that he might extract a humble apology from him? No; for whilst it is to be hoped that his brother will be convinced and will express sorrow and repentance, the final purpose is to "gain his brother". The Lord says, "if he shall hear thee, thou hast gained thy brother". In effect the Lord is saying, "if he hears you, agrees with you, admits his wrongdoing, and wants to be reconciled to you, you have gained him. You had previously lost him. His conduct had caused a breach in fellowship. Your whole object is to regain him and resume that happy relationship."

There is not the faintest suggestion

that the offended brother should withhold forgiveness until his guilty brother confesses his fault and tenders and apology. Other scriptures teach that the offended person should already have forgiven his brother in his heart. Mark 11:25 is unmistakably clear on this point: "And when ye stand praying, forgive, if ye have ought against any . . .: that your Father also which is in heaven may forgive your trespasses. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses". What could be plainer? "... forgive, if ye have ought against any ... "This covers all cases. No sin is too serious for our forgiveness. There is to be no waiting for an apology. Forgiveness is to be prompt, wholehearted and unreserved. We may not always manage to forgive and forget, for as one preacher whim sically pointed out, the best way to remember anything is to try to forget it, but we are to treat the issue as finished, totally disregarded as though it had never happened. The object of visiting the guilty brother is to help him to see his error for his own sake, and for the recovery of fellowship. It will require love, grace, wisdom and gentleness, but this ought not to be much to ask of us. We are all fellow-sinners who have received forgiveness. We should take hard thoughts to Calvary and leave them there.

"But if he will not hear thee..." (v.16). The Lord deals with the possibility that the guilty person may not listen to his brother. He may deny the charge. He may refuse to take the matter seriously. He may even abuse his brother and treat him with contempt. In that event the offended brother is to withdraw and return later with one or two others.

This makes it clear that the Lord doesn't have in mind minor offences or trivial disputes. Such things are to be forgiven and dismissed from our minds. We are not to magnify every fault in our fellow-believers as though they were serious enough to warrant this pro-

cedure. A hasty or critical word, a selfish or thoughtless action, an unintended insult or a deliberate unkindness—all such are to be forgiven and dismissed and we are to go on loving one another with a pure heart fervently. A friendly rebuke may be called for, but no more. We should certainly not publicise such lapses or criticise their perpetrators to others.

Where definite sin has been committed of a kind which, though forgiven cannot be ignored, then this counsel from the Lord should be adopted. The one or two witnesses should be carefully chosen. They should be godly, wise and discreet. Their presence at the second interview may bring home to the offender the gravity of his lapse. That will be a primary objective. If it is achieved, the matter need never be

known beyond that circle. Failing this, the witnesses will be able to substantiate the facts recounted by the offending person to the wider company mentioned by the Lord in verse 17: "And if he shall neglect to hear them, tell it unto the church . . ." The very fact that the Lord speaks of the wrong-doer refusing to "hear" the witnesses mentioned in v.16 confirms that they should attempt to convince him of his sin.

Vine's Dictionary indicates that the phrase "neglect to hear" means to "hear without taking heed". The related noun signifies a refusal to hear, hence an act of disobedience. The AV's word "neglect" therefore seems a little weaker than the original, which conveys the idea of refusing to heed. If this is the offender's reaction, the church is to be told.

No Honey in the Meal Offering, Why?

by R. McPike, Annbank, Scotland.

We will not turn to the world's dictionary to explain the meaning of honey in the Bible, but ask, "What does Scripture say?"

Recently in a Bible ministry publication, the following statement was made, "As leaven is sour, so honey is sweet, and as leaven would speak of the sourness of human nature, so honey would speak of the natural niceness, of acquired state, which is much appreciated in certain worldly circles. Neither of these was ever found in the Lord Jesus. He never flattered anyone, and He never cultivated human graces to make Himself acceptable to society."

No Scripture is quoted to support such a statement however, that honey is a symbol of mere natural sweetness, or human graces, whatever these might be. Most writers take the same view, yet no Scripture is advanced by any to support it. It is only natural deduction appealing to human senses that arrives at such a conclusion. It does not require divine revelation to understand such an interpretation in relation to the sense of taste, or smell; it is only common sense.

Does Scripture warrant such an interpretation? "Can a fountain send forth salt-water and fresh," or as the text reads, "Neither can salt-water bring forth, or produce sweet," (James 3:11, 12). The Lord Jesus is portrayed in the Meat Offering in His holy Manhood, and sinless human nature, conceived of the Holy Spirit in the womb of the Virgin Mary. His nature could not be anything but sweet, whereas man in his

sinful nature cannot bring forth anything but evil. The Lord Jesus was amiable, attractive, sweet, and reasonable, and ever in accord with Heaven's standards, not by the etiquette of human behaviour.

Honey is excluded from the Meat Offering, but for a very different reason, from what is usually expressed. Scripture is self-interpreting, and we will allow it to speak on this subject. While there is Scriptural support for the view on leaven, there is no Scriptural support on what is the accepted view of honey in the Meat Offering of Lev. 2:10 "Thus saith the Lord"—We require Scripture to trace the meaning of leaven, and we have it. Surely it is in keeping with Scriptural exegesis to have equal authority for the meaning of honey.

Those who hold that honey is not included in the Meat Offering, because in contact with fire, it gives off an acrid smell, and is a fermenter. As to the latter claim, honey kept in its original state within the hive, does not ferment.

Surely there is another reason why it is not included in the Meat Offering. It is not by way of being parallel to leaven, but rather in contrast to it. We will not turn to the world's dictionary or human reason to explain the meaning of honey in the Bible, but ask ourselves, what does the Scripture say about it, and in what connection it is found?

The first mention of honey in the Bible is associated with Jacob sending down to Joseph, "Balm, honey, spices, myrrh, with nuts and almonds," the best fruits of the land of Caanan, Gen. 43:11; the second occasion is associated with the promise of God in Exod. 3:8, 13:5, that the land of His promise was one "flowing with milk and honey." This promise is repeated in Exod. 33:3, and found in various passages in Num. and Deut. God's blessing to the nation of Israel as found in Deut 33:13, is "He made him to suck honey out of the

rock, and oil out of the flinty rock."

It is also associated with the manna, type of Christ, the Bread of God come down from heaven, Exod. 16:31, where the glory of God is first mentioned in Scripture. "The manna was like coriander seed, white, and the taste of it like wafers made with honey." It was that which remained pure and edible in the midst of the putrefaction, and the corruption of a lion's carcase (Jud. 14). It also enlightened the eyes of Jonathan when he had partaken of it (1 Sam. 14). Again it was one of those things in the days of Hezekiah, along with "corn, wine, and oil, that the Lord commanded to be tithed for the upkeep of those who kept the House of the Lord" (2 Chron. 31:5).

The Word of God is associated with honey in Ps. 19:10, Ps. 119:103. Jehovah in Ps. 81:16 speaking to a backsliding people said, "I have fed them with the finest of wheat, and with honey out of the rock have I satisfied them." Isaiah the prophet speaking of the Messiah announced, "Butter, and honey shall he eat, that He may refuse the evil, and choose the good." Isa. 4:15. This is the portion of Scripture where He is called Immanuel (God with us).

Moreover, in Ezek. 16:13, it is included as one of God's gifts to them, while in v. 19. He calls it "My meat," or "My food." Here is fellowship and communion, between God and His people. Again in the New Testament the greatest of all men born of women, John the Baptist, the herald of the Messiah, had for his meat "Locusts and wild honey". Surely with such an array of Scriptures, and many more could be added, we must have no doubt in our mind, that it cannot mean, what has hitherto been taught. Promise of God and honey-Manna and honey—oil and honey—rock and honey-milk and honey-Word of God and honey-fruits of the land and honey, these we are so fond of saving represent heavenly blessings, and spiritual realities in Christ and the Holy Spirit.

Honey in the Scriptures is associated with what is divine, and is the product of life, and of an insect, that is not the result of the ordinary means of generation; and the cleanest of all living and being sustained by living things—Flowers—Trees—Vegetation, etc., etc. It is seen in Scriptures as the "Food of God," and His blessing to the people of Israel.

As leaven represents "the mystery of iniquity," so honey represents, the mystery of God—God manifest in flesh, or godliness. Deity cannot be put to the test of human fire, He cannot be tried or tested by His creatures. He is above and beyond human judgement, James 1:13, Matt. 4:7. The reason why honey was not to be included in the Meat Offering is a simple one. The offering typifies Christ in His manhood. That which symbolises Him in His Deity, and Godhead glory does not come under the fire of human judgement and intelligence. According to Prov. 25:16,

it can only be taken in limited measure, and this is true in a spiritual way. The great and eternal God can only be apprehended and appreciated in a limited way. Nevertheless Prov. 26:13, declares "My son, eat thou honey, for it is good".

Never once did He exercise the prerogatives of Deity to satisfy the demands of His Manhood at the instigation of the Devil. Though hunger filled His body, never once did He assert His rightful place to David's throne. Though He had exclusive right and claim, He did not call angelic beings to assist Him. Though all was under His control, and because of what He is as to His Person essentially, no honey was included in the Meat Offering.

It is not without significance, that in the "Law of the Offering" given in ch. 6:17, no honey is mentioned, while leaven is again excluded.

BOOK REVIEWS

Intercessory Prayer by Fay Smart; published by Everyday Publications, price 50p

Mrs. Smart's 23 page booklet underlines the practical lessons we need to hear so often in case we sin against God in ceasing to pray for others (1 Sam. 12:23). Her approach is uncomplicated and based on years of being one of the Lord's remembrancers.

Unfortunately, the review copy wasn't printed to the highest standards. No doubt other copies will be more presentable. However, all but the scholars will benefit from reading these brief pages and through their prayers many others too.

T.W

L'EAU VIVE STORY by Brian Tatford and the team, published by Echoes of Service at £1.75.

Most missionary stories concern the backward world and the adventures of the missionary who tries to reach people there. Brian Tatford's story concerns the western world and the centre he established to reach the flotsam and jetsam of our society. While this kind of work has its triumphs and its disappointments the most exciting part of the story is the Lord's provision in it all. Basically the story is of Brian's life to date culminating in L'Eau Vive with all its spin-off.

J.A.

ASSEMBLY DISTINCTIVES by H. G. Mackay. Published by Everyday Publications, Canada. Price £1.10.

Here is positive thinking concerning local assembly principles and practice. Mr. Mackay has avoided the error of extremes and buttresses his comments with quotations from the Word of God, which is ever our guide and final authority in all matters of church government and practice.

The experience of fifty years of ministry among the saints comes out as an added witness to his treatise on the distinctive character of God's assembly. At the same time he comes down on the amalgam and conglomerate federation of apostate, infidel, and religious unions with no mincing of words. "If the trumpet give an uncertain sound who shall prepare for the battle." A good investment for all Christians.

R.McP.

FRIEND OF THE BRIDEGROOM By R. H. Sykes published by Everyday Publications at \$2.50.

There are few books on the great Bible character John the Baptist so that Robt. Sykes, ex-Christian businessman and ex-assembly missionary to Angola, is not repeating matter that is readily available to the Christian public. Like most Every-

day publications the book is simply written. The fact that a book of 112pp. has been written on a Bible character to whom so little Bible space is given shows how much Mr. Sykes has squeezed out of those few chapters. The book is a detailed examination of the man John and his message. Like John's ministry the book is Christ-centred and very practical.

J.A.



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

JANUARY 8

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

Bermondsey: The Gospel Hall, 97 St. James's Road, at 7.00 p.m. D. Willis.

Bristol: United Ministry Meetings in Totterdown Gospel Hall, Bellevue Road at 7.00 p.m. T. W. Proffitt.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, at 7.30 p.m. J. Sage.

Nottingham: Netherfield Gospel Hall, Victoria Road, at 7.15 p.m. P. Harding.

Camberley: Victoria Hall, Queen Mary Avenue, at 7.00 p.m. G. Neilly.

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

N. Wembley: Uxendon Hall, at 7.00 p.m. D. Coulson.

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

Devon: The Gospel Hall, Yonder Street, Ottery St. Mary, at 7.30 p.m. C. McEwen.

JANUARY 15

Tyneside: Sunday School Workers' Conference in Gospel Hall, Coach Lane, North Shields at 3.30 p.m. and 6.30 p.m. J. Hay.

Leicester: York Street Gospel Hall, off Granby Street, at 7.30 p.m. T. Ledger.

Luton: Onslow Road Gospel Hall, at 6.30 p.m. Dr. R. Townsend.

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

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

JANUARY 16

Cheltenham: Newton Road, Hesters Way Missionary Conference, at 4.00 p.m. and 6.30 p.m.

JANUARY 22

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate, at 7.00 p.m. E. Hughes.

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

Devon: The Gospel Hall, The Butts, Colyton, at 7.00 p.m. T. Ledger.

JANUARY 23

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

JANUARY 29

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

London: Hope Hall, Kilburn Lane, at 7.00 p.m. T. Proffitt.

Luton: Onslow Road Gospel Hall, at 7.30 p.m. Mr. Howell 'Reaching Muslims for Christ'.

Wroughton: Markham Road Gospel Hall at 7.30 p.m. N. Mellish with Chart on the Second Coming. Mr. Mellish continues Monday to Thursday at 7.30 p.m.

FEBRUARY 5

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

Ealing: Bible Reading in Grove Hall, The Grove, at 7.00 p.m. A. Wiseman.

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. K. T. C. Morris.

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

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. F. Howliston.

FEBRUARY 12

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

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

Ely Cambs: Gospel Hall. Market Street, at 7.30 p.m. H. W. Bell.

Camberley: Victoria Hall, Qeeen Mary Avenue at 7.00 p.m. N. Mellish.

N. Wembley: Uxendon Hall, Elmstead Avenue at 7.00 p.m. G. B. Fyfe.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. B. Price

Devon: The Gospel Hall, Yonder Street Ottery St. Mary at 7.30 p.m. A. Maunder.

FEBRUARY 19

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. A. Maunder.

Brierfield: Hebron Hall. Walter Street at 7.00 p.m. S. Gillham.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate at 7.00 p.m. A. E. Turner.

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

Luton: Onslow Road Gospel Hall at 6.30 p.m. A. Gray.

FEBRUARY 26

Weymouth: Bethany Hall, at 7.30 p.m. K. Morris.

Devon: The Gospel Hall, The Butts, Colyton at 7.00 p.m. H. Bell.

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. K. Jennings.

SCOTLAND Forthcoming

JANUARY 8

East Kilbride: Threshold Assembly Hall at 7.00 p.m. R. McPheat, F. Stallan.

Wishaw: Ebenezer Hall, Young Street at 6.30 p.m. J. Cadzow, A. Jessiman.

Newmilns: Conference in Parish Church Hall, East Strand, at 3.15 p.m. S. Emery, G. Hanlon, J. Lightbody. Tayport: The Gospel Hall, Butter Wynd, at 7.30 p.m. J. Smyth.

Bridge of Weir: Hope Hall, Maxwell Terrace, at 7.00 p.m. R. Grant.

Armadale: Gospel Hall, South Street. Conference in Armadale Academy, West Main Street, at 3.00 p.m. G. Fyffe, G. Waugh, T. Bentley. Mr. Fyffe will minister the Word Monday to Thursday at 7.30 p.m.

Cumbernauld: Mossknowe Gospel Hall, Kildrum, at 7.00 p.m. J. Hyslop. Dr. F. A. Tatford, Lord's Day at 6.30 p.m. Dr. Tatford. Monday and Tuesday, at 8.00 p.m. Mr. Tatford.

Ashgill: Bethany Hall, at 6.30 p.m. F. Reid, R. Cameron.

Renfrew: Albert Hall, Albert Road, at 3.30 p.m. D. Clarkson, W. Hannay.

Hamilton: Low Waters Gospel Hall, at 6.30 p.m. G. Waugh, G. Jackson.

Coatbridge: Hebron Hall, 20 Church Street, at 6.30 p.m. T. Aitken, A. Gamble.

JANUARY 10-15

Greengairs: Gospel Hall, 10-13 January, at 7.30 p.m. J. Flannigan, Subject Revelation. In Public School, on 14th at 7.00 p.m. Report Meeting. 15th at 2.00 p.m. Conference, J. Flannigan, J. Aitken, J. Campbell.

JANUARY 15

Mayfield; Gospel Hall, Stone Avenue at 6.30 p.m. J. Hunter, N. McDonald. Mr. Hunter continues in Ministry from 17th to 20th at 7.30 p.m.

Motherwell: Shields Road Gospel Hall, at 6.30 p.m. J. Aitken, P. Prior.

Glasgow: Bethesda Hall, Linthouse at 7.00 p.m. Bible Reading, J. Dickson.

Larkhall: Hebron Hall, Academy Street, at 6.30 p.m. A. Gamble, A. Pillans.

Kilmarnock: Elim Hall, Cuthbert Place, at 6.45 p.m. D. Newell, W. Stevely.

Plains: Elim Hall at 6.30 p.m. A. Brown, I. Steele.

JANUARY 22

Chapelhall: Gospel Hall at 6.30 p.m. N. McDonald, J. Paterson.

JANUARY 29

Airdrie: Hebron Hall, North Bridge Street at 6.30 p.m. R. McPheat, J. Anderson.

Motherwell: Forgewood Gospel Hall. Frood Street, at 3.30 p.m. J. Hay, D. Newell, J. Baker. Mr. Baker will continue in Ministry Monday to Thursday at 7.30 p.m.

Broxburn: The Gospel Hall, East Main Street, Uphall, at 6.30 p.m. A. Legge, J. Paterson.

Kirkconnel: Gospel Hall, at 7.00 p.m. K. Stapley, J. Smyth.

FEBRUARY 5

Bridge of Weir: Hope Hall, Maxwell Terrace at 7.00 p.m. Missionary Report.

New Cumnock: Bridgend Hall at 7.00 p.m. R. Price, R. McPike.

Beith: Bethany Hall, Kirk Road at 7.00 p.m. J. Baker.

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

Livingston: Göspel Hall, Deans at 6.30 p.m. T. Aitken, A. Scott.

Hamilton: Low Waters Gospel at 6.30 p.m. J. Anderson.

FEBRUARY 6-17

Chapelhall: Gospel Hall 6th-10th Lord's Day at 3.00 p.m. Monday to Thursday at 7.45 p.m. Ministry T. Bentley. Saturday 12th Conference to be held in School Hall, Gibb Street at 3.30 p.m. till 7.00 p.m. J. Hunter, T. Bentley, G. Waugh. Mr. Jack Hunter continues in Ministry from 13th till 17th. Lord's Day at 3.00 p.m. Monday till Thursday at 7.45 p.m.

FEBRUARY 12

East Kilbride: Threshold Assembly Hall at 7.00 p.m. W. K. Morrison, J. Lightbody.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. W. Cochrane, J. Aitken.

Newmilns: Gospel Hall, Drygate Street at 7.00 p.m. D. Fergusson, K. Hatcher.

Cumbernauld: Mossknowe Gospel Hall, Kildrum at 7.00 p.m. W. Banks, G. Jones.

Tayport: The Gospel Hall, Butter Wynd at 7.30 p.m. K. Stapley.

Ashgill: Bethany Hall at 6.30 p.m. J. Gamble, B. Gamble.

FEBRUARY 19

Plains: Elim Hall at 6.30 p.m. F. Stallan, J. Campbell.

Motherwell: Shields Road Gospel Hall at 6.30 p.m. J. Burns, E. Nelson.

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. W. K. Morrison, W. Cochrane.

Whitburn: West End Gospel Hall at 6.30 p.m. R. Stevely, A. Gamble.

Glasgow: Bethesda Hall, Linthouse at 7.00 p.m. J. Rodgers, G. Jackson.

Larkhall: Hebron Hall, Academy Street at 6.30 p.m. J. Burnett, W. Banks.

FEBRUARY 26

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. J. Campbell, W. Prentice.

Kirkconnel: Gospel Hall at 7.00 p.m. H. Hunter, I. Steele.

ADDRESSES, PERSONALIA ETC.

All correspondence for Ballingry assembly should now be sent to Mr. Gordon N. Munro, 'The Whins', Nether Milton, off Park Street, Crosshill, Nr. Lochgelly, Fife KY5 8AN.

NORTHERN IRELAND REPORTS

CO. ANTRIM-

Antrim: S. Jennings gave ministry for one week from the Book of Daniel. T. McKelvey and J. G. Hutchinson also gave helpful ministry for one week here.

Ballymena: The town is a good centre for meetings, and the assembly at Cambridge Avenue are encouraged to see their hall filled each Saturday night (Oct. to Mar.) for their "Saturday Night Fellowship Meeting" — usually around 350 to 400 attend. Many of those who attend are young, and the ministry is instructive, practical, and challenging. Pray that many of these young people might yield their lives to the Lord as a result of these meetings.

Cloughfern: The assembly also carry on a similar meeting on a Saturday night. Their numbers are also encouraging this season, and the ministry helpful.

Ballymoney: S. Jennings had ministry meetings for two weeks. The meetings were encouraging and good.

Ballywatermoy: J. E. Fairfield, on furlough from Venezuela, had a week of practical ministry here, and also gave much appreciated ministry and reports in various places, including Ballymena.

Broughshane: R. McPike gave a week of helpful ministry.

Clough: Annual Conference on 11th December. Well attended with a representative company. Profitable ministry given by T. McKelvey, A. McShane, J. McCann, S. McBride and J. Brown.

CO. ARMAGH-

Ardmore: A. M. S. Gooding had a week of ministry meetings recently.

Ballyshiel: J. Thompson and D. Gilliland have commenced Gospel meetings.

Lurgan: J. Allen still continues in Gospel Meetings. The interest is good, with the hall being well filled each night, although nobody has been saved up to the moment.

Tandragee: R. Jordan and J. Wishart have finished the Gospel meetings in the Schoolroom, with a little blessing.

Scotch Corner (Co. Monaghan): G. McKinley and S. Maze have just finished a spell of Gospel meetings in this very needy part.

Longford: J. Kells, J. Fulton, and E. Stewart are preaching in the Gospel hall with some strangers attending. The whole area is being well visited with tracts, and the Gospel is also being preached in the open air in the surrounding towns and villages.

CO. DOWN-

Annabane: W. Nesbitt has had encouragement in seeing one young man profess faith in Christ.

Ballykeel: J. Wells and W. Jennings concluded eight weeks meetings. There were good attendances and interest.

Comber: E. Wishart and S. Thompson are finding the local townsfolk difficult to interest. One young woman, a complete stranger to the Gospel, has professed faith in Christ.

Drumadoney (near Dromara): T. McNeill and N. Tinsley are finding a good interest in their meetings held in a vacant farmhouse. Local people are attending, and blessing has been seen in salvation.

Killyleagh: A Davison and A. Redpath are in a portable hall at the edge of town. The assembly is very small and needs encouragement.

Saintfield: M. Wishart and M. Carser had three weeks meetings in the Courthouse, and were encouraged with the attendances of the local people. One woman was known to have professed faith. There is no assembly in this town.

Ballymagarrick: J. Harrison (England) had a few nights of ministry during the last week of November.

Shanaghan: S. Jennings had two weeks of ministry from mid-November.

Ballymacashon: Annual Conference on 6th November. Helpful ministry given by J. K. Duff, J. B. Currie (Japan), J. G. Hutchinson, W. J. Wells, and J. E. Fairfield.

CO. FERMANAGH-

Enniskillen: A. Carew concluded 3 weeks of Gospel meetings. Although there has been no visible fruit as yet, the Assembly was greatly encouraged by the large number of unsaved who attended from the town and district, to hear the Gospel faithfully preached.

Letterbreen: W. Armstrong plans, D. V., to commence Gospel meetings in a portable hall on January 9th in this needy country district. Pray that the nearby Assembly at Correen may be strengthened as a result of blessing in the Gospel.

CO. LONDONDERRY, and CO. DONEGAL-

Gortade: J. Lennox and J. Brown commenced Gospel meetings in the Gospel hall on 21st November. There has been a good interest with increasing numbers, and local people attending.

Magherafelt: J. Lennox and J. Brown have concluded their Gospel meetings. Quite a number of local people attended the meetings. An Englishman, lately come to reside in the district, professed faith in Chirst.

Killykergan: T. Bentley had several nights of much appreciated ministry.

Ballylintagh: E. Whishart and S. Jennings plan to commence Gospel meetings in the hall on January 2nd, D.V.

Donegal Town: On the 18th. November, G. Stewart and S. Patterson commenced Gospel meetings in the Orange Hall. Every home in the town is being visited. Prayer would be appreciated.

Magheracorran (near Letterkenny): A. Aiken continues in the Gospel Hall. The district is responding reasonably well to the invitations. Several of those attending are hearing the Gospel preached for the first time.

CO. TYRONE-

Dungannon: S. Ferguson and N. Turkington are continuing in the gospel with some unsaved coming nightly. God is giving help in the preaching of the Word.

Fintona: S. McBride has had a good start in the Gospel with excellent attendances.

Newtonstewart: A McShane and J. Hawthorn continue in the Gospel with interest in the Orange Hall. Good numbers of unsaved are attending.

Killycurragh: T. McKelvey and J. G. Hutchinson commenced Gospel meetings in the Gospel Hall on 14th November. There has been good interest and attendance in this country district.

Omagh: Annual Conference on 3rd November, when the hall was well filled. Helpful ministry was given by W. J. Nesbitt, J. E. Fairfield, N. Turkington, T. Gracey, and J. Currie.

BELFAST-

Bloomfield: A. Aiken plans to commence Gospel meetings, D.V., in early January, in the Gospel Hall.

FORTHCOMING N. Ireland

January 8 Carnlough Annual Missionary Conference at 6.30 p.m.

January 15 Ballymena (Cambridge Avenue) at 8 p.m. R. Hill (England).

January 22 Dundonald: Annual conference. 3.30-6.00 & 7.00-9.00.

January 22 Ballymena: J. Hunter at 8 p.m. January 29 Ballymena: T. Bentley at 8 p.m.

WITH CHRIST

WILLIAM PATTERSON Rathfriland N.I. on 1st May, 1982. Saved for 60 years. Was received into Ballygorrian assembly later in Newcastle and for the last number of years in Drumlough. A consistent brother who was always in attendance at all assembly gatherings until health failed. Will be missed by his wife and family and saints.

Mrs. CATHERINE NICHOLLS, (nee Murray) on 26th May, 1982 aged 77 years. Saved in her teens in Buckie, in fellowship in Hebron Hall, Aberdeen and Lossiemouth. After her marriage moved to Crewe where she served the Lord for 33 years. Her hospitality will be remembered by many. Spent the last few years in fellowship in Victoria Hall, Aberdeen. Greatly missed by her husband and many friends.

TOMMY DOHERTY suddenly in hospital on 8th July, 1982. Saved in 1924 baptised and in fellowship in Ballyhay Gospel Hall, Co. Down. A quiet consistent brother.

Mrs. JESSIE WATSON on 27th September, 1982 in her 80th year. Throughout her long association with the assembly she was actively concerned with many aspects of the Lord's work. Her service at all times was given thoughtfully and heartily. She loved her Lord and gave to His servants much practical support. In saluting her memory let us imitate her faith.

Mrs. NAN McROBERT on 28th September, 1982 in her 79th year after a long illness. Beloved wife of Jack McRobert in fellowship at Fountain Hall, Aberdeen for many years. She was a very godly and consistent sister who loved the Lord and His people.

ALBERT GRAYSTON on 4th October, 1982 aged 78 years. Saved in his late teens, he was associated with Loan Hall assembly, Stevenston for all of 60 years where he consistently preached the gospel and ministered the Word locally. He was Sunday School superintendent and treasurer of the assembly for many years and gave valued help as an overseer until failing health restricted his activities.

EDDIE MCILWAINE of Kilwaughter, Larne. Co. Antrim. on 21st October, 1982. He was saved at meetings conducted by the late Mr. Frank Knox in 1934 and soon afterwards was gathered out to the Lord's name. He seldom missed the meetings of the Larne assembly except in recent months when increasing ill health prevented him from attending. He was a quiet humble brother, who endured with great patience much pain over the last twentyone years, but especially so in the past few months. Over these years he was attended faithfully by his devoted wife Marion. The very large funeral from his home at Kilwaughter was an evidence of the love and esteem in which he was held by all who knew him. Remember in prayer his widow, son and three daughters all in assembly fellowship.

Mrs. W. J. BROWN on 25th October, 1982. Born and brought up in Irvine, she was converted in the Sunday School in Waterside Hall, later becoming a Sunday School teacher. On their marriage Mr. & Mrs. Brown took up house in Newmilns and were in happy fellowship there for over thirty years. Later they were in Bethany Hall, Paisley, and Bethesda Hall, Linthouse returning to Irvine in 1973. For some years she was not able to attend gatherings of the Lord's people owing to ill health.

WILLIAM BROWNE on 25th October, 1982 aged 79 years. He was saved in 1939 and was in happy fellowship in the Albertbridge Road and Bloomfield assemblies. Latterly in the Plantation assembly in Lisburn. He was a godly brother who had an excellent testimony. One who loved the assembly principles. For twenty five years he was the Chief Pharmacist in the Musgrave Park Hospital in Belfast where he was held in high esteem by all.

WALTER LEES on 26th October, 1982. Saved in early life at meetings in Aughrim district. Afterwards received into the assembly. Spent part of his life in Canada. In his latter years was associated with the Drumenagh assembly until prevented from attending by failing health.

JOHN GALBRAITH on 28th October, 1982 aged 83 years, after some years of failing health. Saved as a young man and in fellowship at Ebenezer Hall, Wishaw for 62 years.

ISAAC BROWN on 9th November, 1982 aged 87 years. Saved in January 1933, in young manhood beside the local Railway Track, through John 3:36. Sometime later was received into Magherafelt assembly where continued steadfastly until his homecall. Being a valued member of that company he will be greatly missed. A lover of the Gospel and of those truths associated with assembly gatherings. He was held in the highest esteem by all who knew him, evidenced by the very large numbers at the funeral, and by the deep sense of sorrow felt by the many. Leaves a sorrowing widow, and a family of three, all of whom are saved and have the 'Blessed Hope' in prospect. Prayer requested for these, with other relatives.

Mrs. JEAN MCPHAIL on 10th November, 1982 aged 73 years, after a few years of illness, and only six months after the home call of her husband. Was saved as a young woman and baptised and received into fellowship at Shields Road assembly 49 years ago and continued in a quiet way till her home call. We ask prayers for her daughter who is now in a home for the mentally retarded. Our sister will be missed.

Miss MARY CONNELL on 10th November, 1982 aged 72 years. Saved in her early teens and associated with the Evangelistic Hall, Galston all her life, our sister was a faithful attender at all the meetings of the Lord's people and will be much missed in the assembly. She was a quiet consistent sister, giving liberally to the Lord's work. A large attendance at her funeral showed the high esteem in which she was held.

Mrs. SUSAN McCULLAGH wife of the late Thomas Ingram McCullagh, on 14th November, 1982 from hospital at Southampton. Funeral was on 19th November. Services at home of her daughter Sophia at Bangor and later at Ballykeel (Mourne). Saved when a girl. Was for many years with her husband in fellowship in Lisnaget. later Kilkeel and Newry. In her later years our sister was in fellowship in Cregagh St. until through weakness was unable to attend the assembly gatherings. A guiet consistent lady who bore an excellent testimony in the world and amongst God's people. Will be greatly missed by her three daughters and their families.

Mrs. MARY JANE SOMERVILLE on 17th November at Faith House, Belfast. Saved at meetings in Enniskillen, 27th October, 1936. In fellowship there for many years, latterly in Dunmurray assembly. Her home in Enniskillen was opened for Sunday School work and also Gospel Preaching.

Mrs. JANETTA MACDOUGALL M.B.E. on 22nd November, 1982 aged 92 years. Early in 1913 she and the young reserve soldier who was to be her husband were baptised and received into assembly fellowship in Rutherglen. They were married in January 1914, but after only seven months of happy married life and service for the Lord together, the young husband Alex Macdougall was posted to France and was killed in action in October 1914. After this shattering experience and some years of distinguished service in the Post Office, Mrs. Macdougall had a constant desire to do service among the sick and suffering and as a result she entered the nursing profession, and was trained in Glasgow Royal Infirmary in the years 1920-1924, and thereafter turned her attention to midwifery. In this connection she was to have a brilliant career which covered more than 30 years. She became matron of the rapidly developing Bellshill Maternity Hospital with its subsidiaries in Baillieston and Lanark. In recognition of her distinguished service she was awarded the M.B.E. in 1956 and when the fine new nurses home opened in Bellshill it was called Macdougall House in her honour. She was forceful and effective in her work and plans and this was true also in her Christian testimony. Bellshill Hospital was the first to have a placing of Gideon Bibles. She did all in her power to help spiritually the nurses under her care and she was a founder member of the Nurses Christian Fellowship, of which she was happy to be honorary president until the time of her death. For more than thirty years she was a member of Union Hall assembly, Uddingston. Here she took a great interest in the women's meetings. Right into retirement and years of frailty and failing sight she carried on a vast correspondence with former members of her staff, neighbours and friends, near and far. What a faithful testimony she bore! The high esteem in which she was held was shown by the large number of people who filled Union Hall, Uddingston for her funeral service.

Mrs. CURRALL on 23rd November, 1982 aged 71 years. Suddenly while on holiday in England. Saved when 17 years of age in the Ballyhalbert district. Was for some years in the assembly in London at Earlscourt, for the past few years in Dundonald. Prayer will be valued for her family and grandchildren. Many heard the gospel at the funeral services from her own home.

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AYR BIBLE READINGS 7th to 13th MAY, 1983

Bible readings: 4 p.m. — 2nd Peter Ministry: 7.15 p.m. — Prophetic Subjects. Saturday 7th — "The Rapture".

in the St. James Church. 1 Prestwick Road, Ayr (near Tam's Brig) Speakers: A. Leckie and J. Hunter.

Full particulars from the Secretary, T.H. Cooper, The Knowe, 104 Midton Road, Ayr KA7 2TP.

EDITORIA Searchlight

Notwithstanding the language of some of our favourite hymns, Immanuel's land (Is. 8:8) is not a reference to heaven, it is one of the many beautifully descriptive titles and phrases used in Scripture for the land of Canaan. Perhaps its pre-eminent title is "a land flowing with milk and honey".

"Milk" comes from a word meaning to be fat and so denotes the richest or choicest part. It is used in this sense in many passages of scripture. Isaiah, prophesying of Israel's millennial supremacy says, "Thou shalt also suck the milk of the Gentiles" (Is. 60:16). Used of the land, it refers to its abundant fertility and fruitfulness.

Honey is noted for its unsurpassed sweetness; "What is sweeter than honey?" (Jud. 14:18). When David says, "The judgments of the Lord are . . . sweeter also than honey and the honeycomb" (Ps. 19:10), he is

speaking of his supreme delight in them.

With this abundant fruitfulness and unsurpassed delight, Canaan was flowing. Here is another most descriptive word, telling of the spontaneous, uninterrupted way in which the land would yield its bounty. It is translated 'gushed out' in the Psalms and Isaiah where the prophets are describing the water God gave out of the rock (Ps. 78:20; 105:41; Is. 48:21). No reluctant issue this, dribbling grudgingly down the face of the rock and the people queuing to slake their thirst! God "opened the rock" and the waters flooded out in a mighty torrent "like a river".

Such then was Canaan! Sadly, most of those who came out of Egypt never arrived there, and the later generations that did, never really saw its

glories or tasted its delights in their fulness.

All this is most instructive to us. For we have become partakers of an inheritance of which Canaan was but a type. In the New Testament, this type is interpreted in at least two ways, depending on the viewpoint of the epistle in question. There are what we might call wilderness epistles, for example Hebrews and 1 Peter, in which the wilderness journey continues till the end of our life on earth: in these, Canaan is a type of heaven. In others, notably Ephesians and Colossians, the land is viewed as a present inheritance whose abundant blessedness we can enjoy even now. It is in this latter sense that the practical import lies, because we never seem able to rise to the heights of spiritual experience which the epistles present as normal Christian living. One reason for this can be illustrated by an incident from Israel's history.

Of the twenty occurrences of the phrase "land flowing with milk and honey", nineteen refer to Canaan. The twentieth refers to Egypt and was made in the recklessness of rebellion in the wilderness (Num. 16:13). They had never seen the glory of Canaan nor tasted the sweetness of its delights. All they knew was Egypt, and in their ignorance they really supposed that God had nothing for them that could remotely compare with Egypt!

How true this is to our experience — constantly casting longing looks at a world we have left behind, shrinking from total consecration without which the land can never be attained, and missing all that is highest and best in life. May 1983 find us not viewing it from Pisgah's height in the disappointment of lost opportunity, but walking up and down its length and breadth in fellowship with God.

K.S.

34 BELIEVER'S

The Ungodly (Psalm 14) and the Man of God (Psalm 15)

by D. E. West, Leicester.

There is a constant emphasis in the early psalms of the first book (Psalms 1-41 inclusive) upon the contrast between those, on the one hand, who seek to know and to do the will of God and those, on the other hand, who rebel against it. We are not then surprised to find that the divine estimate of both the character and conduct of the ungodly, set forth in Psalm 14, should be followed, in Psalm 15, by the revelation of the character and conduct of the godly man as God would have him to be.

The contrast is first drawn in the opening psalm where we are introduced to the "blessed man" and told of his character and ways, only to be informed, in the second half of the psalm, of the ungodly and their future judgment. The second psalm sets before us the rebellion of the nations, but closes by reminding us of the blessedness of those "that put their trust in him" (verse 12).

In the psalms that follow, the way of the ungodly and the way of the righteous are portrayed and their respective attitudes and activities towards God and men are illustrated in various circumstances until ultimately, in Psalms 14 and 15, the basis of their conduct is traced to their character as seen by God.

The importance of Psalm 14 is shown:-

by the references to it in Romans ch.3 v.10-18, where six of the fourteen statements from the Old Testament, with which Paul sets forth the wretched state of the sinner, are taken from the Septuagint version of the psalm;

(ii) by the fact that Psalm 53 is al-

most word for word a repetition of it. note the substitution in Psalm 53 of 'God" (Elohim) for "Lord" (Jehovah), as in Psalm 14 "Elohim" is the characteristic divine name in the second book of Psalms

(42-72 inclusive)].

Although there is no quotation from Psalm 15 in the New Testament, it nevertheless bears upon the surface the marks of its importance. Here we see in its 11-fold answer (verses 2-5) to the 2-fold question (verse 1) the portrait of a man who is fit to dwell in the presence of the Lord. This beautiful portrait of the man of God in Psalm 15 is more clearly set forth by way of contrast with the picture of "the children of men" (Psalm 14 v.2) seen generally in the preceding psalm.

Psalm 14 is quite comprehensive in its character. At first we are taken back in thought to days before the flood to view men who were then upon the earth, described in Genesis 6. We do well to bear in mind that the first book of the Psalms, setting before us, as it does, the counsels of God concerning man and his ways, corresponds in many respects to the

book of Genisis.

The statement of verse 1, "The fool hath said in his heart", reminds us of what is said in Genesis 6 v.5, "every imagination of the thoughts of his heart was only evil continually". When we read the next statement, "They are corrupt" and observe that it is followed in verse 2 by "The Lord looked down from heaven upon the children of men", then once again our thoughts are taken back to Genesis 6, "and God looked upon the earth, and, behold

it was corrupt; for all flesh had corrupted his way upon the earth" (verse 12). Then in verse 5 of the psalm we are told of "the generation of the righteous" and this calls to mind that "Noah was a just (i.e. righteous) man and perfect in his generations" (Genesis 6 v.9).

If we are taking note of the comprehensive character of Psalm 14, we shall remember that the quotations from it in the passage referred to in Romans chapter 3 are applied by the apostle not only to sinners of his own day, but of all ages.

In the closing verse of the psalm our thoughts are projected forward to days of tribulation and apostasy which will precede the Lord's appearing in glory. The prayer of the faithful remnant of the Jews shall be, "Oh that the Salvation of Israel were come out of Zion!" Paul assures us. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. ch.11 v.26).

Psalm 15 follows closely upon this prayer with which Psalm 14 concludes; now comes the pertinent enquiry, 'Who shall abide in thy tabernacle?' If our minds have been taken back to those days prior to the flood when "the earth . . . was corrupt and . . . filled with violence", then we might well say that the man of Psalm 15 is an Enoch walking with God ("He . . . walketh uprightly" — verse 2) in the midst of antedelu-

vian wickedness.

Psalm 15 considered prophetically is a psalm in which the godly remnant is instructed as to the character and conduct which becomes one who abides in "the city of the great King" when the Messiah shall be manifested and shall dwell in their midst. However, our attention will be focussed upon the personal application of the psalm to our own lives; although in this psalm the ground is strictly Jewish in character, yet moral principals are unchanging.

Whilst the earlier verses (1-4) of Psalm 14 present to us the natural man, before we are told that "God is in the generation of the righteous" (verse 5), Psalm 15 on the other hand sets before us the spiritual man and draws our attention to the thought of God's people dwelling with Him (verse 1). If "God is in (or among) the generation of the righteous", then their character and ways must be conformed to the requirements of His holiness, "Be ye holy, for I am holy" (1 Peter ch.1 v.6).

As we study the books of the Psalms, we find that their structure is very wonderful. Psalms of a very striking character occur at intervals of seven. Thus in Psalm 1 we see the "Blessed man", in Psalm 8 we have reference to the Son of man (i.e. Christ) in dominion, here in Psalm 15 we have the character and conduct of the godly man (nb. the singular pronoun 'he' is used), whilst in Psalm 22 we behold the Second Man, the last Adam as the Sin Offering. (To be concluded)

BOOK REVIEW

Four views of Christ. By Andrew Jukes. Published by Kregel at £2.40. 128 pages.

This is the reprint of a book well known to earlier generations, under it's original title 'The Characteristic Differences of the Four Gospels'.

The sixteen page introduction emphasises and illustrates the importance of the fourfold presentation of Christ in the Gospel records, making allusion to the relationship of the separate Gospels to figures of the Old Testament, and also to the significance of the particular writers to each Gospel. Four chapters are then devoted to each distinct Gospel writers view of Christ and much broad, valuable teaching to guide and interest the student

The final chapter entitled 'The Common Testimony' brings together the fact that each Gospel presents the facts of our Lord's death burial and resurrection, and thus whilst the distinctions are important, all point to the reason why the Saviour came. J.R.B.

Jehovah's Long-loved Zion

by the late W. W. Fereday

Psalm 87

What is meant by the words "Jehovah loveth the gates of Zion more than all the dwellings of Jacob"? What does Zion mean to God that He should thus speak? It cannot refer to the physical beauty of the spot although the Psalmist does indeed say, "Beautiful for situation, the joy of the whole earth, is Mount Zion". Ps. 78, will help us here. In that Psalm the Holy Spirit traces the persistent evil of the nation of Israel from the Exodus to the days of Eli. Eli's weakness, and the wickedness of his sons brought Israel to ruin. Even the sacred ark-precious type of Christ-fell into the hands of the Philistines who in their ignorant daring carried it into the temple of their fish-god Dagon. This reaches to verse 64. Then remarkably the episode of Saul's reign is completely passed over, and also the intermediate ministry of Samuel, and God speaks of Zion and David. Zion was Jehovah's chosen centre of administration, and David was His chosen administrator. He "chose the tribe of Judah, and Mount Zion which He loved. And He built His sanctuary like high palaces, like the earth which He hath established for ever. He chose David also His servant, and took him from the sheepfolds, etc." (Psa. 78:67-72).

The spiritual significance of this is proved by Hebrews 12:18-29, where we (Christians) are taught that we have "not come unto the mountain that might be touched" i.e., the tangible mountain—Sinai, "but to Mount Zion". This is to us intangible, but it expresses something, that "something" is sovereign grace. It was when the people of Israel had

completely ruined themselves as under law and had forfeited all claim to anything from God that Zion and David came into view. Zion thus speaks of Grace, and David is typical of Christ. Jehovah at the moment gave his people a new start in grace with greater favours and more glory than before.

Have we really come in our soul's experience to Mount Zion; and not to Sinai? It means that we have come to sovereign grace, and not to law. Nothing but grace would suit sinners ruined in the fall. We may well shout aloud as we contemplate "the exceeding riches of His grace" (Eph. 2:7).

O God of matchless grace
We sing unto Thy name;
We stand accepted in the place
That none but Christ could claim.
Our willing hearts have heard Thy
voice.

And in Thy mercy we rejoice.

This, then, is why "Jehovah loveth the gates of Zion more than all the dwellings of Jacob". He delights in grace. To welcome to His heart worthless prodigals fills His heart with joy. The theme of Psa. 87 is grace to Israel at the last when she has "received of Jehovah's hand double for all her sins" (Isa. 40:2). He will send to them a second time the Son of His love, and they will welcome Him with triumphant joy. "It shall be said in that day, Lo, this is our God; we have waited for Him. and He will save us: this is Jehovah; we have waited for Him, and we will be glad and rejoice in His salvation" (Isa. 25:9).

In that day the greatest possible

honour for any man will be to be able to prove connection with Zion. Today Jer. 30:17 is true, "They call thee an outcast, saying, this is Zion whom no man seeketh after". It is no honour to be connected with Zion in her humiliation. But Ezek. 48:35 will before long be true. "The name of the city from that day shall be Jehovah Shammah" (i.e., Jehovah is there). Add Joel. 3:21: Jehovah dwelleth in Zion". Those who will then understand and appreciate connection with Zion will have but a poor opinion of Gentile boasting. Rahab (Egypt) may boast that its Pharoahs were born, there; pride Babylon may itself Nebuchadnezzar, Philistia in Goliath, etc., but the heroes of men's empires, however glorious in sin-blinded eyes, will not compare in moral value with the humblest souls who are connected with Jehovah's long-loved Zion. Caesar might have been great in the eyes of men when our Lord was born; in the eyes of God the aged Simeon in Jerusalem was far greater. What indeed were all Caesar's doings when viewed in the light of eternity?

"Of Zion it shall be said this and that man was born in her, and the most High Himself shall establish her". Note the word "establish". "The foundation of God standeth sure" (2 Tim. 2:19). Nothing is really established apart from God. Earth's proud empires, with their stately political centres, must all totter and fall. They all lack foundations. Holiness (v.1) does not characterize any of them. The stone cut out of the mountain without hands will reduce to powder the imposing structure which looks so precious at the top (gold and silver), but which is worthless and unstable at the bottom (iron and clay). God's time for this catastrophe appears to be very near (Dan. 2:31-45).

Is Christ in view in verse 6 of our Psalm? "Jehovah shall count when

He writeth up the people that this man was born there. Selah". It is the connection of Christ with Zion that gives all its value. Alas, when He presented Himself there the first time, its people disowned Him, and He wept as He contemplated all the woes that must come upon them in consequence of their folly. But he will come again in grace to His ancient people. "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob" (Isa. 59:20). Israel's sorrows will then be at an end for ever. Their mouths will be filled with laughter, and their tongue with singing, and it will be said amongst the nations, "Jehovah hath done great things for them", and the people themselves will respond, "Jehovah hath done great things for us, whereof we are glad" (Psa. 126:2-3). Very suitably does the Psalmist say in conclusion: "As well the singers as the players on instruments shall be there: all my springs are in Thee".

"They shall call thee the city of Jehovah, the Zion of the Holy One of Israel" (Isa. 60:14). The King of His choice will sit upon Jehovah's holy hill of Zion (Psa. 2:6), and "out of Zion shall go forth the law and the word of Jehovah from Jerusalem" (Isa. 2:3).

The following beautiful poem, bearing upon this subject written by the late Sir Edward Denny, may not be familiar to the present generation; so we reproduce it here for the benefit of our readers:—

The Lord hath afflicted His Zion, The city He loved so well, Where He deigned like a couching lion,

In glory and strength to dwell. But why hath Jehovah forsaken The place of His ancient throne; His vine from the wilderness taken, To flourish for Him alone? Ah! deem not the Holy One cruel, Had Solyma (i.e. Jerusalem) loved His will,

She had sparkled the costliest jewel, The beauty of nations, still; The Lord had been still her defender.

And she, the queen of the earth, In holiness, freedom and splendour, Had gloried in Shiloh's birth.

But she fell, and her crown of glory Was struck from her rebel brow; And with feet all wounded and gory She wanders in exile now.
Yet, sad one, distrust not our pity; Though some may wring out thy tears.

We will weep for the Holy City, And sorrow o'er former years.

Thou art stricken, dethroned, and lonely,

Bereft of a home on earth,
Yet still to our hearts thou art holy,
Thou land of Messiah's birth!
He sprang from the chosen of
daughters,

His star o'er thy hills arose, He bathed in thy soft-flowing

And wept o'er thy coming woes.

He wept, who in secret still lingers, With yearnings of heart over thee; He, He, whom thy blood-sprinkled fingers

Once hailed to the cursed tree, Dark deed! it was thine to afflict

Yet longs His soul for the day When thou, in the blood of thy Victim

Shall wash thy deep stains away.

Thou land of the cross and the glory, Whose brightness at last will shine Afar through the earth—what a story

Of darkness and light is thine!
He died as a lamb—as a lion
He spares thee, nor can He forget
His desolate exile of Zion;
He waits to be gracious yet.

BOOK REVIEWS

"Answers to Bible Problems" by E. W. Rogers. Published by John Ritchie Ltd. Price £5.95.

Many assemblies have benefitted from the oral ministry of the late E.W. Rogers and many more from his written ministry. His mind was exceptionally sharp; his explanations were clear and concise; his answers to questions always revealed an insight that went beyond the obvious to the thought process of the questioner. Nor is it different with this selection of answers to questions asked of him and published in this magazine and in Precious Seed.

In beautifully simple, balanced sentences, 'E.W.' (as he was known to many) answered incisively a variety of questions. So often the reader later has trouble recalling exactly where in such a book a particularly helpful answer appears. But not so with this book. The compiler S. J. McBride has done a masterly job in arranging those answers to make them readily accessible to the enquirer. The combination of clear answers and good indexing makes this book especially valuable.

The forthright nature of many of E.W. Rogers' answers means that at times he confronts the reader with a viewpoint with which he may not agree. The answer given must certainly be accorded an equally well-considered alternative. Only then will the reader have reaped the full benefit of the studies of the very able expositor, E.W. Rogers.

"The Imperfect Church" (1 Corinthians) by R. E. Harlow. Published by Everyday Publications.

Most would agree with R.E. Harlow that "there probably never has been a perfect church in the past nor yet today". Equally there would be a general consensus that Corinth was more imperfect than most. Yet from these very imperfections we have profited because they led to Paul's letter to Corinth (1 Cor. 11:19).

Certainly many will profit from R.E. Harlow's treatment of the the Spirit inspired letter to Corinth. As with all his books he deals in the simplest of terms with some salient features of the book. (A recent missionary letter reveals just how important it is that the English be clear, simple and unambiguous for those whose native language isn't English. Our dear, elderly sister Mrs McCombe was buying up all Harlow's books for the Indian brethren of South Africa.)

Of course there are places where we may disagree: Is 2:13 not stronger than this commentary suggests? Is ch.16 really "the offering on Sunday"? But the value of this book to the young and to those previously highlighted is too great to be offset by a few such questions.

T.W.

The Prayers of the Apostle

by T. Bentley, Malaysia

(2) Paul's Prayers in Romans

The Epistle of Paul to the Romans is rich in prayer material. All the essential elements of prayer are to be found within the compass of the epistle.

Salutation — Rom.1:7b "Grace to you and peace from God our Father, and the Lord Jesus Christ". Paul's introductory salutations conform generally to one pattern. They have an interesting history, as they develop into full form with which the pastoral writings make us familiar. This history deserves attention, basically for its own sake, and also for the sake of a clear exposition. A glance at it will yield the reader rich reward. If grace and peace were invoked from God the Father and the Lord Jesus Christ, this was clearly understood by those who were believers in the meditorial ministration of the Son of God. The greeting is addressed to the adopted children of God, who is their Father in a sense none others may claim to know.

Benediction — Rom. 16:20b. "The grace of our Lord Jesus Christ be with you". We must be impressed with the fact that these phrases are of Paul's theological mintage. They are, like so many others, his own sayings, brought out of the rich treasury of which the Holy Spirit made him master for the good of the Church. The note struck at the outset echoes at the close, thus rounding the epistle with the sacred formula.

Thanksgiving — Rom. 1:8 "First I thank God through Jesus Christ for you all, that your faith is spoken of

throughout the whole world".

How sincere Paul is in his personal and spiritual appreciation of the saints. The knowledge of their faith so spread abroad causes a song of thanksgiving to his God.

Ejaculatory Prayer — Rom. 6:17 "God be thanked . . ."; Rom. 7:25 "I thank God through Jesus Christ our Lord".

Six of these are to be found in Paul's writings and when put together in the following order they underline the full experience of a child of God.

 Rom. 7:25 — For the hour of conscious deliverance.

Rom. 6:17 — For a new obedience to the teaching.

3. 2 Cor. 9:15 — For the unspeakable Gift of God.

 2 Cor. 8:16 — For the devotion of a zealous servant.

5. 2 Cor. 2:14 — For the triumphant march of Christ.

 1 Cor. 15:57 — For the final deliverance from death and the grave.

There is no seventh, but there will be when we reach His presence and see Him face to face. Thanks be to God.

Mutuality in Prayer — Rom. 1:9, 10: Paul's constant mention of the Roman believers in his daily intercessions. Rom. 15:30-33: A request that the believers make mention of him in their prayers.

Doxologies — Rom. 11:33-36 To the God of Salvation. Rom. 16:25-27 To the God of Declaration.

Supplications — Rom. 15. Three prayers emerge in the course of one

chapter, viz., Rom. 15: 5, 6 to the God of Patience and Consolation; Rom. 15:13 to the God of Hope; Rom. 15:33 to the God of Peace. Invert these divine titles and observe how they usefully summarise the main divisions of the epistle:-

Rom. Chap. 1-8 The God of Peace. Rom. Chap. 9-11 The God of Hope. Rom. Chap. 12-16 The God of

Patience and Consolation.

1. The God of Patience and Consolation.

The context supplies the background of the prayer. That the meaning of the prayer be fully understood we will consider the preceding verses from verse 1. Chapter fifteen of Romans is a very full chapter. The key word being full has many forms occurring throughout.

V v. 1-2 Paul's Exhortative Appeal to Saints. Self-renouncing grace will enable us to bear the infirmities of the less informed. Self-sacrificing goodness will propel actions that must result in the edification of

others.

V. 3 Christ's Explicative Action. Even the Saviour did not please Himself. His declared renunciation finds endorsement in the prophetic scriptures (Ps. 69).

V. 4 Scripture's Educative Assurances. There is much to be derived from the whole of divine truth: patience, comfort, hope and

learning.

Vv. 5-6 Paul's Expressive Appeal for Saints. There is no distinction between the God of the Word and the Word of God. He is the God of Patience and it is from His Word that patience is ministered to us. He is the One who through the Scriptures will grant us perseverance as we pursue corporately the objective of the prayer.

He is likewise the God of Consolation (Comfort, R.V.), and this too is to be derived from the Word of Truth. It is His divine

ministration of comfort that stimulates our every endeavour to achieve the goal set in Paul's prayerexercise. Unity is the theme of Paul's supplicatory prayer discernable in four realms viz:-

1. Oneness of Mind. How much this was needed in the assembly at Rome with its composite membership of Jew and Gentile.

2. Oneness of Manner. Harmony is Paul's thought. He desires unison in every action of the assembly.

3. Oneness of Mouth. If there be harmony in action there will be no

discord in praise.

4. Oneness of Motive. Everything they do as an assembly has one single motive, the glory of God, even the Father of our Lord Jesus Christ.

The word 'mouth' has significant mentions in the epistle. They are as

follows:

Rom. 3:14 The Impurity of our Sin;

Rom. 3:19 The Finality of our Guilt:

Rom. 10:9 The Reality of our Faith;

Rom. 10:8 The Intimacy of our Knowledge;

Rom. 10:10 The Sincerity of our Confession;

Rom. 15:6 The Unanimity of our Hearts.

2. The God of Hope.

Looking at verse 7 Paul gives An Imperative Advice for Reception. Initial reception to the fellowship of the assembly is not in view here. It is a subsequent acceptance of those already in assembly fellowship. This would be the immediate outcome of the prayer, which Paul doubted. Verse 8 opens to the reader An Impressive Ministry for Realisation. Encouraging words for the questioning, yet believing Jew to ponder. These weighty words are calculated to subdue his bigotry and assure him of God's faithfulness. From verses 9-12 there

emerges An Imperishable Evidence for Rejoicing. Similarly, the Gentile would derive encouragement from these words. They will settle his fears and subdue his imperialism.

As the last word of that list of Scriptures is struck ('hope' in the R.V.), the Apostle turns and prays to the God of that Hope. The title that Paul employs reveals that He is the Source, Supplier and Sustainer of hope. Paul confidently affirms that every aspect of the divine purpose will be realised. This provides us with a Fulness of Joy (No Despair): Fulness of Peace (No Dread): Fulness of Hope (No Disappointment) and Fulness of Power (No Defeat). However, two aspects remain viz., "in believing", that is our side — The Attitude; and "in . . . the Holy Ghost", that is God's side — The Agency.

Hope is used nine times in Romans 1-8, and six times in Romans 9-16.

3. The God of Peace Paul uses this title of God seven times. What is his reason for addressing God by this title in the short prayer before us (Rom. 15:33)? A look at the context will supply the cause.

Vv. 14-21 Paul's Interests — The Scope of His labours. His greatest need throughout these arduous

tours is peace.

Vv. 22-24 Paul's Intentions — The Sphere of His Love. Every servant has intentions. They are normal to sound exercise, but their realisation as we may fully intend them is often

quite another thing. Paul's intentions were highly motivated but their actual experience was not altogether as he had thoughtfully anticipated. Here he lists three, namely:-

To come to Jerusalem with mate-

rial blessing,

To come to Spain with evangelical blessing,

To come to Rome with spiritual

blessing.

In all this, peace would be a necessary commodity, if not indeed, his

greatest requirement.

Vv. 30-32 Paul's Intercessions — The Subject of His Longings. For these he will need peace. But he possesses that 'peace' and now desires that God of Peace will be with them as He is with him. Peace is a valued quantity in Romans. Its occurrences are worth listing:-

Rom. 3:17 Our Unknown Path

in pre-conversion days.

Rom. 5.1 Our Undeserved Position in Christ by Faith.

Rom. 8:6 Our Undeniable

Peace in the Spirit.

Rom. 10:15 Our Universal Privilege in the spread of the Gospel.

Rom. 14:17 Our Undivided Por-

tion in the Kingdom.

Rom. 14:19 Our Untiring Pur-

suit among the saints.

Rom. 16:20 Our Ultimate Prize in Final Triumph.

Beloved reader, reproduce His Patience; receive His Consolation; rest in His Hope and rejoice in His Peace.

Is your family the better for you? It must be either the better or the worse — which is it?

ls your town the better or the worse for you? Are you part of the salt that is keeping it from corruption, or are you part of the corruption?

Is your church the better for you? Would you be missed if you were taken away? Would it lose a loving, praying, believing person?

Are you, however feeble, one of its "lights"?

Would any friend miss your help if you were away?

Would your family miss your faith and prayers?

I wonder?

Young Believers

Honour the King?

2 - DAVID

by J. Baker

The life of David has always been a thrilling story which has captured the imagination and interest of so many who have heard it. The scope of such a life and ministry is so vast that it could occupy much more than this brief page, yet it is here intended to take a broad view to enable us to get some practical lessons.

1. The Humility of the man and his

Background.

Many of God's servants have derived from the lowliest of circumstances, and David is a good example of this. He appears upon the page of Scripture in 1 Sam. 16:11 whilst keeping sheep, and is presented in that passage as being the youngest and least of his brethren. Thus he demonstrates the scriptural principle that those who are faithful to God in small things can later be entrusted with more. That he was happy in the lowly place is seen again in 1 Sam. 16:21, where after being anointed by Samuel in the midst of his brethren (v.13), he is content as Saul's armourbearer, and in the following chapter he is again feeding sheep (v.15). Psalm 78:70-72 makes plain that such background was important preparation for the man who was one day to feed God's people of Israel. The early days of our Christian pathway requre much diligence to be faithful to God just wherever we are. It is helpful to note that when David recounted his victory over the lion and the bear, he makes it plain that the Lord had delivered him

from the paw of each. Even from early days he had learned that a young man is not to glory in his strength, but rather to glory in the Lord.

2. The Sovereignty of God in His choice.

As the seven sons of Jesse were paraded before Samuel, it was evident that they appeared to qualify to be anointed on the grounds of countenance and stature. The sentence in 1 Sam. 16:7 is often misused, to attempt to prove that the dress of the Christian is not important as long as his heart is right, but a careful reading of the passage shows that the "outward appearance" is not dress but rather the facial features and imposing height of the seven older sons. God's choice however, is not taken up with such external trivialities. God had chosen David. Many seemingly insignificant people have been chosen of God for His service. 1 Cor. 1:27-28 speaks of those who are foolish, weak, and base, so that no flesh should glory in His presence. It is of great encouragement for all to remember that our God can raise up, and enable any person He so desires. Jeremiah felt he was but a child, and Gideon felt insufficient, but their later service was proof that 'little is much if God is in it'.

3. The Means of preparation for service.

Apart from the matters previ-

ously referred to, the hand of God is seen fitting and moulding David for the work he was to engage in.

- (a) He was anointed in the midst of his brethren 1 Sam. 16:13, not with a vial as was Saul, but with a horn of oil, this being the symbol of the power of the Holy Spirit. The symbol quickly gives place to the reality in the same verse where it states that "the Spirit of the Lord came upon David from that day forward". All true service for God can only be in the power of the Holy Spirit. Every Christian receives the Holy Spirit at conversion (see Eph 1:14) and this continues until the end of his Christian pathway (see Eph 4:30).
- (b) He soon learned the power of the enemy. 1 Sam. 17. Early after his anointing David came face to face with the fact that the people of God, he was to lead and serve, had enemies. All who serve God must learn this lesson well. The apostle Paul in 2 Cor. 2:11 makes clear that he knew it.
- (c) He learned that God can give victory without human aid. As he led the people to many a victory in later days, he would no doubt remember when God had given victory over the giant by means of a small smooth stone from a brook. Not even Saul's armour could help. How true to the words of Paul in 2 Cor. 10:3-5. We should remember that in our day modern methods or any form of human aid can never replace the power which comes from God alone.

4. His Recognition by the People of God.

The man of God's choice is seen to be accepted by the people early on in his history. All leaders raised up by God in our day should be valued by those who are spiritual (see 1 Thess. 5:12-13). In David's life this is seen in the case of:—

(a) Jonathan who loved David as his own soul. Thus one who was a direct

descendant of the current king recognised in David those features which marked him as to his strength and wisdom.

- (b) The people generally. 1 Sam. 18:5 states that he was "accepted in the sight of all the people and also in the sight of Sauls servants". The same passage goes on to illustrate this as David returned from the slaughter of the Philistine, the women of Israel sang and danced saying "Saul hath slain his thousands and David his tens of thousands".
- (c) The prophet Gad who in 1 Sam. 22 guided and directed his movements for his protection. It is good when spiritual men concur in their recognition of divinely appointed leaders. This is also seen in 2 Sam. 5:3 where the Elders of Israel are seen anointing David as King.

5. His Zeal for the House and presence of God.

After David had been anointed king we learn that the Lord was with him (2 Sam. 5:10). Without here looking at the details of the new cart of ch. 6, it is evident that David wanted the Ark, and with it the consciousness of God's presence. 2 Sam. 6:12-14 describes the zeal he had in such matters. Ch. 7 also reveals the longing within David's heart for a House for God to dwell in. It should be noted that although he was not allowed to build it, yet he prepared the materials for it.

6. His Failure and Forgiveness.

The account of 2 Sam. ch. 11 is in our Bible, to warn that the greatest can fail and fall. We have often been reminded that if David had been doing what kings should do (2 Sam. 11:1), then he would not have been in a position to be tempted. The sin of David is great in these chapters. Psalms 32 and 51 should be read in conjunction with these events. Unconfessed sin brought for David the chastening hand of God,

but when he acknowledged his guilt he was forgiven.

7. His Commendation at the end.

Our study has been scanty and brief, but Acts 13:36 gives a final

word regarding David. Having served his own generation he fell asleep. We have only one generation to serve — it is our own, let us do it by the will of God, and thus seek to be men after God's own heart.

Truth Unfolding in Genesis (2)

by John Heading, Aberystwyth

Genesis 3: "Sin entered into the World"

Satan had existed as an angel, Lucifer, intending to be like the Most High (Isa. 14:12-15). With Satan cast out, Genesis 3 to Revelation 20 forms a half-way stage prior to his being cast into the lake of fire (Rev. 20:10). Before the fall, he took a form that was attractive to the woman, who answered without surprise. He worked by questioning falsely what God had said, by building on the woman's ignorance, and by tackling Eve who had received God's commands second-hand from Adam. In v.2, she had some facts right, but did not name the tree; she added "not touch" and used some words not understood.

Satan built on ignorance by saying, "Ye shall not surely die" (v.4). By saying "as gods", Satan wanted men to be like himself, desiring to be like the Most High; see Matt. 4:9; 2 Thess. 2:4. By the fall, communion was lost between the creature and the Creator; this led to the making of clothes. Again, because of the fall, Adam and Eve are not mentioned in Hebrews 11, though other men who committed sin are found there. Truly, "by one man sin entered into the world" (Rom. 5:12) and "in Adam all die" (1 Cor. 15:22).

Man could not undo what had happened; only Christ could do that.

Instead, man blamed the woman, and woman blamed Satan.

Genesis 3:14-19 spells out the consequences for Satan, the woman, and the man.

- (i) Satan was cursed only evil to him and never blessing. There would be warfare between Satan and the woman, between Satan's seed and the woman's seed (for example, the Pharisees and Christ, John 8:44), between "it" (Christ) and Satan. The crucifixion of Christ, and the destruction of Satan are foretold.
- (ii) The pain of childbirth was introduced (with the woman saved by faith and love, 1 Tim. 2:15).
- (iii) Order was introduced the woman would be subject to her husband, and this has been so ever since, even though men seek to reverse it today. This is used to denote the subjection of the church to Chirst (Eph. 5:24).
- (iv) Man's labour with the soil for food, and his ultimate return to the dust.

The name "Eve" implied faith—she would be the mother of the subsequent race. Yet God avoided a "living death" by expelling them

from the garden to keep the way of the tree of life.

Genesis 4: "Cain, who was of that wicked one"

God ensured that no sons were born prior to sin entering into the world, else a line would have grown up without sin, perhaps competing with the sinless Saviour necessary to redeem the first line of sinful men. But Hebrews 11:4 presents Abel as a man of faith, although a sinner in himself. The occupations of Cain and Abel showed what was in their hearts, forming a prelude to the history of religious man. Bringing to the Lord was motivated by two principles: the works of one's hands (Cain), and an offering suitable to typify Christ (Abel). "By faith Abel offered . . . a more excellent sacrifice than Cain".

The Lord accepted both Abel's offering and Abel himself; right-eousness was imputed (Heb. 11:4), but He would not accept the mere works of the flesh. Such a distinction made by God brings anger to man. Note that God spoke to Cain, not to Abel. When faith does well, there is acceptance; if not, "sin lieth at the door". Some suggest this means a sin offering, but the sin offering had not been revealed up to that time; rather, a life of sin lay before Cain who would not be accepted.

If God makes a difference between men, then men do also. There would be earthly rule by men who are not accepted by God (v.7). This verse introduces a new principle rule by the ungodly. Thus Cain slew Abel "because his own works were evil, and his brother's righteous" (1 John 3:12). The Lord too refers to "righteous Abel" (Matt. 23:35). Thus there is persecution of faith by the religious and political man. Abel's blood was typical of the death of Christ - Satan would seek to destroy the seed after only one generation!

Judgement fell on Cain more than on Adam, for Cain was cursed and driven out far and wide as a fugitive. It was his line that introduced the first civilization, showing the basis of the world system of today. Thus we read of a "city" (Gen. 4:17); bigamy (v.19); the harp and organ (v.21); working in metals (v.22); all originated in Cain's line, none of which formed any part of the Lord's genealogy. The first murder after that of Abel occurred in the generation by Lamech seventh (v.23).

But another seed, Seth, was born (4:25), whose son Enos, meaning *mortal*, could not be the eternal Messiah, though leading to Him in God's good time.

Genesis 5 and 6: "sin . . . bringeth forth death"

Chapter 5. Here the genealogy from Adam to Noah is traced, following Seth's line "in his own likeness", so that the Lord could ultimately be made in fashion as a man, sin apart. Until the flood, men lived extraordinarily long years, but afterwards, there was less time for sin, and less time for testimony. These long years meant that from Adam to Isaac, there were only three family overlappings (Adam with Lamech; Lamech with Shem; Shem with Isaac). The man with the greatest testimony lived the shortest life: Enoch lived for 365 years. His walk with God, and the fact that God took him, gave him a place in Hebrews 11:5 as an example of early faith. Certainly he was a type of the church in a dark scene, raptured without seeing death, leaving the world for judgment with some men entering the kingdom beyond.

Chapter 6. The story of the flood is given, not to provide unbelief with material, but to form the basis of many references in the rest

of the Bible — how God intervened once in overall judgment, showing that He will intervene again in the future: "as in the days . . . before the flood . . ." (Matt. 24:38). Thus Noah enters Hebrews 11:7 as a man of faith, while in Ezekiel 14:14,20 he is seen with Daniel and Job as delivering only his own soul and not a sinful nation. The prelude to the flood was the fact that the sons of God took the daughters of men as wives. Interpreters suggest (i) these sons of God were fallen angels manifested in male-form and interrupting the course of nature, (ii) mixed marriages between the lines of Shem and Cain.

"My spirit shall not always strive with men" leads to the plan

that 120 years are long enough for man's life, this figure usually being taken also to be the time in which Noah built the ark: "the longsuffering of God waited . . . while the ark was a preparing" (1 Pet. 3.20), the time when Christ through Noah preached to the spirits (now) in prison. Noah proceeded by faith, "warned . . . of things not seen as vet" (Heb. 11:7). He went ahead. knowing that no such catastrophe had ever taken place before; he "condemned the world" by building the ark, since this was not large enough to save all when the flood came. To preserve life, two by two of every living thing were saved, since there was to be no second creation after the flood!

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SCOTTISH REPORTS SECTION

The Publishers wish to provide a complete coverage of Gospel Efforts, and other items of assembly activities in Scotland. To facilitate this, the Believer's Magazine now has correspondents in seven areas in Scotland, as shown on the map, and whose names and addresses are listed below.

It would be appreciated if assembly correspondents with items of news and notices for publication would please take note of the correspondent in their area, and forward such items to him before the end of each month.

The existing sections under "Forthcoming Meetings" and "With Christ" will continue as at present, and items for insertion in these sections should be forwarded directly to Kilmarnock as heretofore.

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

Grampian and the Islands: Mr. James Harrison. 3 Newburgh Crescent, Bridge of Don, Aberdeen ABI. Tel.: 0224-704510.

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Strathclyde—South West: Mr. James McLatchie, 29 Gleniffer Drive, Barrhead G78 1JA. Tel.: 041-881 1830.

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

HIGHLAND & N. E. REGION-

Fraserburgh: J. Glenville had profitable Bible Readings in November, followed by a week of ministry.

Gardenstown: J. Burns had ministry meetings in December, which were greatly appreciated.

Peterhead: Continued encouragement with very good attendance at Gospel Meetings and Bible Class. J. Burns ministered the Word in December, A. Leckie in January and T. Bentley is expected for a Gospel effort in February.

Buckie: D. Morgan completed eight weeks labouring in the Gospel with good attendance. A young married couple were saved in the last two weeks and others remain concerned and interested. New Year Conference attendance was very good and the standard of the ministry was high. N. Mellish ministered with profit during the preceding week.

GRAMPION REGION-

Fernilea: J. Burns conducted a week of ministry on 'Why I am where I am'. The saints felt that fundamental matters had been dealt with to edification.

Holburn: The Saturday evening ministry meetings were both interesting and helpful. They have been well supported over the years and a warm welcome is extended to visitors and students on Saturday's at 7.30 p.m.

Summerhill Eventide Home: Our brother H. German who laboured for many years in the Gospel, will now take up residence with his wife at the home in Aberdeen as from January. We do trust that they will continue to know the blessing of the Lord in their advancing years.

FIFE, TAYSIDE, CENTRAL REGION .-

Dunkeld: J. Campbell and J. Hay have concluded after eight weeks of Gospel work with a few families very interested and a number of contacts made. They expect to move on to the Craigie district of Perth during January and February. Prayer will be valued.

Glenrothes: J. Currie (Japan) gave helpful ministry and a stimulating report of the work of the Lord.

Comrie: The work continues with steady interest. One woman who earlier professed faith in Christ was baptised recently.

STRATHCLYDE REGION-

Girvan: The interest previously reported by R. Revie has grown and five people have professed salvation with every sign of a genuine experience of conversion. The little assembly has been greatly encouraged.

Airdrie: The conference at Hebron Hall had a good company with varied ministry by T. Bentley, J. Gamble and S. Foster, T. Bentley followed with profitable meetings on tabernacle teaching.

Knightswood: The assembly had a Gospel message before the ministry at their Saturday evening gatherings in November and December with good local interest. A youth from the district confessed faith in Christ at their testimony meeting on the last Lord's day of the year.

Motherwell: Both Ebenezer and Roman Rd. assemblies are having good mid-week Gospel meetings for Senior Citizens. Over the years a good number of older people have come regularly to hear the Good News — please pray for His blessing.

Harley Street—New Year: Bible Reading and Conference gatherings were filled to capacity both numerically and spiritually. The Workers Report meeting left a real challenge with the saints regarding the work of the Lord at home and abroad. It was a special joy to see so many young believers in attendance.

LOTHIANS AND BORDERS-

Castle Douglas: The small assembly had major repairs in re-roofing their hall, but are now happy to report that the work has been completed and the Lord has provided sufficiently to meet the cost.

Sanquhar: The little company had ceased their Gospel meeting on Lord's day but are now trying to reach the children through mid-week meetings with the help given by their neighbouring assembly Kirkconnel. Around twenty children hear the Word each week.

Mayfield: J. Riddle in a series of ministry gave help and instruction from Paul's epistle to Titus.

Lothians: D. Locke has been engaged in door to door tract distribution in the villages with weekly children's meetings. Attendance has been encouraging and behaviour good. He purposes having Gospel meetings there in the Spring (D.V.)

Footnote—Scotland: Reports from the areas confirm that over three thousand gathered on New Year's Day to hear the Word ministered at the various Conferences. Malachi ch.3 v.16.

We apologise to readers in England and Wales for the delay in appointing correspondents. We intend to remedy this as soon as possible to enable us to fully report the work of the Lord throughout the British Isles.

LIGHT FROM AN OLD LAMP

This series is intended for the present generation of believers who are unacquainted with mighty men of God who were instructed by the Spirit of God in their ministry in a past day.

Ed.

The Shunammite in Her Great Trouble

By Henry Heath

The more of natural and earthly joy we have, the more exposed are we to natural and earthly sorrow. Those who have not much of earthly love and joy in their lives may do well in their hours of felt loneliness to remember that they are exempt from the sorrows, often deep and bitter, connected with such comforts.

"The time is short, brethren." We are passing onward to the resurrection. *That* is our hope. All on *this* side of that glorious consummation is exposed to the inroads of decay

and death.

This "great woman," spoken of in 2 Kings iv., had longed for a mother's joy. When asked if she desired to be spoken for to the king or to the captain of the host, she was able immediately to give her memorable and great answer, "I dwell among mine own people." What true greatness and nobility of character do these simple and sublime words convey!

But though she did not prefer an actual request to the prophet for a son, yet the God who knew her heart granted her desire when all natural hope had ceased to exist. This is God's way from the beginning to the end of His dealings with man, as revealed in the scriptures. He is "the God of hope" to man in this lost and hopeless world, because He is the God who quickeneth the dead, and calleth those things that be not as though they were.

From the beginning faith is called to recognize Him as the God of resurrection. This, brethren, is the clue to the understanding of the truth and the knowledge of God—the God of the scriptures. Yea, even nature itself may, and ought to confirm us, and to *enlarge* us in this, as the apostle shows in 1 Cor. xv.

When there was no natural hope of such a thing, this beloved woman of Shunem obtained, like Sarah before her, the fond desire of her heart from the God of hope. Let the exercised soul, who can find no ground of hope in self, see and understand the spiritual truth taught here. But we pass on to see her in her great trouble.

In proportion as the joy of embracing a son, when all hope of such a thing had died out of her heart, was great and deep, so is the grief and bitter anguish great when by a stroke the desire of her eyes is taken away from her. Her grief is too deep for ordinary human ministry. There is only one to whom she can open her full heart. It is good and edifying to notice her patient possession of soul till she reaches the prophet.

In days like the present it is strengthening and refreshing to get a little into the company of such a great and *deep* soul as we find in this woman of Shunem. There is nothing superficial about her. Gehazi may be sent to meet her, but it will not do. She cannot open her heart at such a

50 BELIEVER'S

time to a mere official. Her sorrow lies too deep. We may see her resignation and her faith in her reply to his enquiry, but may we not also see something more? She could not wait to tell him her trouble. She was making her way with all speed to the presence of the "man of God." None but the one through whom she had received her greatest earthly joy could now meet her heart when it had lost that joy.

Is not Elisha, from the beginning to the end of his course of gracious power, a typical person? Coming after the righteous and stern testimony of Elijah was ended, as the great Prophet followed John the Baptist, he cannot but remind us forcibly of Christ. The healing and the blessing, the paying of the debts of the debtor, and the giving of life to the dead, the turning of that which is poisoned to be good and profitable, and the feeding of a multitude with a few loaves, the cleansing of leprosy, and finally, even in death being the spring of life to the dead — all speak distinctly to us of our great Healer and Saviour.

Now, looking at Elisha as shadowing our great Prophet, what is the chief lesson the conduct of the Shunammite in her great trouble is calculated to give us? Is it not the fact that her soul cleaves to Elisha as the one through whom she had been blest? Is it not that nothing can divert her from him?

Gehazi is unable either to attract her from his master or to thrust her away from him. At Elisha's feet she bows, and to him she tells her whole trouble. She knew well where the true sympathy and the power to help her resided. No one can detain her or divert her from Elisha. She may remind us of the disciples of the Baptist, who when they had taken up the headless body of their beloved master and committed it to the earth, went and told Jesus. This is a great secret, beloved in Christ. But

now we are to learn a further lesson from this great and dear woman.

We next find that as no one, not even her husband, could *detain* her from Elisha, and no one could *divert* her from Elisha, so now that she has reached his presence, *nothing* can *draw* her away from that presence.

The prophet himself may command Gehazi to set out with all speed for the house of the dead, neither giving or receiving salutation till he laid the staff of Elisha on the face of the dead. It has no power to draw her away from the prophet himself. She shows no confidence in the power of this appointment or ordinance to raise the dead. As though she silently said to Elisha, 'Whatever help your staff may afford you in your journeying. I have no confidence that it can do this thing." "As the Lord liveth and as thy soul liveth I will not leave thee," is her great reply.

Is there not, brethren, a lesson for our souls in this conduct of the Shunammite? Is there not a seasonable warning in it for us? Are there not many in the present day who would fain have us believe in the power of the staff to give life? It is vain. The truly taught soul cleaves for life to the Lord of life, and looks for life for others from Himself, through His Word and Spirit. True faith will not leave the prophet to run after any staff, when it is proposed that the staff or ordinance should do what is altogether outside and beyond its appointed use.

Baptism and the supper of the Lord may help us under the blessing of the Lord, but life is from Himself. After we have received the life eternal by the Spirit of God through the gospel (His great ordinance for imparting life to the dead), we may be helped on our journey by the ordinances referred to above, and we shall be indeed if we observe them in the spirit of faith and love.

We are not to run, however, from the one extreme of expecting the staff to do more than it was given and appointed to do, to the other extreme of throwing the staff away altogether. Let us rather humbly and thankfully accept every help our God has given to us, while at the same time we watch that Christ has His true place in our confidence and affections.

The Shunammite would have been woefully disappointed had she followed the servant and the staff.

By cleaving to Elisha she had her child given to her again to hold and enjoy in a manner doubtless more according to the mind of God. Deeply chastened in spirit now, and with a knowledge of God such as she had not before, she could better enjoy the gift.

The end of the Lord in her case, as in Job's, and in every other such case, proves that He is "very pitiful and of tender mercy." By the first and by the second gift of the child she was taught to know the Lord that raiseth the dead.

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.

OUESTION

What is the treasure in 2 Cor. 4:7, and how would you explain the expression "in the face of Jesus Christ". Also is there any connection between this verse and Acts 9:15?

ANSWER

The ministry of 2 Cor. 4 has as its background the contrasts which are found in chapter 3. The Old and New Testaments (or Covenants) are shown to be vastly different from each other, and whilst glory was associated with that which was introduced through Moses, the minstry of the New Covenant in Christ exceeds, and subsists, in

glory.

Thus in ch.4:1 allusion is made to "this ministry" given to the people of God in the present dispensation. It is referred to, in verses 3 and 4 respectively as 'our gospel' and the glorious gospel' or better the gospel of the glory of Christ. In verses 5 and 6 the apostle expounds more of the benefit and glory of this great ministry. He shows that it depends upon God's own sovereign act in shining into own hearts, and that the effect of this 'inshining' is to give an 'outshining'. The word 'light' is better rendered 'radiancy' or 'to shine out'. The glory of God is only truly seen in the face of Jesus Christ (see John 1:18 and Heb. 1:3). Thus into the child of God, there has shone

the glory of God in the face of Jesus Chirst. Thus if Christ and His great New Covenant Ministry is within, then it can shine out. Such is the preaching alluded to in v.5 and such is also the Treasure of v.7. Yet all this is within an earthen vessel, to even further enhance the excellency of the power. Perhaps this is illustrated in Judges 7. When the lamps were within the pitcher, and then the pitchers were broken to enable the light to shine. Verses 8 to 11 certainly seem to be speaking of the breaking of the pitcher to allow 'the life of Jesus' to be made manifest. Whilst a certain connection of thought links Acts 9:15 to this passage, there are clear distinctions. The truth of 2 Cor. 4 would apply not only to Paul but to all into whom God has sbone. The Acts passage sees the Apostle as one who is a special chosen vessel, to bear testimony before Gentiles, Kings and the children of Israel.

J.R. Buker

QUESTION

In Luce 16:29 Abraham has knowledge of Moses. Did he gain this while on earth by divine revelation, or later?

ANSWER

There is no clear indication within the Scriptures as to now Abraham gained the knowledge alluded to. It should be remembered that little teaching is given to us concerning the knowledge possessed by either Old or New Testament saints who are on the other side of death.

The account of Luke 16 whilst not a parable, has material within it which is clearly symbolic and thus would help us to see that when at death the body is placed in the grave. yet the soul has the faculties of seeing, hearing, understanding etc.

It should also be noted that if truth is being communicated to the beggar, it could also have been communicated to Abraham within the same sphere. It is of course unwise to speculate beyond what is written.

J.R. Baker

Gaining a Defaulting Brother

What is the Church? by Tony Renshaw, Heald Green

(5) Matthew 18:15-17

"Church" translates the Greek word "ekklesia", which is used only three times in the gospels, first in Matt. 16:18 "I will build my church". and then twice in this verse. Though rare in the gospels, the word has many occurrences in the Acts, the epistles and the Revelation. Vine states that the word is derived from two components, "eks" — "out of", and "klesis" - "a calling". If the gospels record the only occasions when the Lord used the equivalent of this word, the disciples had heard it only once from His lips prior to this occasion. That was at Caesarea Philippi as described in Matthew 16. The Lord had asked the disciples two questions:

(i) "Whom do men say that I the Son of man am?" (v. 13)

(ii) "But whom say ye that I am?" (v.15)

To the first the disciples answered, "... John the Baptist... Elias ... Jeremias ... one of the prophets". But Peter answered the second by declaring, "Thou art the Christ, the Son of the living God".

It is noteworthy that in His response to Peter's confession the Lord spoke mainly of future events. The same is true shortly afterwards when Peter attempted to discourage Him from accepting the prospect of suffering and death (see vvs. 24-28).

The coming events to which the Lord referred may be listed as follows:

- (i) His building of the church (v. 18)
- (ii) His church's victory over the gates of hell (v. 18)
- (iii) His giving Peter the keys of the kingdom of heaven (v.19)
- (iv) Heaven's confirmation of Peter's binding and loosing (v.19)
- (v) His going to Jerusalem (v.21)
- (vi) His sufferings, death and resurrection (v.21)
- (vii) His coming in the glory of His Father with the holy angels (v.27)

In predicting these things the Lord did not indicate the *order* in which they would occur, nor at what times. It is easy for us today, in the light of the entire New Testament, to see that His journey to Jerusalem and His sufferings, death and resurrection were to precede all the other events, but the disciples who first heard may well have been unsure of their meaning and the ways in which they would be fulfilled. They may well have wondered what the Lord meant by "my church". Light would be thrown on it all much later after His resurrection and ascension and

especially after the descent of the Holy Spirit. When Peter wrote his first epistle, he seems to have had these teachings in mind when he wrote: "... Ye also as lively (living) stones are built up a spiritual house..." (1 Pet. 2:4—5).

Matthew ch. 18 differs from ch. 16 in one major respect. Whilst the Lord's language in ch. 16 was prophetic and concerned coming events, in ch. 18 it was practical and for immediate application, vv.3,4,8,10,15,19). We must consider how the disciples would have complied with these instructions at that time. After all, it was a live issue. Those men were quite capable of sinning against one another during the days of the Lord's public ministry. Had such things already been happening? "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" (v.21) Peter seems to have been having trouble with one of his brothers. Possibly he had forgiven him more than once already, but the offence had been repeated, and Peter now wanted to know how often he was expected to go on forgiving. How would the disciples follow the procedure at the point reached in v.17: "... And if he shall neglect to hear them, tell it unto the church". What did the phrase "the church" mean to the disciples? Clearly not what it means to us today, since such did not come into existence till the Spirit's descent.

Perhaps the scholars who produced the English New Testament did their readers a disservice by adopting the word "church" to translate this Greek word which means simply an assembly or congregation. After all, in Acts the word is used of a body of citizens gathered to discuss a local controversy (ch. 19:39), and of a riotous crowd (19:32,41). Was the Lord instructing the offended brother to report the guilty person to

the company of the disciples? Or did He mean the local congregation of Jews gathering in the synagogue? Either seems possible and neither would invalidate their application to local churches when they came into existence. It is hard to believe that the Lord merely meant the disciples to store up these teachings for later use only, after the day of Pentecost.

"... but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (v.17), i.e. as a Gentile and a tax collector. If the wrong-doer remained unrepentant even after the church had reasoned with him, then the offended brother would have no alternative but to withdraw from his company, treating him in the same way as an Israelite was expected to treat a Gentile or a traitor in the service of the Roman occupying power.

We should notice that the Lord says, "Let him be unto thee as an heathen man and a publican". In applying the passage to local church life today, the question of the offender forfeiting the fellowship of the whole church would depend on whether the offence was sufficiently serious to justify that action, as for example those referred to in 1 Cor. 5:11. Withdrawal from the offender's company doesn't mean the abandonment of all further interest in him. It does not mean that he is no longer to be the subject of the love and concern of the one against whom he has sinned, or of other members of the fellowship.

It is true that Israelites were not meant to seek the company and friendship of Gentiles and tax collectors lest they should be adversely affected by their idolatry or greed. But neither were they meant to ignore them or to despise them. Nothing cancels the commandment, "Thou shalt love thy neighbour as thyself". This is clear from the closing words of the Lord in this passage, in verses 18 to 20.

The Epistle to Titus (5)

by H. Cooper Warrington

Scripture references are taken from the New Translation by J. N. Darby

The Apostle continues the exhortations to older women with a positive instruction that they should be "teachers of what is right" (ch. 2;3); thus indicating that sisters who are no longer young and who might feel that their sphere of service is restricted, still have ample opportunity to do a valuable work. They are not authorised to teach in public but are able to give wise counsel, the experience of age giving weight to their advice.

The immediate and usual sphere of their influence will be towards younger women; the usual duties of home life come naturally to a sensible woman but there is a need for schooling if she is to discharge her duties in such a way as to cultivate love in the family circle.

A young wife and mother might need help in making her home a place where spiritual graces can develop, and this is where training by an older sister, whose own life and home circle are an example of godliness, is invaluable. It is a neglected ministry and it would — quite rightly — be resented, if conducted in an unspiritual way, but a wise and discreet sister engaging in this service would be a great power for good.

Christian wives and mothers must truly love their husbands and children; they must be "discreet"—knowing what is pleasing to God in every circumstance—and "chaste", for purity is specially honourable in a woman. Moreover, they are to be diligent in their work in the home; if a wife is lazy and a home dirty it would be very difficult—perhaps impossi-

ble - to witness as Christians.

The word "good" in v.5 has the idea of being kind which might be difficult for a wife who has a lot of housework to do. In getting on with the ordinary duties of the house a woman might become irritable and frustrated; but even in mundane things the Holy Spirit will help a wife so that no matter how much her patience may be tried her goodness will shine through. The Spirit of God has placed home work and goodness together because a wife might be very capable, and do her housework very well, but it is possible for all the good work to be spoiled by unkindness.

In the next clause Paul introduces what is developed more fully elsewhere, that wives must be subject to their own husbands. This subjection must be practised whether the husband is converted or not (1 Peter 3:1-6), for obedience to God's Word is a far more convincing proof of Christianity than argument, profession or preaching.

The world is always looking for an opportunity to find fault with Christians: it is quite pleased to be able to point to failure so as to criticise the believer, but any departure from the path of obedience not only brings reproach on the individual Christian, but also on other believers, and on the Word of God. If a wife fails in her responsibilities it might allow an enemy to speak evil of God's Word.

The young women being thus committed to the instruction of the aged women, Paul now turns in verses 6-8 to the young men, whom

Titus must first exhort to be "discreet", as elders should be (1:8), older men (2:2), young women (2:5), and all Christians according to v.12. Believers are to live as those who are able to exercise self-control and restraint and this is specially becoming in young men.

In the ministry of Titus his own example would be all-important; if the teacher fails his ministry will lose its moral power and he himself will lose his influence with younger men. "Good works" in v.7 does not mean kindly acts but things which are right and honourable in the sight of God; it is a much wider term than doing good to people in need, the usual thought when good works are mentioned.

Example is more persuasive than preaching but our passage is dealing with the work of Titus as a preacher and teacher and so doctrine is not ignored. Titus stands in a similar place to that of many of the Lord's servants so that the injunction to him may be applied generally

to teaching brethren.

There must be uncorruptedness in teaching, not just sincerity although this is suggested by the word, but ministry which is free from any elements that would obscure the truth or lower the moral standards which are consistent with the truth. The doctrine must be free from any corrupting taint and the teacher himself also must not be corrupted by those insincere motives which are sometimes present when public service becomes an occasion for personal popularity and self-aggrandisement.

By insisting on "gravity" Paul draws attention to the solemn dignity which is necessary when the Word of God is being handled; this is particularly suitable for those who work with young men where it is easily possible to fall into a flippant manner which would be quite out of character with the Word of God.

"Sound speech" or "a sound word" (v.8) would keep the teaching free from anything that might give opponents an opportunity to speak against the teaching or to speak evil of the teachers. Note that in v.8 the last clause reads, "having no evil thing to say about us", (not "you"), a solemn reminder that any indiscretion or inconsistency in teaching may well expose other Christians to attack.

Paul instructs Titus as to the conduct expected of Christian slaves and although slavery has been abolished the principles laid down would apply to all who work for masters. Subjection is again prominent; it is often difficult to be obedient but the Christian must cultivate this grace if he is to be like his Master. He came to do the Father's will and was among men as "One that served".

In regard to earthly masters it is equally difficult to "make oneself acceptable in everything"; the employer might be an awkward man, hard to please, but the Christian is to overcome such difficulties so as to be well-pleasing in all things. One way will be to avoid disputes with an employer; the term "not gainsaying" would mean to argue and contradict my superior and dispute his authority and his instructions.

Finally, in v.10, the Christian is to be honest and reliable; in the humdrum things of my working life there is opportunity to show practical Christianity by integrity and by being conscientious. No doubt the slaves of Crete felt they had good reason to help themselves to the property of their masters since they had been "stolen" from their families (unless born in slavery), but circumstances are never a justification for any lowering of moral standards.

It is a great encouragement to know that by faithfully serving an earthly master I am bringing honour to the Lord Jesus, the heavenly Master, and also beautifying the teaching. "Adorn" in v.10 is kosmeo (as kosmos — world) — to arrange or put in order, and so suggests the thought of giving adornment or beauty to something; in this case the changed lives of the slaves would commend the message of God to men.

A Christian can give added beauty to the Gospel by a life of holiness and godliness, especially if there is a marked contrast with a previous manner of life in which evil has been a prominent feature of behaviour. Unbelievers will have a better opinion of Bible truth when the lives and actions of believers are more in keeping with it.

The 'Branch' Character of Christ in Old Testament Prophecy

by W. B. C. Beggs, Newmilns

Many and varied are the titles applied to the Lord Jesus Christ in the Holy Scriptures, each of which is used by the Holy Spirit to emphasise some particular aspect of His Person or work. Of much interest to the believer is the title 'Branch', which is so used in the Old Testament. Relative to the Lord there are two words translated as 'Branch', these being 'netzer' and 'tsemach'; and while the word 'netzer' in Isa. 11:1 carries a similar thought to the usages of 'tsemach', this latter word is that which is more often used.

The rendering of 'tsemach' as 'Branch' in our Authorised Version of the Scriptures may be inclined, however, to convey a wrong meaning, such as a branch growing out of the trunk of a tree. The word should be translated rather as 'sprout', for it does not indicate a branch such as mentioned, but actually the main stalk on which the branches and fruit grow. It is also interesting to observe that this word occurs five times in Holy Scripture (Isa. 4:2; Jer. 23:5; 33:15; Zech: 3:8;

6:12), and that in these occurrences a fourfold presentation of Christ is given to us.

I. THE BRANCH OF DAVID (Jer. 23:5; 33:15)

This relationship with David is referred to in the New Testament in Matt. 1:1, where the Lord is spoken of as 'the Son of David', and again in Rom. 1:3, where it is stated that He 'was made of the seed of David according to the flesh', but an indication is given of His rights as successor to David's throne as 'seed of David'.

In Jer. 23:5 and 33:15 it is stated that He would be righteous and would reign and prosper, and would execute judgement and justice in the earth, thereby reminding us of Heb. 6:8, where it is said that a sceptre of righteousness would be the sceptre of His kingdom. Thus, not only is He righteous in respect of His own personal character, but righteousness is the pre-eminent principle of His kingdom. The day of

His kingdom has not yet come, however, but it is in that day that the hopes of the nation of Israel will be fully realised.

At His birth He was spoken of as the One "born King of the Jews" Matt. 2:2, and it was as such that the wise men from the east came to Jerusalem seeking Him, so that they might pay homage to Him. The news of the birth of such an One so troubled King Herod, that it led to the slaughter of all children up to two years old.

Subsequently the Lord set forth in His Sermon on the Mount, that right-eousness would be the basis of His kingdom Matt. 5:7, while by the miracles that He performed He revealed the great benefits that would be enjoyed during His millennial reign. Thus it was to these that He made reference when John the Baptist made enquiry whether he was actually the long-promised Messiah (Matt. 11:2-6).

Yet despite these evidences of His being the One concerning whom the many prophets had spoken over such a lengthy period of time, when He presented Himself to the Jewish nation as their king they would not have Him, and called out for His crucifixion (Matt. 27:22-23), which then took place at the hands of Roman soldiers. Inasmuch as the Jews rejected their true King on that momentous occasion, they themselves have reaped the fruits of that decision from that day until now; but the day of the Kingdom will surely come.

II. 'MY SERVANT THE BRANCH' (Zech. 3:8)

The servant of God in this portion has been thought by some to be Zerubbabel, but it must be evident to Bible students that Someone greater by far must be in view. We do feel convinced that no person other than the Lord Jesus Christ can be intended, and in various contexts He is so described (Isa. 42:1; 52:13 etc.). Moreover, when we come to the New Testament we are enthralled by the portrait painted by

Mark, when he presents to our view the perfect Servant of the Lord in his Gospel record, and He is no other than the Lord Jesus.

It is of much interest to observe that, so far as Isaiah is concerned, the title 'Servant' of God occurs nineteen times in chapters 41 to 53 of his prophecy, but this disappears after 53:11, where we read: "My righteous Servant shall justify many; for He shall bear their iniquities". The obvious reason for this is that His work as Servant ended at the Cross.

On earth God never had a greater and more perfect Servant than the Lord Jesus, and we cannot read the Gospel record by Mark without being impressed by this fact. He was instant in doing the will of God and in serving men, and deviated in no way from this path of service until it was consummated at Calvary. In this connection we may note that on the Resurrection morning. when the women looked into the tomb where the body of the Lord had been laid, they saw a young man sitting on the right side, clothed in a long white garment - attired and in a posture indicating that a work had been done (Mark 16:5).

In coming into the world the Lord came as the Servant of God, for we are told in Phil. 2:7 that He 'took upon Him the form of a servant', and the word used in this place is 'doulos' (bondservant), giving us to understand that in coming to earth He undertook certain obligations Godward, and these took Him to the Cross (Phil. 2:8). He was the bond-servant of God, but never that of men. So far as men were concerned He described Himself as a 'deacon' (diakonos), when He said: "I am among you as He that serveth" (Luke 22:27).

It is such a Servant, whose pedigree is not given in Mark's Gospel, but whose life of service is shown to us, that we are called upon to consider when God says: "Behold My Servant" (Isa. 42:1).

(To be concluded)

OUR PEERLESS LORD

O perfect Man on whom God's eve doth rest

In sweet complacency, and in His breast

Doth throb the feelings of intense delight,

As He, who, walking in His sight, Whose every word and deed and thought

With fragrant air of heaven is fraught.

Moves on with strong desire to do His will.

That constant incense might His nostrils fill.

His feet have graced the shifting sands of time;

Content to dwell awhile in earthly

Who from eternal days in heaven has

The golden pavements of the courts of God:

Whose ears have heard the notes of

angels' praise As unto Him they did their anthems

And veil their faces, owning Him as

Worship and glory to His Name accord.

To think that such could ever sorrow

Could ever feel the pangs of deepest

And yet He did when to the world He came;

He knew sore grief and agony and shame:

He knew the taunts and ridicule of men;

Endured their contradictions often when

He moved among them, doing only good,

And bringing blessing unto all He could.

They did not want Him, so they cast

And for His crucifixion they did shout:

It was not right, they deemed, that He should live;

E'en He, the very best that heaven could give:

His face they mar. His back they lacerate.

And still upon Him do they vent their

While, hanging on the cross, for them He pleads,

Yes! even for His murd'rers intercedes

But lo, a darkness falls across the

His sufferings hidden now from mortal eye;

The billows of God's wrath do o'er Him roll,

The waters breaking in upon His soul:

He cries, "My God, and why dost Thou forsake?

Thou art so far away, My heart doth break!"

And then upon His breast His head is

Salvation's work is done, the price is paid.

His sacred body lay in Joseph's

Some women came to view in morning gloom;

And then -"He is not here!" an angel said.

"Behold the Lord is risen from the dead!"

He showed Himself alive unto His

Then soared away through clouds to heaven's throne:

They wait for His return, when He will say,

"Rise up, My love, My fair one, come away.



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 5

Weald, Sevenoaks: The Gospel Hall, at 7.00 p.m. B. Price.

Maldenhead: Parkside Hall St. Luke's Road at 6.30 p.m. G.B. Fyfe.

Manchester: Gospel Hall Dornton Walk, Cheetham at 7.00 p.m. A. Gamble.

Bristol: United Ministry Meetings, Totterdown Gospel Hall, Bellevue Road at 7.00 p.m. R. Hill.

FEBRUARY 5

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

Ealing: Bible Reading in Grove Hall, The Grove, at 7.00 p.m. A. Wiseman.

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. K.T.C. Morris.

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

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. F. Howliston.

FEBRUARY 12

Bermondsey: Gospel Hall, St. James's Road, London at 7.00 p.m. J. Sage.

Bristol: United Ministry Meetings, Chelsea Gospel Hall, Devon Road at 7.00 p.m. K.W. Rudge.

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

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

Ely Cambs: Gospel Hall, Market Street, at 7.30 p.m. H. W. Bell.

Camberley: Victoria Hall, Queen Mary Avenue at 7.00 p.m. N. Mellish.

N. Wembley: Uxendon Hall, Elmstead Avenue at 7.00 p.m. G.B. Fyfe.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. B. Price.

Devon: The Gospel Hall, Yonder Street Ottery St. Mary at 7.30 p.m. A. Maunder.

FEBRUARY 7-17

Skelmanthorpe: Saville Road Hall, Monday—Thursday each week at 7.30 p.m. P. Harding.

FEBRUARY 19

Birmingham: Gospel Hall, Quarry Lane, Northfield at 7.00 p.m. D. Gooding.

Bristol: United Ministry Meetings, Bishopton Gospel Hall, Devon Road at 7.00 p.m. T. Renshaw.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. A. Maunder.

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. S. Gillham.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate at 7.00 p.m. A.E. Turner.

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

Luton: Onslow Road Gospel Hall at 6.30 p.m. A. Gray.

FEBRUARY 26

Coventry: Upper Hill Street, Gospel Hall at 7.30 p.m. D. Gooding.

Weymouth: Bethany Hall, at 7.30 p.m. K. Morris.

Devon: The Gospel Hall, The Butts, Colyton at 7.00 p.m. H. Bell.

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. K. Jennings.

MARCH 5

Bristol: United Ministry Meetings Speedwell Gospel Hall, Speedwell Road at 7.00 p.m. J.B.D. Page.

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

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. P. Morris.

Manchester: Gospel Hall Cheetham at 7.00 p.m. E. Hughes.

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

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

MARCH 12

Bermondsey: Gospel Hall, St. James's Road, London conference at 4.00 p.m. and 6.00 p.m. F. Epps, B. Price.

Camberley: Victoria Hall, Queen Mary Avenue at 7.00 p.m. E. Reynolds.

N. Wembley: Uxendon Hall, Elmstead Avenue, conference at 3.00 p.m. and 6.30 p.m. A. Leckie, G. Neilly. Mr. Leckie continues Mon-Thurs at 8.00 p.m.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. J. Scarsbrook.

Nottingham: Netherfield Gospel Hall, Victoria Road at 7.15 p.m. T. Bentley.

Ely: Gospel Hall Market Street at 7.30 p.m. R. Dawes.

Devon: Gospel Hall, Yonder Street, Ottery St. Mary at 7.30 p.m. B. King.

MARCH 19

Bristol: United Ministry Meetings, Totterdown Gospel Hall, Bellevue Road at 7.00 p.m. J.L. Kirkham.

Leicester: York Street Gospel Hall at 3.15 p.m. and 6.15 p.m. J.R. Baker, A. Leckie. Mr. Leckie will continue in ministry 21st-24th March at 7.30 p.m.

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. G.B. Fyfe.

Luton: Gospel Hall, Onslow Road at 4.00 p.m. and 6.30 p.m. R. Dawes.

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. S. Emery.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. S. Warren.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate at 7.00 p.m. J. Mitchell.

Wroughton: Markham Road Gospel Hall 3.30 p.m. and 6.30 p.m. R. Wood.

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

MARCH 26

Bristol: United Ministry Meetings, Chelsea Gospel Hall, Devon Road at 7.00 p.m. R. Dawes.

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

Weymouth: Bethany Hall at 7.30 p.m. R. Hill.

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

SCOTLAND Forthcoming

FEBRUARY 5

Knightswood: Gospel Hall at 7.00 p.m. J. Hay.

Bridge of Weir: Hope Hall, Maxwell Terrace at 7.00 p.m. Missionary Report.

New Cumnock: Bridgend Hall at 7.00 p.m. T. Wilson, R. McPike.

Beith: Bethany Hall, Kirk Road at 7.00 p.m. J. Baker.

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

Livingston: Gospel Hall, Deans at 6.30 p.m. T. Aitken, A. Scott.

Hamilton: Low Waters Gospel Hall at 6.30 p.m. J. Anderson.

FEBRUARY 6-17

Chapelhall: Gospel Hall 6th-10th Lord's Day at 3.00 p.m. Monday to Thursday at 7.45 p.m. Ministry T. Bentley. Saturday 12th Conference to be held in School Hall, Gibb Street at 3.30 p.m. till 7.00 p.m. J. Hunter, T. Bentley, G. Waugh. Mr. Jack Hunter continues in Ministry from 13th till 17th. Lord's Day at 3.00 p.m. Monday to Thursday at 7.45 p.m.

FEBRUARY 12

Cumbernauld: Mossknowe Gospel Hall, Kildrum at 7.00 p.m. W. Banks, B. Neilly.

Glasgow: Porch Hall, Millerston Street t 3.30 p.m. J. Anderson, S. Arbuthnot, A. Brown.

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

Mayfield: Gospel Hall, Stone Avenue at 6.30 p.m. J. Rae, J. Gilland.

East Kilbride: Threshold Assembly Hall at 7.00 p.m. W. K. Morrison, J. Lightbody.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. W. Cochrane, J. Aitken.

Newmilns: Gospel Hall, Drygate Street at 7.00 p.m. D. Fergusson, K. Hatcher.

Tayport: The Gospel Hall, Butter Wynd at 7.30 p.m. K. Stapley.

Ashgill: Bethany Hall at 6.30 p.m. J. Gamble, B. Gamble.

FEBRUARY 19

Greenock: Ardgown Square Evangelical Church at 3.30 p.m. J. Baker, P. Maiden.

Plains: Elim Hall at 6.30 p.m. F. Stallan, J. Campbell.

Motherwell: Shields Road Gospel Hall at 6.30 p.m. J. Burns, E. Nelson.

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. W.K. Morrison, W. Cochrane.

Whitburn: West End Gospel Hall at 6.30 p.m. R. Stevely, A. Gamble.

Glasgow: Bethesda Hall, Linthouse at 7.00 p.m. J. Rodgers, G. Jackson.

Larkhall: Hebron Hall, Academy Street at 6.30 p.m. J. Burnett, W. Banks.

FEBRUARY 26

Nairn: Gospel Hall at 7.30 p.m. J. Harrison.

Airdrie: Hebron Hall, North Bridge Street at 6.30 p.m. G. Jackson, J. Gillespie.

Kilbirnie: Gospel Hall, Schoolwynd at 3.00 p.m. D. Cook, A.M.S. Gooding, A. Naismith.

Glasgow: Harley Street Gospel Hall at 7.00 p.m. J. Grant, R. Millar.

Uphall: Gospal Hall at 6.30 p.m. A. Brown, R. McPheat.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. J. Campbell, W. Prentice.

Kirkconnel: Gospel Hall at 7.00 p.m. H. Hunter, I. Steele.

MARCH 5

Beith: Bethany Hall, Kirk Road at 7.00 p.m. J. Gillespie.

Hamilton: Low Waters Gospel Hall at 6.30 p.m. W. Barr, J. Burnett.

Livingston: Conference in Deans Community School at 3.00 p.m. J. Gilland, J. Last, K. Stapley.

Bridge of Weir: Hope Hall, Maxwell Terrace at 7.00 p.m. J. Anderson, R. Millar.

Ayr: Woodpark Evangelical Church, at 3.00 p.m. G. Jackson, A. Gamble, J. Baker.

New Cumnock: Bridgend Hall at 7.00 p.m. G. Waugh, J. Stubbs.

MARCH 5-10

Knightswood: Gospel Hall, 5th at 7.00 p.m. 6th at 3.45 p.m. 7th-10th at 8.00 p.m. J. Glenville.

MARCH 12

Cumbernauld: Mossknowe Gospel Hall, Kildrum at 7.00 p.m. S. Emery, T. Jones.

Ashgill: Community Hall at 3.00 p.m. J. Burnett, J. Campbell, E. Hughes, T. Bentley. Mr. Bentley will continue in ministry until Thursday 17th at 7.30 p.m.

East Kilbride: Threshold Assembly Hall at 7.00 p.m. G. Jackson, W. Stevely.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. J. Gillespie, A. Gamble.

Tayport: Gospel Hall, Butter Wynd at 7.30 p.m. A. McLean.

Coatbridge: Hebron Hall, Church Street at 6.30 p.m. W. Banks, W. Todd.

Newmilns: Gospel Hall, Drygate Street at 7.00 p.m. D. Cameron, J. Lamb.

Paisley: Bethany Hall, Queen Street, Saturday at 3.30 p.m. and Sunday at 11.30 a.m. and 6.30 p.m. A. Scott, J. Adrain.

Edinburgh: In War Memorial Hall, Gorgie Road at 3.15 p.m. J. Hay, P. Prior J. Paton.

Glasgow: Summerfield Hall, 21 Smith Street, at 3.30 p.m. J. Gillespie, J. Cameron, S. Foster.

MARCH 19

Motherwell: Shields Road Gospel Hall at 6,30 p.m. R. Cameron, W. Deans.

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

Whitburn: West End Gospel Hall at 6.30 p.m. R. Price, J. Hay.

Larkhall: Hebron Hall, Academy Street at 6.30 p.m. J. Rodgers, W. Cochrane.

Glasgow: Bethesda Hall, Linthouse at 7.00 p.m. J. Anderson.

Carluke: Gospel Hall at 3.30 p.m. S. Foster, W. Alexander, M. Brown. Mr. Alexander will continue in ministry from 21st-24th March at 7.30 p.m.

Plains: Elim Hall at 6.30 p.m. R. Cargill, J. Gamble.

Glasgow: Moorpark Gospel Hall, Muirhead, Chryston, at 3.30 p.m. A. Gamble, W. Stevely, W. Banks.

MARCH 26

Kirkconnel: Gospel Hall at 7.00 p.m. J. Gillespie, A. Meikle.

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

FORTHCOMING N. IRELAND

February 5

Ballymena: Cambridge Ave. at 8 p.m. R. Jennings.

Cloughfern: at 7.30 p.m. G. Hall.

February 12

Ballymena: at 8 p.m. S. Maze, W. Ferguson, E. Howarth. Question Night.

Cloughfern: at 7.30 p.m. R. Jennings.

February 19

Ballymena: at 8 p.m. J. Paton (Beith).

Cloughfern: at 7.30 p.m. A.J. Last (Bannockburn).

February 26

Ballymena: at 8 p.m. S. Jennings

Cloughfern: at 7.30 p.m. J. Campbell (Perth).

NORTHERN IRELAND REPORTS

CO. ANTRIM-

Glebe (near Ahoghill): W. Jennings and L. Ballentine expect to commence Gospel meetings in mid-January in the Orange Hall.

Buckna: Annual conference on 27th December. A full hall, with profitable ministry by J.G. Hutchinson, N. Turkington, S. McBride, J. McCann, T. Bentley, J. Brown, and R. Watterson (Brazil).

Ahoghill: Annual conference on January 1st, followed by several nights of ministry by A.M.S. Gooding. The New Year's Day meetings were well attended with useful and helpful ministry by N. Lowden, A.M.S. Gooding, J. Allen, and Prof. D. Gooding.

CO. ARMAGH-

Ballyshiel: J. Thompson and D. Gilliland are having Gospel meetings with some local people attending.

Lurgan: J. Allen has finished Gospel meetings when a number of local people attended nightly.

Tynan (Co. Armagh): T. McNeill commenced Gospel meetings in January. Prayer is valued for this needy part.

Armagh City: The Annual Saturday Night Ministry Meetings have ended. The saints were refreshed. Ministry during the season was given by J.K. Duff, S. Maze, J. Burnett, R. Reynolds, J.E. Fairfield, R. Gamble, J. McCann, R. Perry, S. Moore, A. Hull, J. Kells, and N. Mellish.

Ardmore: On New Year's Night A.M.S. Gooding and R. Watterson ministered the Word.

CO. LONDONDERRY & CO. DONEGAL— Ballylintagh: E. Wishart and S. Jennings have commenced Gospel meetings in the Gospel Hall.

Gortade: J. Brown and J. Lennox have concluded their Gospel Meetings. Although nobody professed faith in Christ, the Gospel was preached in a faithful and warmhearted manner.

Donegal Town: S. Patterson and G. Stewart have finished four weeks of Gospel Meetings in the Orange Hall. They were well received in the locality, and people previously contacted in the town of Inver were transported to the meetings in the mini-bus.

Magheracorran: A. Aiken concluded seven weeks of Gospel Meetings. While there was no evidence of anyone getting saved, it was felt that the christians benefitted from the simple presentation of the Gospel. There was

also a tew interesting contacts made, including some who had never been to a Gospel Meeting before.

CO. TYRONE-

Dungannon: S. Ferguson and N. Turkington have concluded their Gospel meetings. Some were moved to concern, but as yet none professed to be saved.

Fintona: S. McBride continues Gospel meetings with good attendance and some blessing.

Killycurragh: T. McKelvey and J. G. Hutchinson had good numbers nightly to hear the Gospel in this country district. May the good seed yet bear fruit.

BELFAST & AREA—

Bloomfield: A. Aiken hopes to commence in the Gospel on 16th January in the Gospel Hall.

Cregagh St.: The ministry meeting on 25th December was very well attended with appreciated ministry by W.J. Nesbitt, W. Halliday, E. Wishart, and A. Leckie.

Belfast Christmas Conference: This was reckoned to be the largest and best conference since the venue was changed three years ago. The Bible Readings on Romans 11 were conducted by A. McShane and J. Baker. In the evening meeting the ministry was shared by J. Hay, A. Leckie, J. Hawthorne, S. Ferguson, J. Baker, A. McShane, J.B. Currie, and D. Kane.

Ormeau Road: Ministry on New Year's Eve by J. Allen and J.B. Currie was much appreciated, although numbers were smaller than usual.

Albertbridge Rd.: Conference January 1st, full hall. Bible Reading conducted by T.Smith and A. McShane. Missionary reports by D. Mawhinney, J. Currie, W. Halliday and R. Brind.

Newtonbreda: Hall filled. Challenging and timely ministry by A. Aiken and J. Allen.

ADDRESSES, PERSONALIA ETC.

All correspondence for Armine Road Gospel Hall, Fforestfach, Swansea, should be addressed to A.J. Cross "Maranatha", 947 Carmarthen Road, Fforestfach, Swansea, SA5 4AB.

John McEwen reports that his father, Charles McEwen of Exeter, now aged 84 and after more than 60 years of being privileged to preach the gospel of our Lord Jesus and endeavouring to encourage Christians in a life of obedience and devotion, has been instructed by his doctor to curtail his public ministry and to refrain from driving his car. He

would value the prayerful remembrance of Christian friends as with his wife they seek to adjust their life style, engaging still in a ministry of intercession and encouragement. Friends will understand however if he is obliged to decline invitations to preach.

Ayrshire Missionary Home (Redcroft, 12 Ailsa Street, Prestwick). Received by Mr. W.B.C. Beggs, Wilja-Ramar, Louden Road, Newmilns, from October to December — Legacy — Mrs. G. £300, Newmilns A. £67.20.

All correspondence for the Newry Assembly should now be addressed to:—
Mr. C. Rogers, 23 Elmwood Park, NEWRY.
Co. Down. BT34 1LB.

All correspondence for Mr. and Mrs. J. Noble till 26.3.83 should be addressed at:— c/o Box 638, St. John's, ANTIGUA, West Indies.

WITH CHRIST

ROBERT MURDOCH on 30th August, 1982 after a long illness. He was converted in 1917 and brought into fellowship in Plann Hall, Knockintiber, Crosshouse the following year. He soon became involved in many branches of the Lord's work; keen on open air work around the rows of houses in the neighbourhood at that time. He taught in the Sunday School, becoming superintendent and was also treasurer of the assembly. He also found time to join with the male voice party visiting Kilmarnock Infirmary each Sunday. In 1965 he moved to fellowship in Central Hall, Kilmarnock where his contribution in worship was always acceptable. In spite of increasing years and its accompanying infirmities he was most regular at meetings of the saints.

Miss ELIZA BEWLEY on 24th October, 1982 aged 87 years. Saved as a young girl she was batpized and received into fellowship at Hebron Hall, Carlisle in 1912. Our sister who passed away at Machermore Eventide Home where she had gone about a year ago and was a faithful member and worker in the assembly and a regular visitor of the sick and disabled. We prayerfully remember her brother.

EARLE WATT on 9th November, 1982. Saved in November 1925. For many years in fellowship at Fountain Hall, Woodside, Aberdeen. A godly and consistent brother always willing to help in the work of the assembly.

Miss JEAN CLARK on 22nd November aged 90 years at Summerhill Eventide Home, Aberdeen. Associated with assemblies in Arbroath, and Dundee before coming to Aberdeen. Possessed a meek and quiet spirit. Loved the Lord and the Lord's people. Has left behind her a testimony that she pleased God.

ALEX HALL on 22nd November, aged 80 years. Saved as a young man, a monument of God's grace. Many years in happy fellowship in Bethany Hall, Lochore, sought to serve his own generation by the will of God. Many in the district heard through him God's only way of salvation. Sadly missed by his family.

PETER SUMMERS of Kilmacolm on 22nd November, 1982 aged 77 years. Saved in 1926 and in fellowship in Kilmacolm for 56 years. Will be remembered for his ability and enthusiasm in speaking to children; he made and used "object lessons" well. His consistent testimony gained him the respect of many in the village. His cheerfulness and humour remained with him in spite of suffering until the Lord took him home.

Mrs. M. BROWNLIE suddenly on 27th November, 1982 after a long illness patiently borne. Our sister was in the assembly at Wishaw for over 50 years.

Mrs. MARY McKENZIE on 28th November aged 86. Our sister was in fellowship at Chappel Street, Gospel Hall, Barrhead since 1932, but she had had a long illness and had been in hospital for 8 years. She and her late husband were given to visitation and hospitality and were well known in the town and district. They came into fellowship around the time of a memorable tent campaign conducted by Jock Brown the evangelist when many were saved and added.

JOE WALKER on 2nd December, 1982 in his 82nd year. Saved February, 1920, baptised and received into Clayton assembly in March of that year and was in assembly fellowship ever since. His work took him to many different places and he met with the saints in the following assemblies:- Arbroath, Tollcross, Doune, Tranent, Lochee, Port Seton, Biggar, Armadale, Blackburn. A man who feared God and was marked by a friendly dispositon.

JOSEPH LOGAN on 5th December, aged 80. Born into a Christian home, he became a Christian at the age of 10. Later he was received into fellowship in Bethany Hall, Troon, with which he was identified throughout his life. He was an active member and was constantly involved in the life and work of the assembly which he loved. Like Barnabas, he could be described as a 'good man'. He was a willing helper, an acceptable visitor, a faithful servant and a regular attender at the assembly services. He was a friend who showed himself friendly. Quick to encourage, slow to discourage, he did good to all men - a virtue which earned him the esteem of local people. His eagerness, encouragement and example will be long remembered.

JOHN WILSON on 7th December 1982. Our brother was saved some thirty-four years ago, and was in fellowship in Ebenezer Gospel Hall, Belfast. Had been in hospital for the past five years. Prayer is requested for the family circle.

Mrs. AGNES McGREGOR on 7th December, 1982 aged 74. Wife of our brother Peter McGregor, was saved in early years and in fellowship in the Renfrew assembly for 58 years. A good sister, loyal to the assembly and was loved by all for her quiet consistent testimony. A faithful Sunday School Teacher in earlier years and diligent in the assembly work among the sisters. In her Illness just prior to her homecall she was most patient and never heard to complain. Her Christian life was an example for all to follow.

Mrs. MARY PURSS on the 9th December, 1982 aged 72 years. In happy fellowship in Elim Hall, Kilmarnock, our sister was saved at the age of 15 in the Kilmarnock Railway Mission, she was later baptised in Galston, and received into assembly fellowship in Hurlford in 1933. This was the commencement of the Hurlford assembly, following an effort by the late Tom Richardson. Mrs Purss was a woman of prayer, and faithfull at all assembly gatherings despite severe restrictions in health in late years. Prayer would be valued for the husband in his loss.

Mrs. EDITH KELLS on 11th December, 1982. Widow of the late Joseph W. Kells. Saved over 50 years ago and shortly after-wards received into the assembly at Armagh where she remained in happy fellowship until her homecall. In spite of failing health she was able to be present at the meetings until a few weeks before her homecall. She maintained a keen interest in the assembly and in the gospel and used her home as an open house for the Lord's servants. Her passing brings to an end a generation of saints who will be remembered with deep respect for their faithfulness in testimony in Armagh. The large funeral testified to the esteem with which she was held. Prayer will be valued for her 2 sons and 3 daughters together with the next generation that all will be united with her in glory.

Mrs. ELIZABETH BOYLE, Newry, on 12th December, 1982 aged 92 years. Saved in 1903 after attending her-third gospel meeting. Originally from the Ballysilhoill District, and after her marriage spent a number of years in the Bessbrook assembly before coming to Newry around 1946, where she remained in happy fellowship until her homecall. A godly consistent sister, who had an interest in the Lord's people, and in the proclamation of the gospel. She was a valued member of the assembly, and was highly esteemed by all.

Mrs. LUCY HAIR on 13th December 1982. Was saved as a young woman, and was in happy fellowship in Ebenezer Gospel Hall, Belfast for over fifty years. The large funeral from her late home was an indication of the esteem in which she was held.

Mrs. LUCY JONES on 14th December, 1982 in her 82nd year. Was saved as a young woman, and was in fellowship in Ebenezer Gospel Hall, Belfast for over fifty years. Prayer is requested for her husband who mourns her loss.

SAMUEL MUIR on 16th December, 1982. A native of Kilbirnie, our brother was a believer for about 60 years and had been in fellowship in Bethany Hall, Paisley for 50 years. There he was active and was specially interested in the Senior Citizens' hour each Thursday. For a number of years he served as treasurer and as an elder. Much missed by his wife and other members of the family circle.

CHARLES DUNDAS on 28th December, 1982 aged 82 years. Saved at 13 years in Laurieston and associated with assemblies in Laurieston, Grangemouth, Bethesda Glasgow, a few years in Australia, then Ardrossan, Beith, and latterly Elim Hall, Kilmarnock. A man with a love for his Lord, and a heart for the Gospel. Despite declining health in the last few years, he was ever interested in the work of the assembly. The last male member of a large family, who leaves four elderly sisters who need our prayers.

JOHN WRIGHT aged 77 years. In fellowship with the saints in Nairn for over 40 years. A quiet, consistent, godly brother who was always present at the gatherings of the Lords people in Crescent Road Hall until he was laid aside due to illness. Is much missed in the assembly. The esteem in which he was held both by towns people and others was shown by the large turnout at his funeral. Prayer is desired for his widow and those members of his family who are still unsaved.

Mrs. SARAH ROLSTON (formerly Miss Woolsley) aged 67. Saved in early life at about 14 years of age, was baptized and received into fellowship in Ahorey assembly where she was a faithful member for 47 years and for the last 6 in Killeen assembly, Armagh. She loved the assembly and sought to help in every way she could. All her life she had a deep interest in Evangelical work, shown by her prayers and practical support. She was truly a succourer of many and Protestant and Catholic alike bore witness to her unfailing kindness. The very large company at her funeral bore witness to the esteem in which she was held by all.

ROBERT RAE of Prestwick on 17th November 1982. An appreciation will appear in the April issue.

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EDITORIA Searchlight

Maybe it was for all the wrong reasons that Moses said he wasn't able to bear all the people alone (Num. 11:14). Any one of us might have taken the line that it was too heavy for us. In our local circumstances, only those who haven't borne the burden of oversight would claim otherwise. It is heavy; indeed it is too heavy for us without divine assistance. And that assistance is forth coming for all whom the Holy Spirit makes overseers (Acts 20:28). The moral qualifications that distinguish the shepherd aren't the product of the flesh, nor is the wisdom he needs from earth (James 1:5).

It is encouraging to note the presence of such men of God in local assemblies in various parts of the country. Would that more than seventy elders were fitted of the Spirit to bear the burden of "this people" in each county of these islands and of every country where New Testament assemblies function for God.

Of course we need every gift God has given; we need the exhorter, the giver, the ruler and the merciful (Rom. 12:8) as well as those more prominent gifts like the evangelist and teacher (Eph. 4:11). Sadly, it has been the presence of gifts that has given opportunity to the Devil to disrupt the saints. Rarely are parties or cliques formed around the less prominent. But jealousy among the evangelists and teachers can lead to trouble. How very sad!

You remember that young man who ran to report back to Moses that Eldad and Medad were prophesying. He only wanted to protect the status of Moses. Be careful you don't thwart the divine intention by blocking all who might seem to vie with your idol. Even Joshua was carried away with that spirit. Too many Joshuas are saying "My lord Moses, forbid them" (Num. 11:28). Do realise that if God has gifted the brother, it isn't to rival another servant but to complement his ministry "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Here and there, is there not a persistent failure to distinguish between the gifts, between the evangelist and the teacher? Let it be clearly understood that the New Testament knows of no one individual who possessed both gifts. Let none suggest Paul or Peter, for although they evangelised and taught, they weren't evangelists nor teachers (in terms of Eph. 4). They were apostles. And only Romish presumption would suppose that any fill the apostles' shoes today.

We need every Eldad and every Medad. To be without them is to be poorer than God intended. Let's support each in his ministry practically and prayerfully. Perhaps the evangelist hasn't the wherewithal to evangelise, because you haven't exercised yourself as a giver. Perhaps the teacher is discouraged because you haven't exercised yourself as an exhorter. Let us each wait on our ministry and let us do it to profit (Rom. 12:5-8).

66 BELIEVER'S

The Ungodly (Psalm 14) and the Man of God (Psalm 15)

by D.E. West, Leicester. Part 2.

In verse 1 of Psalm 15 there is a two-fold question; verses 2-5 give an eleven-fold answer.

Verse 1. Lord (Jehovah), who shall abide (sojourn or be guest) in thy tabernacle?"

In eastern lands the guest enjoyed the *protection* of his host as well as his *provision*; this is brought out in Genesis 19 in connection with Lot. The word "sojourn" does not necessarily imply a brief stay — the length of time is not the main point.

"who shall dwell in thy holy hill?"

Here the word "dwell" suggests a permanent dwelling, more like the intimate relationship of a home. Thus, whilst the first question relates to the privileges of grace in the wilderness journey, the second refers to the permanent presence of God in unbroken communion. But whether the privileges are present or future, the divine conditions are unchanging as far as our character and conduct are concerned.

It is *not* the ground of acceptance with God here as far as we are concerned in this present age, for that is entirely of grace.

Verse 2 sets before us in positive terms the features of the man who is enjoying the privileges of verse 1. Here we see (i) his walk, (ii) his work and (iii) his words. First his habitual way of life is first mentioned; in Psalm 1:1 it is expressed negatively, "Blessed is the man that walketh not in the counsel of the ungodly", but here "He walketh uprightly," cf Psalm 26:1, where David says "I

have walked in mine integrity." Contrast these statements with "they walked in their own counsels (Psalm 81:12).

Second, "and worketh (practiseth) righteousness". Contrast the wicked of Psalm 14 who "have done abominable works" (v.1) and who are referred to as "workers of iniquity" (v.4). And what does John say? — "every one that doeth (practiseth) righteousness is born (begotten) of him" (1 John 2:29). We must be perfectly upright and "above board" in all our dealings with our fellow men.

Third, "and speaketh the truth in (or from) his heart". Contrast the false flattery of the ungodly, "with fattering lips and with a double heart they speak" (Psalm 12:2). The godly man will speak the truth because he loves it; it dwells in his heart. Says Paul, "wherefore putting away lying, speak every man truth with his neighbour" (Eph. 4:25). Every word that a believer speaks should be absolutely truthful and reliable.

Verse 3. Godly living has a negative as well as a positive aspect; it not only consists in what we do, but also in what we do not do. The godly man is not one who injures either (i) by word, (ii) by deed or (iii) by listening to and propagating slander.

So (i) "he . . . backbiteth not with his tongue" (but "who gaddeth not about with his tongue" — very expressive of those who go from house to house carrying tittle-tattle). The command in Old Testament

MAGAZINE 67

times was "Thou shalt not go up and down as a tailbearer among thy people" (Lev. 19:16), whilst Paul mentions "tattlers also and busybodies, speaking things which they ought not" (1 Tim. 5:13). (ii) "not doeth evil to his neighbour", (iii) "nor taketh up (carrieth) a reproach (i.e. the reproach of another) against his neighbour".

"Reproach" is an interesting word. It properly refers to the stripping of trees of autumn fruit and so, here, the stripping of honour and reputation from a person. Sadly we sometimes hear Christians making the faults and failings of another the object of ridicule and sarcasm.

In verses 4 and 5, the character of the man is further described by a series of affirmations and negations.

Verse 4 presents the positive side. He is one who, (i) turns away from the evil, or, as we shall see, has a correct judgement of himself, (ii) honours the good and, (iii) keeps his word.

(i) "In whose eyes a vile person is contemned"

The opening clause is admittedly obscure; the subject and the predicate are not clearly marked in the Hebrew — indeed the word translated "vile person" and that rendered "is contemned" are the same in the original.

The psalmist could well be saying "In his own eyes, he is despicable", in other words, here we have the description of one in the presence of God — what a beautiful spirit of self-judgement! Says Paul, "Be not wise in your own conceits" (Rom. 12:16).

(ii) "but he honoureth them that fear the Lord"

By the way of contrast the men of Psalm 14 would "eat up (or devour)

my people as they eat bread" (v.4).

The man who has right thoughts of God will also have right thoughts of God's people. Thus Messiah in Psalm 16 speaks of "the saints that are in the earth . . . the excellent, in whom is all my delight" (v.3) — what a confession of His undivided affection for His own!

(iii) "He that sweareth to his own hurt, and changeth not"

Swearing may refer here to something which he vows to the Lord. He is not one who sets out to find a pretext for breaking his word when it it is inconvenient to keep it.

Verse 5 presents the negative side. The goldy man is not one (i) who loves usury (ii) who takes bribes.

So (i) "He . . . putteth not out his money to usury"

Usury was absolutely fobidden as between Hebrew and Hebrew. In the Old Testament, the word translated "usury" comes from a root word meaning "to bite"; interest is therefore "something bitten off" by the investor in life when he could take advantage of another's need for personal gain, but he does not. There is surely a lesson for us to learn here.

(ii) "nor taketh reward against the innocent"

He rejects the offered bribe to pervert justice. David speaking of the wicked says, "In whose hands is mischief, and their right hand is full of bribes" (Ps. 26:10).

We have noted the contrast between the men of Psalm 14 and the man of Psalm 15. Those of Psalm 14 want to have nothing to do with God, whereas the man of Psalm 15 desires nothing more than to dwell in His presence continually. The former are "in great fear", whilst the latter "shall never be moved" —

telling us of his unshakable stability. These closing words of Psalm 15 form a link with Psalm 16 v.8 "I have set the Lord always before me:

because he is at my right hand, I shall not be moved".

concluded.

The 'Branch' Character of Christ in Old Testament Prophecy (2)

by W.B.C. Beggs, Newmilns.

III. "BEHOLD THE MAN WHOSE NAME IS THE BRANCH" (Zech. 6:12)

The words, "Behold the Man", are words that have become familiar to us in the New Testament, as spoken by Pilate when he brought forth the Lord Jesus to present Him the people (John subsequent to which the Lord was led forth to Calvary and to death. Here, however, our attention is not drawn to Him in such a state of humiliation, but to Him as the only true Man after God's own heart. Yet despite the fact that it is He who will build the temple of the Lord (which looks forward to millennial days), and will bear the glory as He sits as a priest upon His throne (Zech. 6;12-13), we recognise that here special emphasis is laid upon the fact of His manhood and not upon what He will do, for the prophet records the words, "Behold the MAN".

In his manhood He was different from all others, as He was not born according to human generation, but rather by the intervention of the Spirit, and of a virgin's womb. As a result of this He was the only sinless Person the world had ever seen. No sinful act was ever committed by Him; no sinful thought ever passed through His mind; and no principle

of sin found any residence within Him (1 Pet. 2:22; 2 Cor. 5:21; 1 John 3:5). Because of this He lived a life on earth such as brought intense delight to the heart of God, and so great was this delight that the heavens were opened in order to express it (Matt. 3:17; 17:5). In Him every moral perfection combined, and of this perfect One Luke writes in his Gospel.

A pathway was trodden by the Lord such as baffled every attempt by men or devil to find a fault in Him. It was, however, just such absence of sin in Him that constituted Him the only possible sacrifice for the sin of men, and while this involved death, it led also to His resurrection on the third day in fulfilment of the Holy Scripture that said: "Thou wilt not suffer Thine holy One to see corruption" (Psa. 16:10).

His perfect manhood has also made Him suitable to be at the present time our Great High Priest, for having passed personally through all the experiences of life as we do (apart from sin), He is able to sympathise with us, but by virtue of His Deity He is also able to succour us in all our times of sorrow and stress.

Coming of the seed of Abraham,

of the tribe of Judah, and of the family of David; coming also from the land of promise, out of Bethlehem Ephratah, truly He must spring up (sprout) and be a blessing to the ends of the earth, realising in Himself all that was promised to Adam, and much more beside.

IV. THE BRANCH OF THE LORD (Isa. 4:2)

Matthew presents "the Branch of David" as the ideal King, and Mark writes about Him as the perfect Servant of the Lord, while Luke shows us His sinless manhood. But "the Branch of Jehovah" is the aspect given to us by John, and accordingly, in writing his Gospel he clearly states that he does so in order that we might believe "that Jesus is the Christ, the Son of God" (John 20:31).

It is therefore remarkable that the prophets, Isaiah, Jeremiah and Zechariah, under the inspiration of the Holy Spirit, have made use of the word 'tsemach' (branch or sprout) in order to give us a fourfold presentation of the Lord such as corresponds exactly with the fourfold presentation given by the Evangelists in the New Testament.

When we come to ponder the Gospel by John we cannot but be impressed by the fact that John is writing of One who is divine. No genealogy is given, but rather does he transport our minds before the confines of time into the limitless expanses of eternity, and tells us that "in the beginning was the Word", emphasising that it was by Him that all things were made (John 1:1-3). Then, wonder of wonders, the Eternal One came into time, partaking of sinless humanity, in order to reveal to us the very heart of God (John 1:14, 18).

His words of exposition of divine truth, and His works of power

exceeding all that men had ever seen before, were intended to prove that He was the actual Son of God, and if so, then He was on equality with God Himself (John 5:18). Indeed, the entire record given by John is sufficient to convince us of the deity of Jesus of Nazareth, and when we have read the Gospel, we feel constrained to lay ourselves at His feet and confess, "My Lord and my God" (John 20:28). Moreover, we are certain that He has triumphed over death, laying down His life by His own will, and taking it again, thus fulfilling what He had said early in His public ministry: "Destroy this temple (body), and in three days I will raise it up" (John 2: 19-22). There can be no doubt that in this Gospel we come face to face with God manifest in flesh, the "Branch of Jehovah".

All five portions of Holy Writ where the word 'tsemach' occurs, as well as the four Gospel writers, thus unite in directing our gaze to that remarkable 'Sprout' in the four aspects of King, Servant, Man and God.

Concluded

A Poem for Preachers

The common people heard Him gladly.

Mark 12:37.

The Scribes and the Pharisees, doctors and teachers,
They speak of the law in their own learned way.
The multitude hearing them, think them great preachers,
Without understanding a word that they say.

Then down from God's heaven the Master descended And spoke simple words above nobody's head. The learned ones listened, but none comprehended. The common folk loved every word that He said.

Then let us not show off our talents or learning, Or use this world's wisdom to make ourselves heard, When earth's common folk all around us are yearning To hear us just tell of our wonderful Lord.

by the late William Montgomery.

The Prayers of the Apostle

by T. Bentley, Malaysia

(3) Restoration to Corporate Perfection

Paul's exercise in prayer flows freely on behalf of the saints in the church of God in Corinth. They, with others, find a place in his ceaseless activity in supplicatory prayer and are, as all other saints, the object of his deep concern, a concern that is expressed clearly though briefly in the words of 2 Cor. 13:7-9 advisedly read in the Revised Version. Before turning specifically to this expressed desire of the apostle, the reader should ponder the elements of prayer that exist within the framework of the epistle salutation (2 Cor. 13:14), 1:3), thanksgiving (2 Cor. ejaculatory prayer (2 Cor. 2:14-16; 8:16; 9:15) and mutuality in prayer (2 Cor. 1:11).

This epistle, therefore, contains the very elements we have come to regard as vital to the character and scope of Paul's prayers. These references throughout the epistle provide us with instructive and illustrative evidences of the apostle's devotional gratitude, as elaborated in the thanksgiving and in the brief yet blessed ejaculatory effusions, but they furnish no prayers in the true sense of the word until the passage that now lies before us (2) Cor. 13:7-9). Thus Paul closes a long the of most exhortations he ever had occasion to utter, because his desire was for the perfection of the church at Corinth.

The brief breathing of his spirit is inlaid in a difficult context. No city is more dear to the apostle than Corinth. The longest time he ever spent in any European centre was at Corinth. The volume of oral

ministry must have been great for even the epistolary communications extend beyond those any other church received. And yet to what effect? He suspects it could be all in vain. He wrote the first letter, with only partial response from them. He writes a second and as he closes he speaks of his coming amongst them. We sense his apprehensions. It was a disappointing experience for Paul in many ways. There has repentance which he acknowledges. cannot disguise resentment of that unholy tolerance which permitted the continuance among them of practices subversive to the authority of God and of Paul himself. And yet Paul knows that his authority under Christ is the bond of their perfectness in both their doctrine and discipline, in their principles and practices.

This now brings us to the context of his prayer, and in particular to verse 3, "... seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you" (R.V.). Blending carefully chosen words, the apostle emphasises the authority of Christ in himself (Paul) and the power of Christ in them (the Corinthians). He could *prove* it by rectifying their disorders dictatorially, a rule of authority he possessed as an apostle. Or they, testing themselves putting away their evil, doing what was honest and thus restoring themselves to perfectness — would prove the virtue of his apostolic authority, and yet leave it, as he "unapproved", unevidenced in act. Hence his

prayer in verses 7 to 9.

"That ye do no evil" summarises negatively the first epistle. "That ye do that which is honourable" summarises positively the second epistle. "Not that we may appear approved" means that the apostolic power will be unevidenced in act. "Though we may appear discredited" displays what unselfish love pulsated in Paul's breast, and how unlike Jonah he was.

The core of the prayer is this uniquely used word "katartisin" translated "perfection", which means "the correct articulation of limbs and joints in a body". Words in the same family are of frequent use, e.g. "mending" of what has been rent (Matt. 4:21), "resetting" of what has been broken or dislocated (Gal. 6:1). Used metaphorically it means restoration to corporate harmonious perfection; a efficient functioning within and of the assembly.

When we deal with the two epistles to the Corinthians, we have to remember that *corporate* ideas are always in mind; seldom is the individual seen as such. If he is, it is always in relation to the corporate side of truth. It is a pity when saints are not orientated assembly-wise; everything for them is individualistic. Not so in these epistles.

What existed in Corinth exhibits in epitome the evils that have been the bane of the testimony down through the ages. The first epistle offers a clear picture of those errors. A relisting of them with simple emphasis should reflect the possibilities to which we can fall prey.

Lure of Man (chs. 1-4) — Discord for Unity. License in Morality (chs. 5-7) — Defilement for Purity. Leniency in Manner (chs. 8-10) Deviation for Spirituality.
Lawlessness in Memorial (ch. 11)
Desecration for Sanctity.
Lopsidedness in Ministry (chs. 12-14)—Disorder for Variety.
Laxity in Message (ch. 15)—
Doubt for Veracity.
Lassitude in Mercy (ch. 16)—
Distance for Intimacy.

These are well known, yet their rehearsal is necessary that we may avoid on the one hand the negative features, and on the other emulate the positive characteristics of a body fully articulate. Rejection of truth by an individual is fatal to growth; rejection of truth by an assembly is the root of all disorder.

A cursive reading of the second epistle will establish beyond doubt that Paul is the target of an element that encompassed them without and of an element that harassed them within. Attacks and aspersions are made upon his reliability (1:17), liberty (2:12), ministry (3:1), frailty (4:7; 10:10), sanity (5:13), rigidity (6:11) and sincerity (7:3). He was accused of being fickle, false, fanciful, frail, foolish, frigid and forgetful — yet he prayed. He knew that while he had done so much, he received so little in return, but this knowledge must not deter his spirit in persevering prayer.

The "why" of Paul's prayer is simply that things had not changed a great deal, for recovery was very partial and fragmentary. formed apprehensions in anticipation of his visit, conveyed by the "lest" thrice-repeated word chapter 12:20-21. Would his fears be justified, or would the potential of his writing create something new in Corinth? Because he believed in an instant, truly miraculous, intervention of God that could bring them to corporate perfectness, he prayed with fervent zeal. The potential native to his epistle is really his ministry of Christ — the promises of

BELIEVER'S

God in Christ (1:21), the Person and presence of Christ (2:10), the perfume and parade of Christ (2:14), the printmarks of Christ's disciple (3:1), the presentation of Christ (4:1-6), the pressure of Christ (5:14), the privileges in Christ (6:1), the poverty of Christ (8:9), the perfections of Christ (10:1), the purity of Christ (11:2-3), the power of Christ (12:9) and the proof of Christ (13:3).

What did Paul pray for? Verse 9 supplies the answer, negatively. He

prayed for the correction of errors, all of them, completely. Verse 10 is the positive aspect—the restoration to corporate perfection. If only they could get a fresh look at Christ who knew no sin—He never disagreed with God—who though He was rich yet for your sakes became poor—He was never in disharmony with God—who was crucified in weakness—He never disputed with God!

Paul's message is clear. For the realisation of corporate articulation, the answer is Christ!

Speaking with Tongues

by Harold Butcher, Mitcham Junction

many influences There are capable of diverting a Christian from a steadfast continuance in the ways of the Lord. One such influence is false teaching about the gift of tongues. By this teaching many Christians have been led astray and serious damage has been caused in many companies of saints. No doubt the teaching appeals especially to those who are excitable and over emotional, but sober Christians (young and keen) have also been seduced. The danger is real and present and very serious.

Any reader who favours the false teaching about tongues should allow the following facts to have full weight in mind and heart.

The Bible, from its history, reveals that miracles, far from being the usual thing in God's dealings, were most exceptional. During the course of thousands of years of Old Testament history there was no miracle.

From the Bible we learn that God's miracles were always of limited duration, for they were displayed for a specific purpose and when that purpose had been served the miracles ceased.

The working of miracles was not necessarily given to the spiritually great. John the Baptist was more than a prophet (Matt. 11:9), and among those born of women there was none greater (Matt. 11:11), but John did no miracles (John 10:41).

A desire to see miracles is displeasing to the Lord. Some of the scribes and Pharisees said, "Teacher, we desire to see a sign from Thee. But He, answering, said to them, A wicked and adulterous generation seeks after a sign" (Matt. 12:38, 39 JND). Excitement over the spectacular is not spiritual but carnal. The faith that takes God at His Word is well-pleasing to Him.

The gifts of tongues, prophecy and "knowledge" ceased on the completion of the New Testament. (1 Cor. 13:8-10). There was no place for the partial when wholeness had come. Before the completion of the New Testament God imparted knowledge of His truth by special

revelation, but this was partial. All the spiritual truth God would have us to know has been revealed in the Holy Scriptures (now complete).

The miracles in connection with the first preaching of the Gospel were the witness of God in authentication (Heb. 2:3, 4). The Jews were a special case in that they were being asked to accept a message (the Gospel) in place of something (the law) already given by God.

Special authentication (signs, wonders and miracles) was given for the special case. The house of Israel received the law by disposition of angels (Acts 7:53). "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The law was replaced by the Gospel. The Messiah, (foretold in the Old Testament) had come and had been crucified. To Paul the Lord Himself appears, to convince him that Jesus of Nazareth is the Messiah.

"It is written in the law, by people of other tongues . . . will I speak to **this people**; and neither thus will they hear Me, saith the Lord. So that tongues are for a sign, not to those who believe but to unbelievers" (1 Cor. 14:22 JND). Tongues, then, were a sign to unbelievers, especially Jewish unbelievers ("this people").

Since the gift of tongues has been withdrawn, any "manifestation" of that sort today is not of God. When supernatural power is in exercise in such "manifestations", that power is of Satan.

In 1 Corinthians 14 v 39, we read, "Forbid not to speak with tongues". This prohibition ceased when the gift of tongues ceased. As the gift does not exist today, the prohibition does not exist today.

When the gift of tongues existed, it was of the Holy Spirit. However, let us not think for one moment that because the gift has been withdrawn

we are any the poorer. Since we have the Holy Scriptures in their entirety we are not poorer but richer. The paramount work of the Holy Spirit is to teach us about Christ and to make us more like Him. Do we look for miraculous working by the Holy Spirit today? Look at that man or woman once so weak and sinful now bearing resemblance to Christ. That is the miracle that is the work of the Holy Spirit of God (See 2 Cor. 3:18).

A life that is Christ-like really speaks. That life is for the profit of others and for God's glory. Such a life is produced by the Holy Spirit of God.

BOOK REVIEW

"For Every Cause" by John Williams: published by Paternoster Press. £1.60

John William's book is sub-titled A Biblical Study of Divorce and is a plea for tolerance and understanding in a very delicate subject area. Of course as the author points out, even love and understanding cannot countenance divorce "for every cause."

The attitudes of Moses, of Christ and of Paul are examined carefully, sometimes imaginatively. From Moses he concludes that "divorce is always an accommodation to the sinfulness and failure of man to live as God intended." From our Lord's teaching he admits (contrary to this reviewer's convictions) that "divorce may be conceded" for marital unfaithfulness, even among Christians, but "is not commended or required."

It is in dealing with 1 Cor. 7 that he leaves the traditional interpretations in asserting that divorce and not separation is being discussed. This then leaves him free to reach the conclusion that the believer freed from the marriage band is free to remarry. Faulty exegesis inevitably leads to false conclusions.

Although unable to accept Williams' reasoning and conclusions, nevertheless his realism is facing up to the problems of our age.

T.W.

Young Believers

Honour the King?

3 - SOLOMON

by K. Stapley

Whatever else may be said of Solomon, let this never be forgotten—he was "beloved of his God". This surely settles finally the question of his relationship with God and fully endorses the typical character of his reign as set out in 2 Chronicles. It magnifies, too, the unchanging grace of God, who having described him as such in infancy (see 2 Sam. 12:24, 25) repeated it years later (Neh. 13:26) when life's follies and failures had left an ineradicable blight on Israel's most glorious day.

If we would gather up all the practical value of this history, we must neither detract from the real spiritual elevation of his earlier vears. nor underestimate depravity of his fall. Is this not the great enigma of the man, that one who had scaled such exalted heights should dredge such awful depths? "Even him did outlandish women cause to sin". A brief consideration of three instructive narratives must suffice to indicate the richness which once was his; they will amply repay further prayerful meditation.

His Vision (1 Ki. 3:1-28). The opening paragraph of the chapter, verses 1-4, forms a fitting background to his whole life, giving evidence of the earnestness of his young heart, and yet showing the seeds of what was to contribute so much to his ultimate downfall. Notice:

1. his devotion — "and Solomon loved the Lord" (v.3). How

- eloquent are these simple words, which, coming not from himself, remind us that God felt and appreciated these emotions.
- 2. his piety "walking in the statutes of David his father" (v.3). What an evidence this is of true devotion. Those who love the Lord ever make it their aim to regulate their everyday lives according to the good pleasure of God (2 Cor. 5:9; Col. 1:10) and in imitiation of godly men (1 Cor. 11:1; 1 Pet. 3:5; Heb. 13:7).
- 3. his worship "a thousand burnt offerings did Solomon offer" (v.4). How constant was his appreciation of divine grace, and how unstinted was his response. Sacrificial giving is one of the severest tests of true devotion, and one of its clearest proofs (Gen. 22:12b), yet even that cannot atone for lack of obedience (1 Sam. 15:22).

Faced with such rare promise and potential it seems carping criticise, but who could fail to detect a wistfulness as mention is made of his alliance with Egypt, and the high places? God is gracious to him, and, notwithstanding his weakness, appears in a dream which was to have a profound influence upon his future conduct. Two features are remarkable, viz. the largeness of the divine invitation as the vast treasures of limitless riches are laid open for his unrestricted selection, and the character of his answering prayer.

MAGAZINE 75

There is nothing which so reveals a man's spiritual state as prayer, especially private prayer, and it is this which now claims our attention. It was marked by:

- 1. a deep, personal conciousness of God. Solomon speaks to Him as a present, personal Reality, Who sees him, hears him and understands him in the full experience of his exercise.
- 2. a sense of the goodness and mercy of God. He acknowledges Him as the Source of every distinguishing virtue which made David great, and the One by Whose disposition alone he himself now reigns
- 3. an appreciation of the supreme importance of spiritual things. Every thought of his father's military prowess, the temporal glory of his earthly kingdom and the spendour of material worlds is lost in the consideration of his moral and spiritual excellence.
- 4. a realisation of his own inadequacy. This attitude is an essential ingredient of all true prayer. No one can feel that he is in the presence of God without being overwhelmed with a sense of his own insignificance.
- 5. an understanding of his great responsibility. "He that ruleth over men must be just, ruling in the fear of the God" (2 Sam. 23:3), is the requirement from all; how much more from the ruler of Israel? "Thy people", "which Thou hast chosen" and "a great people . . ." are all expressive of the galaxy of glory with which Israel was crowned.

His Building (1 Ki. 6:1-38). Solomon's temple is one of the greatest testimonies to the spiritual greatness of those halcyon days. The record of its building is strikingly different from that of the tabernacle in the construction of which there is

repeated emphasis on the pattern instructions committed Moses, and his meticulous care in implementing every detail. There is none of that here. That equally detailed instructions were given is certain (1 Chron. 28:11-29), and followed they were with suitable care. But what is stressed in this record is the exercise of Solomon's heart in the matter. He seems to have drunk deeply of David's anticipation, "the house that is to be builded for the Lord must be exceeding magnifical, of fame and glory throughout all countries" (1 Chron. 22:5). Not that the house was to be proportional to God's glory, but it gave occasion to fitly express his sense of the supreme worth and worthiness of his God. This is made evident in three ways:

- 1. his use of choicest materials
- his enrolment of competent craftsmen
- 3. his affording of consummate priorty

What a challenge all this is in the light of New Testament teaching in relation to the body of the believer and the local assembly, both of which are called temples, (see 1 Cor. 6:19; 3:16, 17). What an opportunity it provides for us to express our apprehension of divine glory and greatness, not now in the outward embellishment of material a dwelling but in the moral adornment of a spiritual house with the very "beauty of holiness".

His Dedicatory Prayer (1 Ki. 8:22-54). This is one of the great prayers of the Bible in terms both of its length and its remarkable scope. In its intensity of language and supplicative terms as well as in his prostration before the Lord in the sight of his subjects, we find the evidence of a genuine outpouring of soul. Observe again his lofty apprehension of the Lord and his consciousness of the seeming

inevitability of sin and failure in the people. He is a God of incomparable majesty (v.23), boundless mercy (v.23), unalterable faithfulness (v.24, 25) and infinite condescension (v.27). In contrast "there is not a man that may not sin" (v.46) i.e. in whose nature sin is not inextricably almost prophetic woven. With burden, and seeing the depravity of the human heart with its invariable tendencies not heavenward but earthward. not upward

downward, he anticipates much of Israel's future history and makes seven specific petitions which the great intercessors of the exile exploit with such vigour.

Sad it is that throughout his whole career, prosperous and magnificent though it was, there were sown and permitted to grow the seeds of that fatal evil which was to bring about at last the total rejection of Israel and Judah.

Truth Unfolding in Genesis (3)

by John Heading, Aberystwyth

Genesis 7: "The flood . . . took them all away"

Noah was a righteous man and an obedient worker; he was a sanctified man and a potential worshipper. Worship is a sincere presentation to God of what is His, on account of His own provision. Here, God provided for Noah; there were two of every unclean beast, but seven of every clean beast (v.2). The latter formed material for worship after the flood, at the same time allowing life to be preserved. The unclean were also allowed in, (i) so that Noah could discriminate what could form the burnt offering; (ii) so that moral types of clean-unclean should continue; (iii) so that their food value should be available in N.T. times (1 Tim. 4:3-5).

The flood actually happened (v.10). Theologians, scientists, atheists and ordinary people may scoff at it as a myth, but they never read books and papers giving all the evidence that has been gathered regarding that event. God allows such evidence to encourage our faith in an ocean of unbelief around!

Certainly the event was confirmed by the Lord in Matt. 24:37. Note the timetable of one year; 2nd month, 10th day — Noah into the ark; 17th day — the rain started; 7th month, 17th day — the ark rested on Ararat (the exact anniversary of the day when Israel passed though the Red Sea)! 10th month, 1st day — tops of the mountains seen; 1st month, 1st day — the water had disappeared; 2nd month, 27th day — the land was dry.

There had passed a whole year during which the voice of God speaking to Noah was not recorded. With the ark completed, Noah's faith was certainly needed during the calamity (Heb. 11:7). The silence was broken in Genesis 8:15, when Noah was immediately receptive to the divine voice. With no open vision in the ark, the Word of God previously heard would have been precious (1 Sam. 3:1).

The story demonstrates: divine intervention in plain history; the new life of faith; the practical life after baptism; prophetical teaching about the future. The N.T. use of the

flood stresses salvation. God "saved Noah...a preacher of righteousness" (2 Pet. 2:5); "eight souls were saved by water" (1 Pet. 3:20); the ark was prepared for "the saving of his house" (Heb. 11:7); the flood took them all away, but the elect are saved (Matt. 24:38-41).

Genesis 8: "and the other left"

Those who were left and saved from the judgement of God entered into a land cleansed, at least temporarily, of its wickedness and corruption. Four paragraphs describe the new conditions: the exit, 8:15-19; the altar, vv. 20-22; the blood, 9:1-7; the covenant, vv. 8-17.

The Exit (8:15-19). God's voice was heard again by one man, Noah; yet all followed the command of God (v.18). (Similarly in Acts 16:10; Paul had the vision, but all sought to follow). They had to "Go forth" from that into which they had entered, in just the same way as there were ins and outs of the tabernacle, of the waters of baptism, and even of a city (Acts 9:28). The company had to face an immediate to descend difficulty mountain, but faith that removes mountains could triumph here. Life had to be fruitful in the new world, in just the same way as the hearing of the Word would yield fruit (Matt. 13:23). If there are no signs of life, there is no desire for food, no activity, no fruitfulness. Truly Noah and his family moved out to a new life, so different from what they had known before. The ark was never again: God disposed of used material devices, however useful they were at the time. Men may traditionally treasure their relics of religion which have no value when confronted with spiritual and moral matters.

The Altar (vv. 20-22). Abel's offering testified that he was righteous (Heb. 11:4), but in Noah's case, he had been pronounced

righteous before he offered burnt offerings. God had provided these offerings as in the case of all true sacrifice and worship: consider Abraham's case (Gen. 22:8); David's case (2 Sam. 23:2; 1 Chron. 29:14). The appreciation of God is stated in material terms (Gen. 8:21), but this was a reflection of the offering of Christ long before He gave Himself for a sweet-smelling savour (Eph. 5:2). The promise that God would not curse the ground again implies that some of the agricultural difficulties introduced in removed. Gen. 3:17 were Moreover, the uniformity of nature was promised, so that man could live a useful existence on earth. Note: "seedtime and harvest" is linked with the earth moving round the sun; "day and night" with the earth's rotation, with man's permitted cooperation in "seedtime and harvest" only.

NO MAN

ALICE PURVES ALLAN

- 1. "No man hath seen God at any time" (John 1:18). The invisible God.
- 2. "No man taketh it (My life) from Me, but I lay it down of Myself" (John 10:18). The omnipotence of God's Son.
- 3. "No man cometh unto the Father, but by Me" (John 14:6). The only Way to God.
- 4. "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse" (Matt. 9:16). Salvation all of Grace.
- 5. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Service must be single-eyed.

An Appreciation

Robert M. Rae, Glenburn, Prestwick.

On the 17th November 1982, our brother passed into the presence of the Lord. This was for him a happy transition from suffering to glory. For many years he had patiently endured the problems associated with ill health, and there is no doubt that in these matters the trial of his faith had produced endurance.

Brought up in a Christian home he was saved as a boy of seven and was baptised in his early teens. In those formative years he soon manifested a love for the Word of God, the assembly of God, and the fellowship of the people of God.

Soon he was engaged in tract distribution, open air witness, and in the many forms of activity that characterises one who has a debt to pay to the Lord who died for him. His application to the study of the Scriptures soon began to show, both in its effect upon his life, and in his earnest preaching of the Gospel, and able teaching of the Word to God's people. Robert had drunk deeply at the fountain of truth, and many were the calls upon him to minister first in Scotland, then throughout the British Isles. He was a man who realised that all the truth of God was for

all the people of God. He was extremely helpful in Bible readings and to hear him minister on the person of Christ was like "honey out of the rock". His gracious gentle persuasivenes and manner of delivery endeared him to those who heard him speak. Being afflicted with a severe form of rheumatoid arthritis and continually in pain, his ministry was sweetened, yet he was no less unsparing when error or false teaching raised its head. He had a good voice and helped young people to sing the Songs of Zion. For several years he used his holiday time to travel overseas with a view to ministering to assemblies. Such visits included the USA, Canada and South Africa. In later years his pen was that of a ready writer. To read his articles was to hear him speak. This avenue of service found full scope in the Believers' Magazine where he served faithfully as an editor for over eight years. He was no mean poet, and his contributions to the "Choice Gleanings" calendar reveal another aspect of his versatility. He served on the Lord's Work Trust being interested in Missionary workers and their labours. He also served as a valued convener of the Ayr Bible Readings. Prestwick Town Hall was completely filled for his funeral. His record is on high, but he will be missed.

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Missionaries Children. Especially those separated from parents merit prayer. Equally teachers and others concerned with their welfare. Distance does not only present physical problems but in some instances acute difficulties which may be present throughout life. Undoubtedly it is a sacrifice for all concerned.

SCOTTISH REPORTS SECTION

HIGHLAND & N. E. COAST-

Rosehearty: R. Soutar found the response poor during four weeks in the gospel followed by the same period of children's meetings. However, the good seed was sown and the issues left with the Lord. Remember our brother as he continues with door- to-door visitation and personal work.

Fearn: F. Reid visited this village with the gospel some time ago and a few souls confessed faith in Christ. The work is being followed up with ministry to establish those newly come to faith.

Inverness: Negotiations between the authorities and Culcabock assembly are now complete. Thanks go out to those saints and assemblies for their interest and practical support as they continue to look to the Lord for guidance and help in the matter of proceeding with the building.

GRAMPIAN REGION—

Aberdeen: The 110th Annual Conference of the city assemblies was held at the New Year with Ministry, Bible readings and missionary reports over the two day period. Servants for ministry were A. Leckie, R. McPike and G. Waugh. Missionary reports by W. Alexander (Brazil) and J. Burnett (Argentina). The gatherings were considered to be most profitable.

Montrose: Along the coastal villages A. Pollard continues with regular gospel meetings for adults and children each Lord's day. Week nights are fully occupied with children's work and the area covered well with tracts. Our brother fully appreciates the help and fellowship he receives from the local believers. Your prayer is requested for this needy area of the country.

Islands: The Highland and Island postal Bible Class still continues and presently the lessons are from the epistle to Philippians with A. Pollard being responsible for distribution.

Orkney: F. Reid has just returned from four weeks of ministry on the Islands. In Westray the company has seen seven baptized and four of them added to the assembly. Our brother's visit was appreciated by the believers who were encouraged in the things of the Lord.

FIFE. TAYSIDE, CENTRAL REGION-

Falkirk: R. Marshall and G. Meikle have recently concluded gospel meetings in the portable hall at Langlees. There was a very good interest among children. A number of encouraging personal contacts were made among the adults and it is intended to follow up this work.

Gienrothes: E. Fairfield gave a stirring account of the work of the Lord in Venezuela. On January 1st a goodly number gathered for a Bible Reading on 'The Meal Offering'. Ministry followed by J. Gillespie and J. Paton.

Denny: G. Meikle and R. Marshall have just started in the gospel with the small company — pray ye therefore!

STRATHCLYDE REGION-

Hamilton: After eighty years at Olive Hall the assembly is expecting to move into new premises in the Silverton district at the end of May. Most of the construction work is being done by themselves, so we trust that their labour will not be in vain in the Lord and that the new hall will prove to be the birth place of many souls and for the blessing of the saints.

Leshmahagow: The Eventide Home now has as residents, J. Large, W. Prentice and A. Naismith, men who have served the saints faithfully in former days. Brother Naismith has had major surgery recently and needs our prayers. Please remember too Mrs. Large and Mrs. Prentice who are also in residence.

80 BELIEVER'S

Rutherglen: It is with regret we advise that the assembly door was closed at the end of December '82. Those remaining now meet with the believers at Burnside and Cambuslang.

Lanarkshire: The ministry of J. Flannigan (Belfast) was greatly appreciated by the companies at Greengairs on 'The Revelation' and at Olive Hall on 'The Upper Room Ministry'.

Port Glasgow: Refrewshire Gospel Work Conference was well attended with an encouraging number of younger people present. The ministry was challenging with regard to 'Reaching out in the Gospel' by both speakers J. Riddle and R. McPheat.

Girvan: As reported in the January issue R. Revie had his portable hall destroyed by fire. We are glad to know that a replacement is now almost complete, with many new features which should be an improvement. We know Paul was a tent maker but it is good to know that local brethren have become hall builders and this help has been appreciated. The Lord will provide and reward.

Stevenston: Loan Hall has just started in the gospel with J. Smyth during February. Further details next issue.

LOTHIANS & BORDERS REGION—

Lockerbie: The small company had a special meeting of fellowship to look back with thanks to the Lord for the past twenty-six years in their present hall and for the commencement of the testimony in 1897.

Portpatrick: Faced with the problem of a declining Sunday School, they commenced midweek children's work travelling as much as five miles collecting children from the villages. Now about forty-five attend each week and ten unsaved adults came along to hear the Word preached by D. Balfour and R. McHaffie at the Parents' Night.

Whitburn: The New Year Conferance was the fiftieth for the assembly. Speakers at the first were W. Steedman, W. Scott, J. Pender, J. Meiklejohn and A. Gilmour — names which are still fondly remembered by many.

fondly remembered by many.

Since meetings with R. McPheat there has been further blessing with some who had attended being saved and others baptized.

Mayfield: J. Hunter gave sound ministry on 'Stewardship', 'The Incarnation', 'Election', 'Fellowship', 'Elders' and 'The Rapture'. Attendance was good and support from the neighbouring assemblies was appreciated.

ENGLISH REPORTS

Crewe: It was twenty-five years ago this month that the Hall was opened at Crewe. Never a large meeting owing to families coming and going, yet over the years a number have come to the Lord. During the past two years numbers were further depleted, with some retiring and moving away, and others being called Home. Nevertheless the Lord has graciously continued to bless the work during this period with a number being led to the Lord, baptised and in happy fellowhip — the Lord is no man's debtor. Amongst these are a mother and father won by the godly testimony of their seventeen-year-old daughter. A young lady of eighteen who had come through the Sunday School and a young married lady, who through reading the monthly tract put through her door, came to the Hall the following Lord's day morning, was so impressed with the Breaking of Bread, stayed for the Bible Class, came to the Gospet that evening and a month later gave her heart to Christ. This month she was baptised along with another lady and a young man of eighteen saved when a boy in the Sunday School.

Lancashire Gospel Tent: Nineteen eighty two proved to the best summer's tent work ever experienced. Two campaigns were held, the first in June, in Manchester and the second in August in Blackburn. There was an interesting contrast between the Manchester campaign with Robert Revie and Alistair Young working faithfully in a localised area, and a large towncentre campaign in Blackburn with John Clunas conducting the meetings. Good attendance and interest continued throughout the campaigns. Response in both campaigns was good with a remarkable number of Christians in the Blackburn assemblies challenged to greater commitment to the Lord. The help of all the assemblies, and also brethren from Scotland — Rutherford Rabey, lan Wallace, Gordon Anderson and Douglas Young — was deeply appreciated. Prayer coveted for the work this year and in the future.

LUDLOW, Shropshire: The small assembly which meets at Cleeview Gospel Hall have been encouraged to see unsaved people attending the Gospel meeting, some of whom have been the subject of prayer for some time. They hope to have Frank and Gwynn Lonney in March for 2-3 weeks, to engage in visitation work. Prayer support for the work is requested.

Regions Beyond

CHINA REPORT

China the land of over 1,000 million "industrious and courageous people."

We have just returned from a one month mission there and we want to give you our report — mostly in relation to the Church of God in this vast land.

You will know that there are 22 provinces (The present Communist government includes Taiwan as a part of the One China policy). There are 5 autonomous regions and 3 municipalities, i.e. Beijing (Peking), Shanghai, Tianjin (Tiensin), Shanghai being the largest city of China with just under 12 million people, and Beijing with 9 million. Beijing is the capital and has been so for 800 years now and has a recorded history of 3,000 years.

China is Communist, therefore atheist, therefore believe in no God or gods. The theory is that all such religions and superstitions will disappear as society is developed by science and progress. However after even 30 years of totalitarian rule, the religious desires and needs of the people of China are very evident.

The leaders of China know that corruption, social evils, greed and violence have not been met by idealistic communism — these things exist and flourish in China today. Beggars still roam the streets! Re. progress, Shanghai, China's largest and most progressive city cannot turn on full street lighting at night for there is simply not enough power! A conservative estimate is that the standard of living in China is 50 years behind and that the "great leap forward", so often boasted and written about just hasn't occurred.

Old people get little respect and the fact that repeated "drives" to get courtesy going and the "learn from the cadres" publicity efforts, only proves the extent of weakness to which the society has fallen. You will remember that the Chinese culture is renowned for its filial piety and respect of age! Old folk get pushed aside at bus stops amid the huge crowds and must wait, with head down for the next bus. Everwhere in parks and on the streets are the "waiting-for-death" retired group as they are called, while the unemployed "waiting-for-work" group, while away their bored lives. Boredom is a real issue in China today. During the Cultural Revolution having an interest or hobby was the surest way of heaping vitrolic criticism upon oneself. Even today an interest outside of non-marxist idealism is still a dangerous issue. To decorate ones home is also a danger, for any neighbour could report you and hence the grey and navy blue outer jacket is uniform — even in clothes-conscious Shanghai. To wear outer clothes other than the uniform standard can mean jealousy and investigation.

More specifics have been added to the simple statement of "Freedom of Religious Belief." (1954) Instead of, "freedom to believe in religion and freedom not to believe ... and freedom to propagate atheism," the new revision reads (Article 35) — "No organs of state, public organizations or individuals shall compel citizens to believe in religion or disbelieve in religion or discriminate against citizens who believe, or do not believe in it." There is prohibition against using religion to carry out activities which are counter-revolutionary, disrupt public order, harm the health of citizens or obstruct the educational system! On the principle that China's religions should be administered by Chinese believers, the draft states that "Religious affairs may not be dominated by any foreign country." However we know that "the foreigner" can be very useful and even valuable to the Church in China.

The leaders themselves are marxists and remain rooted in atheistic opposition to all religions. The new policy is an expedient to gain a better impression abroad and yet not withstanding we thank God for the opened door of opportunity. The empty vacuum and boredom produced by

82 BELIEVER'S

the cultural purges cannot be met by literature or even foreign magazines but in the gospel of God's love in His Son, our Saviour.

The "Official" Christian Church sets the figure of 4-5 million as the number they have as the Christian Church, while the "House" Churches set the figure at anything between 20-40 million. So you see there is an enormous disparity yet an enormously significant number of professed believers. However we know that the Lord knoweth them that are His and that the true Church is written, enrolled in Heaven! (Hebrews 12:23).

The house meetings are small 15-20 believers crowded in, singing is muted for fear of attracting attention. Many young folk are willing to commit themselves to the work of God and wrote this out on paper for me to have and pray for them. One Chinese brother laid hands on our eldest son Samuel and said "I will pray for your boy to learn Chinese well and to be a servant of God among my Chinese people." (I noted the absence of national prejudice with thanksgiving!) One's heart yearned over these lovely believers, poor in material terms but devoted and committed — and then rejoiced that we could be workmen together in our day in the great harvest of ripened souls.

The attempts by the "official Church", so permeated with "party members", to woo the house churches into affiliation with the ensuing official recognition, has not been heeded and these long-persecuted believers continue to actively pursue their own spiritual course and activities. It is with these groups we seek to encourage true Christian witness and strengthen the things that remain.

We have been able to freely preach in homes the greatness of the love of God in Christ Jesus. Our friends would bring in friends and neighbours and ask us to preach! One day while in Suzhou I found the only Christian Church. Deacons and workers all came together and I was asked to state my beliefs. Via a Cantonese interpreter who spoke in Suzhounese, I noted some true kindred spirits even among these. These politically-oriented churches are not allowed to have any contact with foreigners—the Party line being, we Chinese alone can build the Chinese Church.

I can now tell you of our mission accomplished in which many of you had a very prayerful and practical part. We had collected up and saved all that we could, along with our Asian brethren's gifts for China to carry fellowship to a group of unofficial believers working in Shanghai and in the outlying rural areas. We were able to help them purchase a film strip projector — a costly item, and a machine for making Bible slides, a work so vital among the poorer and illiterate rural folk. (Keep in mind that the average wage is 50 yuan – 30 U.S. dollars a month — one of our friends a research scientist with a university degree receives 75 yuan a month, a high wage for a 40 year old!)

We can type-set for these brethren in Hong Kong but security is tight to carry much bulk literature into China (we were able to take in a large amount undetected by boat), but it does involve certain risks of detection and forfeiture of future privilege. Hence we are seeking out how we can set them up with a Chinese typewriter and basic printing equipment.

Then finally, we were entrusted with a very precious hand-written diary compiled during the ten tumultous years. It is to be printed in Hong Kong as a daily-reading book and will be a comfort, challenge and inspiration to all Chinese readers. It was pathetic to us to see the necessary care and dread of the authorities taken by the brother who committed the book to us for a safe delivery to Hong Kong via our Singapore sister (not to my hotel for fear of detection) and his plea to guard it well, to not let this original manuscript out of sight, and to take great care at the Customs examination. He knew however it would be safest with a "foreigner" who ran less risk of detection.

Accompanied by our very dear sister in assembly fellowship in Singapore, Madame Mok Sau Lin, it was our privilege one clear sunny morning in October to be met by one of the believers in Shanghai and then taken to an outer suburban area to spend the morning with an aged Chinese brother, Wang Ming To—one of the many who have suffered terribly for consistent faith in this land. For 22 years he was imprisoned, for, as the leading brother and preacher in a non-denominational assembly he refused to join the association of Chinese Christian Churches and therefore fell into reproach and prison. All this befell him after "the liberation of China!" He told us how he was sentenced to life imprisonment (75 years) and his wife, now reunited alongside of him, was sentenced to 50 years. "But here we are!" he said with a glowing face and a twinkle in his eye. "They tried to break my faith in God, but they couldn't do it!" he said. I asked him what verse from God's word kept him during those awful years without a Bible, and he quickly quoted from memory Micah 7:8,9, and 1 Corinthians 10:13. He said all of Micah 7 was relevant to him and his situation.

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.

OUESTION

It has been said that visitors should not come to the remembrance meeting, even with a letter of commendation, as they are not part of the body (local), but rather are part of another body. Please comment on this.

ANSWER

A simple reading of 2 Cor. 3:1 shows plainly that letters of commendation were used both from and to the assembly at Corinth. Many examples are found in the New Testament of movement of servants from one assembly to another. The Apostle Paul in Acts 20 waited at Troas for seven days, and then broke bread with the local believers in the assembly there before continuing his journey. Thus it is quite wrong to assert that visitors should not come to the remembrance meeting.

We should however note that in scripture reception is not seen to be to the Breaking of Bread, but rather to the assembly, and that the Lord's Supper is but one of the exercises associated with a scripturally-gathered New Testament assembly.

With regard to being part of the body (local), it might be helpful to note that in 1 Cor. 12:27 the article is absent. Thus the Spirit of God is stating "now ye are body of Christ" that is, the characteristic of body truth is being emphasised. To stretch figures used in Scripture beyond their designed use will always contort the truth of God. The whole body teaching of 1 Cor. 12 is to show that each saint in the assembly has a part to play in responsibility. In no way does such teaching forbid the movement of believers from one assembly to another as may take place under the guiding hand of God.

J.R. Baker.

QUESTION

Is 'So great a death' in 2 Cor. 1:10 referring to an occasion when Paul was very close to death, or is eternal death being referred to?

ANSWER

The context of this verse is dealing with the circumstances of the Apostle Paul's service as a Gospel preacher. The sufferings to which he was contantly exposed are being described in the preceding context. In verse 8 particular allusion is made to the troubles which had come to him in Asia. He had at that time even despaired of life. Verse 9 shows that in all this the servant of God had learned to put his trust in the God who could even raise the dead.

Thus verse 10 with our question is introduced, and there is no doubt that within such a context the three-fold deliverance described is from physical death. Some have felt that the past tense refers to the occasion when he had been left for dead (see Act 14:19-20). It certainly is some experience like that. The Apostle also uses the present tense to show that this was for him a continuing pattern of life. This can be considered in conjunction with the statement of 1 Cor. 15:31 "I die daily" which is again not speaking of spiritual death but rather in context is describing this continual exposure to physical death. Thus the future tense of the verse goes on to assert that Paul was expecting such experience to continue on into the future. In closing, it is not without significance to note that the Corinthians were called upon to help in the deliverance of Paul by their prayer for him (see v.11).

J.R. Baker.

"It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the sacred Word itself."

The Judgement Seat of Christ

by A.J. Last, Bridge of Allan.

The next divine intervention in the history of man is the coming again of the Lord. The believer does not look for signs but for a Person. Signs are connected with the Lord's return as the Son of Man, when He takes up again His dealings with Israel, "for the Jews require a sign" 1 Cor. 1:22. The gospel records of His coming make this distinction—"Son of Man" in Matthew, Mark and Luke, but in John it is "I will come again" (John 14:3).

According to 1 Cor. 4:5, the final assessment of the believer's life is closely associated with the Lord's coming for His own, and it is evident that the judgement seat must take place between the Lord's coming for His people, (John 14:3) and His coming with His people (Jude 14).

- 1. The judgement seat itself. This must not be confused with the Great White throne of Rev. 20:11, and the following contrasts confirm their differences.
- a. The judgement of believers is at the "Bema", the seat . . . Rom. 14:10 and 2 Cor. 5:10.

The judgement of unbelievers is at the "Thronos", the throne. Rev. 20:11.

b. At the judgement seat of Christ believers will be judged, not for sin, for that was dealt with at the cross, but for:

Our attitude to our brethren, Rom. 14:12.

Each man's work shall be made manifest, 1 Cor. 3:13.

Each man's character shall be made manifest, 2 Cor. 5:10.

The great white throne judgement is for the **dead**, small and great. Rev. 20:12.

- c. The judgement seat of Christ will be the meeting point for all those whose names are written in the book of life. Luke 10:20, Phil. 4:3. The great white throne judgement is for all those whose names are not written in the book of life. Rev. 20:15.
- d. The only exit from the judgement seat of Christ is glory, (albeit, some will be saved yet so as by fire, 1 Cor. 3:15). The only exit from the great white throne judgement is the lake of fire which is the second death. Rev. 20:14, 15.
- Who is the judge? It is the judgement seat of Christ, the One who Himself endured ecclesiastical judgement of men with regard to the offices of Prophet and Priest, (Mark 14:53, to 15 \overline{v} .1), and the **political** trial as to His Kingship, (Mark 15:2-20) is now the Judge. All judgement has been committed into His hands. The limitless ability of His Deity, united with all the acquired experiences of His sojourn in humanity, the Son of Man, (John 5:27) assures Him to be the appointed judge for the appointed day (Acts. 17:31). He is unique as Judge as He is in every other office.
- 3. The judgement. In general terms it seems that the believer's judgement will be on three counts.
 - As to our treatment of our brethren. Rom. 14:10. Our attitude to our brethren does not infer a false tolerance of wrong doctrine or impure morals, but rather the differences between brethren, not fundamental, but in the category as listed in Rom. 14, what we may eat (v.2) and

the keeping of days (v.5). These should be seen in the light of the teaching in Phil. 2, the Christlike mind. Verse 3 of that chapter states "Not strife or vain glory but lowliness and meekness". The answer to strife is lowliness, and to vain glory, meekness. Lowliness is that which does not give offence, and meekness that which does not take offence.

b As to our building. Our works. 1 Cor. 3:13. There is only one foundation upon which the believer can build. "For other foundation can no man lay than that is laid, which is Jesus Christ "(1 Cor. 3:11).

The believer's judgement will be for "how he buildeth thereon" (v.10) and "what he buildeth thereon" (v.12).

The judgement will be individual, as particular members, "every man's work" (v.13).

It will not be a judgement of quantity of work, but quality, "Of what sort it is". Nothing will be held back or hidden. "It shall be made manifest" (v.13).

All this includes the preacher and the hearer, the elder and the flock, the brethren and the sisters, the works and the words, the seen and unseen, the size and the worth. These works will fall into one of two categories, either gold, silver and precious stones, or wood, hay and stubble (v.12). Gold is proved by fire, silver is refined by fire, and precious stones will survive the fire. But wood, hay and stubble will go up in flames.

This latter category has plenty of size and bulk, but alas, they also belong to the earth. The field is their natural growing place, and the Lord reminds us that "The field is the world" (Matt. 13:38). A simple illustration will bring this thought

home to each one of us. Imagine a precious stone hidden in the hand. It could be worth thousands of pounds, but lies concealed in the palm of the hand. How much wood, hay or stubble would have to be accumulated to equal in value that precious stone? Are we aiming for prominence, seeking the headlines, or anxious for the limelight?

- As to our character. 2 Cor. 5:10. Our character will be made manifest. What we really are will come under the scrutiny of Him with whom we have to do. Not our reputation, nor what we appear to be, but what we are. Stripped of our platform manner, our meeting behaviour, and the veneer of what we appear to be. Under review and assessment that day will be, not what I think I am, not what you think I am, not what I hope you think I am, but what I really am. We must all be made manifest before the judgement seat of Christ (2 Cor. 5:10). What a revealing that will be.
- 4. A word about Elders. One thought additional to these solemn truths must be stated. It has been stressed that "every one" Rom.14:12, "every man" 1 Cor. 3:13, "every one" 2 Cor. 5:10, shall give account. An added responsibility however falls upon the elder. In addition to giving account of himself, he must also give account of his eldership.

The words of 1 John 2:28, are very solemn. "And now little children abide in Him, that when He appears we (the elders) may have confidence, and not be ashamed at His coming". "They continued steadfastly" at the beginning (Acts. 2:42) and this must be maintained in the lives of believers today. There must be no following afar off, no entanglement in the world,

otherwise it will affect not only the believer who gets sidetracked, but also the elders of that assembly who may be ashamed before Him at His coming.

In Heb. 13:17, we are enjoined to "obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that

must give account, that they may do it with joy, and not with grief". How searching are these words. Can our lack of obedience, our want of submission to the local elders affect what happens at the judgement seat of Christ? Yes, both for us, and them. May our prayerful desire be that that day may declare for each one of us a "full reward" 2 John 8.

The Epistle to Titus (6)

by H. Cooper, Warrington

Scripture References taken from New Translation by J. N. Darby

Christians are to live in such a way that their conduct is an adornment of the teaching of the Saviour God (ch. 2:10). This "teaching" is given in summary in v. 11-15, not merely setting out Christian truth as a doctrinal statement, but giving the principles and motives of practical Christianity, of which Titus himself was to be a "pattern" (v.7) and which he was to insist upon in others (v.15).

The Gospel of God is a message of grace and this "grace" carries with it salvation for all men. It is not limited to a particular group; the point of Paul's statement is that God's salvation is available for all men from the highest to the lowest. In our passage we have an example of the salvation of those whom men might regard as the "lowest" — "bondslaves".

In this epistle we see what the

grace of God is capable of; think of how the Cretians are described in ch. 1 and then see how that unlikely material is changed into what we have in chapter 2. Let each reader look within and ponder the greatness of God who can effect such a change; contemplate the grace which makes those once active in sins into a people whose lives bring glory to the name of Christ.

There has been a shining out of God's grace in the Person of the Lord Jesus Christ; "appeared" in v.11 and "appearing" in v.13 are the same word in verb and noun form, "epiphany" — a shining forth. The word is applied to the coming of the Lord Jesus into this world by incarnation, and also His coming into the air for His saints, as well as to His appearing in glory with His saints.

The appearing of the grace of God

MAGAZINE 87

is not just in the birth of the Lord Jesus, it is in His Person and in all His saving work, His birth, His life, His death and His resurrection. "The law was given by Moses; grace and truth subsists through Jesus Christ" (John 1:17). The one makes demands upon men, the other reveals God in salvation. Grace and truth are in the Person of Christ and are known through Him.

The grace of God that brings salvation teaches those who are saved how to they ought to walk in this world; salvation is for all men but not all are saved because some are indifferent to the message, thus the importance of the change from "all men" in v.11 to "us" in v. 12.

The grace of God is a saving power and a teaching power; by grace we are instructed how to deal with any carnal tendencies that arise when the old nature is not kept in check.

The object of the training of grace is expressed negatively and positively; negatively it is in order that ungodliness and worldly lusts be denied, and positively it is that we should live soberly, righteously and godly in this present world.

In repenting and trusting God for salvation a person turns away from ungodliness and worldly lusts; he views the things that were once a part of his life as being hateful and so renounces them in turning to God. In his new life the Christian must continue to deny everything that is dishonouring to God, anything that refuses to give God His place and the things that the world lusts after.

"Worldly lusts" are defined in 1 John 2:15-16, desires which belong to the "world" as a system opposed to God; not things to be avoided merely, but things to be hated as "deny" in our passage and "love not" in 1 John 2:15 indicate. In heart and deed, in word and action this

"denying" is to be seen.

On the positive side we are to live "soberly" in regard to ourselves, for "sober" as explained "justly" emphasises self-control; (righteously) in relation to others, recognising the claims of other "piously" and (godly) people; towards God. To live thus is to fulfil responsibility to myself, neighbour and my God.

In our present circumstances we live physically in a material world, but also we are moving through an evil age; "world" in v.12 is not the physical creation but "aion" — a period marked by certain spiritual or moral characteristics. In an evil environment the believer is to live soberly, justly and piously; being delivered from this present evil age by the death of Christ, according to Gal. 1:4, he is to prove the truth of this in experience as he continues in the present course of things.

The grace that saves and educates gives light concerning the future; it is part of our education that we should be expecting the coming of the Lord Jesus Christ. Elsewhere the Second Coming is presented as a means of comfort and encouragement; here it is connected with the practical character of this epistle. If we are eagerly expecting coming; if the Lord in His glory is ever before us as the great Object of our hearts, then we will live more responsibly in this world.

We are to live as those who are waiting for the "blessed hope" which some refer to the Rapture of the saints when the Lord Jesus comes to the air. We are also taught to look for the Appearing of Christ in glory. Grace has appeared and glory will appear and both "appearings" are in the Person of the Lord Jesus Christ. As divine grace is displayed in this world, so there will be a display of divine glory in this world.

88 BELIEVER'S

The Rapture is preliminary to the manifestation of the glory, but it is extremely doubtful if the text can be interpreted as distinguishing the two parts of the Second Coming. Textually the "blessed hope" and "the appearing" are placed together as presenting a full and comprehensive view of the Lord's Coming.

He is the great God and our Saviour, both titles referring to the Lord Jesus, who was once in this world in humility and will one day be here in glory. Let us never forget the greatness of the One who humbled Himself, and marvel that He, the great God also "gave Himself". It is what the Lord Jesus did on the Cross, and His object is two-fold: He purposes to have a people for Himself and so He redeems them from iniquity.

In these verses the Second

Coming is presented as connected with the practical side of Christian experience, and now the death of the Lord Jesus is viewed in a similar way. He gave Himself for us that He might redeem us from all lawlessness (iniquity); the Lord Jesus gave Himself, the ransom price by which we have been redeemed from the bondage of sin, and now as His people we must walk in obedience, which is the very opposite of "lawlessness".

Think of the loving obedience of the Son to the Father in giving Himself for us; to be disobedient is to deny the redemptive work of the Saviour.

The second and ultimate purpose is that He might have a people for His own possession; a people set apart for Himself and marked by a zeal for doing good.



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

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

Bristol: United Ministry Meetings Speedwell Gospel Hall, Speedwell Road at 7.00 p.m. J.B.D. Page.

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

Maldenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. P. Morris.

Manchester: Gospel Hall Cheetham at 7.00 p.m. E. Hughes.

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

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

MARCH 12

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. A. Cundick.

Warrington: Hope Hall, Hawthorn Street, off Longshaw Street, Bewsey Estate, at 3.00 p.m. and 6.00 p.m. J. Patterson, J. Jackson.

Bermondsey: Gospel Hall, St. James's Road, London conference at 4.00 p.m. and 6.00 p.m. F. Epps, B. Price.

Camberley: Victoria Hall, Queen Mary Avenue at 7.00 p.m. E. Reynolds.

N. Wembley: Uxendon Hall, Elmstead Avenue, conference at 3.00 p.m. and 6.30 p.m. A. Leckie, G. Neilly. Mr. Leckie continues Mon-Thurs at 8.00 p.m.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. J. Scarsbrook.

Nottingham: Netherfield Gospel Hall, Victoria Road at 7.15 p.m. T. Bentley.

Ely: Gospel Hall Market Street at 7.30 p.m. R. Dawes.

Devon: Gospel Hall, Yonder Street, Ottery St. Mary at 7.30 p.m. B. King.

MARCH 19

Barrow-in-Furness: Risedale Gospel Hall, Risedale Road at 3.00 p.m. and 6.00 p.m. J. Flannigan, H. Scott. Mr. Scott continues in ministry, March 21st to 24th inclusive at 7.45 p.m.

Birmingham: Gospel Hall, Quarry Lane, Northfield at 7.30 p.m. J. Burns. Mr. Burns will continue in ministry from 21st to 23rd March at 8.00 p.m.

Bristol: United Ministry Meetings, Totterdown Gospel Hall, Bellevue Road at 7.00 p.m. J.L. Kirkham.

Leicester: York Street Gospel Hall at 3.15 p.m. and 6.15 p.m. J.R. Baker, A. Leckie. Mr. Leckie will continue in ministry 21st-24th March at 7.30 p.m.

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. G.B. Fyfe.

Luton: Gospel Hall, Onslow Road at 4.00 p.m. and 6.30 p.m. R. Dawes.

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. S. Emery.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. S. Warren.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate at 7.00 p.m. J. Mitchell.

Wroughton: Markham Road Gospel Hall 3.30 p.m. and 6.30 p.m. R. Wood.

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

MARCH 26

Bristol: United Ministry Meetings, Chelsea Gospel Hall, Devon Road at 7.00 p.m. R. Dawes.

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

Weymouth: Bethany Hall at 7.30 p.m. R. Hill. **Devon:** Gospel Hall, The Butts, Colyton at 7.00 p.m. J. Glenville.

APRIL 1

Weald, Sevenoaks: The Jubilee Hall at 3.00 p.m. and 6.00 p.m. J. Baker, G. Neilly.

Windsor: Gospel Hall, Garfield Place, Annual Good Friday Conference at 3.15 p.m. and 5.45 p.m. A. G. Cundick, H. R. Ruston. Weymouth: Bethany Hall, Westham Road at 3.00 p.m. and 6.15 p.m. D. Newall, M. Hall.

Swindon: Park Gospel Hall, at 3.30 p.m. and 6.30 p.m., John Baker, J. Glenville.

APRIL 1-4

Tyneside Annual: St. James's United Reformed Church, Northumberland Road, Newcastle upon Tyne, 1st April at 2.30 p.m. and 6.00 p.m. A. Gamble, T. Wilson, J. Hay. 2nd April at 6.30 p.m. A. Gamble, T. Wilson. 4th April at 2.30 p.m. and 6.00 p.m. A. Gamble, T. Wilson, J. Anderson.

APRIL 2

Ealing: Grove Hall, The Grove at 7.00 p.m. D.E. West.

Boscombe: Drummond Hall, Drummond Road, at 7.00 p.m. E. G. Parmenter.

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

APRIL 4

Colyton: In the Town Hall at 3.00 p.m. and 6.00 p.m. G. Davidson, E. Parmenter.

APRIL 9

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. R. Hill.

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

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

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. B. Price.

Ely: Gospel Hall, Market Street at 7.30 p.m. C. Lacey.

Nottingham: Netherfield Gospel Hall, Victoria Raod at 7.15 p.m. T. Proffit.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. J. Jackson.

Camberley: Victoria Hall, Queen Mary Avenue at 7.00 p.m. K. Gibson.

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate, at 7.00 p.m. W. McKellar.

APRIL 16

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, Annual Conference, J. Jackson, E. Parmenter.

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

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate, at 7.00 p.m. B. Clatworthy.

Cheltenham: Newton Road, Hesters Way at 7.30 p.m. K. Rudge.

Luton: Onslow Road Gospel Hall, at 6.30 p.m. C. Goldfinch.

Mitcham Junction: Gospel Hall, Percy Road, at 7.00 p.m. K.T.C. Morris.

Ottery St. Mary: The Gospel Hall, Yonder Street, at 7.30 p.m. J. Harrison. Mr. Harrison continues Monday to Thursday at 7.30 p.m.

APRIL 23

Weymouth: Bethany Hall, at 7.30 p.m. R. Fenn.

APRIL 23-28

Skellow, Doncaster: Skellow Evangelical Church, Charles Street. Lord's Day at 6.30 p.m. Gospel Service, weeknights at 7.00 p.m. J. B. Hewitt.

MAY 7

Blackpool: Gospel Hall, Salthouse Avenue, off Central Drive, (near Gymnasium), at 3.00 p.m. and 6.00 p.m. J. Glenville, E. Griffiths.

SCOTLAND

Forthcoming

MARCH 5

Beith: Bethany Hall, Kirk Road at 7.00 p.m. J. Gillespie.

Hamilton: Low Waters Gospel Hall at 6.30 p.m. W. Barr, J. Burnett.

Livingston: Conference in Deans Community School at 3.00 p.m. J. Gilland, J. Last, K. Stapley.

Bridge of Weir: Hope Hall, Maxwell Terrace at 7.00 p.m. J. Anderson, R. Millar.

Ayr: Woodpark Evangelical Church, at 3.00 p.m. G. Jackson, A. Gamble, J. Baker.

New Cumnock: Bridgend Hall at 7.00 p.m. G. Waugh, J. Stubbs.

MARCH 5-10

Knightswood: Gospel Hall, 5th at 7.00 p.m. 6th at 3.45 p.m. 7th-10th at 8.00 p.m. J. Glenville.

MARCH 12

Cumbernauld: Mossknowe Gospel Hall, Kildrum at 7.00 p.m. S. Emery, T. Jones.

Ashgill: Community Hall at 3.00 p.m. J. Burnett, J. Campbell, E. Hughes, T. Bentley. Mr. Bentley will continue in ministry until Thursday 17th at 7.30 p.m.

East Kilbride: Threshold Assembly Hall at 7.00 p.m. G. Jackson, W. Stevely.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. J. Gillespie, A. Gamble.

Tayport: Gospel Hall, Butter Wynd at 7.30 p.m. A. McLean.

Coatbridge: Hebron Hall, Church Street at 6.30 p.m. W. Banks, W. Todd.

Newmilns: Gospel Hail, Drygate Street at 7.00 p.m. D. Cameron, J. Lamb.

Paisley: Bethany Hall, Queen Street, Saturday at 3.30 p.m. and Sunday at 11.30 a.m. and 6.30 p.m. A. Scott, J. Adrain.

Edinburgh: In War Memorial Hall, Gorgie Road at 3.15 p.m. J. Hay, P. Prior and another.

Glasgow: Summerfield Hall, 21 Smith Street, at 3.30 p.m. J. Gillespie, J. Cameron, S. Foster.

Mayfield: Gospel Hall, Stone Avenue, at 6.30 p.m. J. Gamble, M. Radcliffe.

Wishaw: Ebenezer Hall, Young Street, at 6.30 p.m. G. Paton, S. Hunter.

Armadale: Gospel Hall, South Street, at 6.30 p.m. J. Aitken, G. Miller.

MARCH 19

Hawick: Border Region Assemblies, in St. Georges West Church, at 3.00 p.m. A. Frame, A Naismith, G. Jackson.

Chryston: Moorpark Gospel Hall, Muirhead at 3.30 p.m. A. Gamble, W. Stevely, W. Banks

Port Seton: Viewforth Gospel Hall, Missionary Conference, W. Alexander, J. Burnett, G. Ruston.

Motherwell: Shields Road Gospel Hall at 6.30 p.m. R. Cameron, W. Deans.

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

Whitburn: West End Gospel Hall at 6.30 p.m. R. Price, J. Hay.

Larkhall: Hebron Hall, Academy Street at 6.30 p.m. J. Rodgers, W. Cochrane.

Glasgow: Bethesda Hall, Linthouse at 7.00 p.m. J. Anderson.

Carluke: Gospel Hall at 3.30 p.m. S. Foster, W. Alexander, M. Brown. Mr. Alexander will continue in ministry from 21st-24th March at 7.30 p.m.

Plains: Elim Hall at 6.30 p.m. R. Cargill, J. Gamble.

MARCH 26

Kirkconnel: Gospel Hall at 7.00 p.m. J. Gillespie, A. Meikle.

Glasgow: Harley Street Gospel Hall at 7,00 p.m. W. Mowat, J. Brown.

Kilwinning: In Kilwinning Academy, Dalry Road, at 3.00 p.m. Jim Campbell, J. Hunter, A. McLean.

Sauchie: Ebenezer Gospel Hall, Parkhead Road, at 3.00 p.m. R. Gamble, G. Waugh, J. Burnett.

Airdrie: Hebron Hall, North Bridge Street, at 6.30 p.m. B. Stapley, D. Cameron.

Falkirk: Thornhill Gospel Hall at 6.30 p.m. R. Dryburgh, N. Mellish. Mr. Mellish will minister the Word from Monday 21st to Thursday 24th March at 7.30 p.m.

APRIL 2

Motherwell: Shields Road Gospel Hall, conference to be held in Muirhouse Community Centre, at 3.30 p.m. G. Meikle, A. McLean, R. Gamble.

Glengarnock: Hebron Hall at 3.00 p.m. G. Jackson, J. Gamble, W. Craig.

APRIL 9

Tayport: Gospel Hall, Butter Wynd, at 7.30 p.m. J. Paton.

APRIL 30

Calderbank: Gospel Hall, at 3.30 p.m. J. Paton, J. Baxter, J. Paterson.

MAY 7-13

Ayr: In St. James Church, 1 Prestwick Road. Bible Readings 4.00 p.m. A. Leckie. Ministry 7.15 p.m. A. Leckie, J. Hunter.

IRELAND

Forthcomina

MARCH 5

Ballymena: Cambridge Avenue at 8.00 p.m. R. McPheat.

Cloughfern: at 7.30 p.m. W. Craig (Barrhead).

MARCH 12

Magheracorran: Annual conference at 1.30

Ballymena: at 8.00 p.m. A. Aiken. Cloughfern: at 7.30 p.m. J. E. Fairfield.

MARCH 16 & 17

Cork: Conference. Speakers expected A. Gamble, R. Johnston. Details reaccommodation etc., from Mr. T. W. Webb, Innishannon, Co. Cork. Tel: Cork 75116.

MARCH 19

Ballymena: at 8.00 p.m. W. Craig Cloughfern: at 7.30 p.m. J. Strahan.

MARCH 26

Ballymena: at 8.00 p.m. J. G. Hutchinson. Cloughfern: at 7.30 p.m. Closing Meeting.

NORTHERN IRELAND Reports

CO. ANTRIM-

Ballintoy: R. Jordan has commenced Gospel meetings in the hall, with good numbers attending.

Glebe: W. Jennings and L. Ballentine are getting encouraging numbers in the Orange Hall.

Kells: J. Brown and J. Lennox have commenced in the Gospel Hall, and are getting nice numbers.

Ballymena: J. Hunter gave a week of helpful and practical ministry. The meetings were well attended.

Bushmills: W. J. Nesbitt had a week of well attended and profitable ministry with this small assembly.

Carnlough: Annual Missionary Conference on January 8th. A large meeting with reports by various speakers.

CO. ARMAGH-

Ardmore: R. Watterson (Brazil) hopes to commence Gospel meetings soon.

Birches: W. J. Nesbitt and L. Wells have started Gospel meetings here.

Tynan: T. McNeill has started Gospel meetings. On the opening night, with snow on the ground, a nice number of local people were present. This is a needy area, close to the border, and prayer is valued.

Ahorey: J. Flannigan had ministry meetings, speaking on a number of the Psalms.

Tassagh: J. B. Currie gave a report of the Lord's work in Japan to a completely-full hall.

Clonroot: Christians were encouraged when A. McShane had a week of ministry meetings, speaking on the Epistle to the Romans to a full hall each night.

CO. DOWN-

Banbridge: H. S. Paisley is to conduct Gospel meetings for two weeks during February.

Moira Demesne: D. Gilliland, S. Spence, and J. Thompson have made an encouraging start in Gospel Meetings in a portable hall.

Ballymagarrick: T. Bentley has a week of Ministry meetings at the end of January.

Shanaghan: S. Ferguson has a series of Ministry meetings in mid-January.

CO. FERMANAGH & CO. SLIGO-

Lugawarry: J. Hawthorn, J. Kells, E. Stewart, and R. Wilson are having gospel meetings, and seeking to work a district of that part of the country with visitation and open air work.

Letterbreen: W. Armstrong continues in the gospel in a portable hall, assisted by two local brethren W. Boyd and A. Harpur. Numbers have been small, but some local people have come to hear the gospel faithfully preached.

Newtownbutler: G. McKinley and S. Maze have commenced gospel meetings in a portable hall. This has proved to be a hard and needy area in the past, but "God is able". Our brethren would value prayer as they visit homes and preach the Word in this border region.

CO. LONDONDERRY & CO. DONEGAL— Ballylintagh: S. Jennings and E. Wishart continue in the gospel with some unsaved attending.

Limavady: T. Bentley gave four nights of ministry plus a report meeting.

Trentagh: S. Patterson and G. Stewart plan to commence gospel meetings in early March. This country district is about 10 miles from Letterkenny.

CO. TYRONE-

Fintona: S. McBride continues in the gospel with some interest and fruit in the Gospel Hall.

Cookstown: J. Allen had well attended ministry meetings which were much appreciated by the Lord's people.

Drumreagh: It is gratifying to learn that this small assembly now has its new hall nearly completed. We hope that this new position in the village of Newmills will prove to have been a good move, and that the Lord's work will prosper and grow.

BELFAST & AREA—

Bloomfield: The gospel meetings being conducted by A. Aiken are being well attended, with outsiders present, and help in the preaching.

Castlereagh: J. G. Hutchinson and T. McKelvey are getting good numbers with some outsiders hearing the gospel.

Edenderry: S. Ferguson and N. Turkington have commenced gospel meetings.

Adam Street: J. Allen gave a week of ministry on the Epistle to the Hebrews.

Ballyhackamore: J. Flannigan had 3 nights of ministry.

Kingsbridge: S. Maze spoke on "Opposition in a believer's pathway" for a week.

Matchett Street: R. Jennings had one week on "Studies on the Tabernacle".

Dundonald: Annual Conference on January 22nd. Ministry given by J. Flannigan, J. Baker, and R. Jordan. Missionary reports by J. E. Fairfield and R. Watterson. The hall was full, and it was reckoned to be an excellent conference.

ADDRESSES PERSONALIA, ETC.

Ewell assembly, Near Epsom, Surrey, meeting in Staneway Chapel, Cheam Road, Ewell. A basic fundamental assembly welcomes all believers, sound in faith and godly in life, moving into the North East Surrey area. Correspondence to Maurice Sellwood, 105 Hookfield, Epsom, Surrey, KT19 8JH. Telephone: (0373) 24695.

Please note change of address: Sid & Joan Mountstevens, 74 Appledore Close, Margate, Kent, CT9 3RH. Telephone: (0843) 291377.

Please note change of address: Mr. & Mrs. Harold German, Summerhill Eventide Home, Summerhill Road, Aberdeen, AB2 6HU.

Correspondence for the assembly at Cambridge Avenue, Ballymena, should now be addressed to: J. S. Wallace, 8 Cambridge Avenue, Ballymena.

Drumreagh Gospel Hall: The saints gathered in fellowship at Drumreagh, would like it to be made known that owing to their hall having been burned out on two occasions, in 1970 and then in 1981, they have acquired a new site in the village of Newmills, aboout half a mile from the old site. It is thought that the new site will be more secure. At present the hall is within a few weeks of completion at a cost of £50,000. In God's will the hall will be finished at the end of March 1983.

WITH CHRIST

Mrs. A. ARNOTT on 7th June 1982. Was in fellowship in Bellshill assembly for 17 years, and was a regular attender at the meetings, until ill-health hindered her. She was of a quiet and gracious disposition, and a patient sufferer.

Mrs. BUXTON on 21st June 1982. Had been for several years a resident of the Sir John Mann Eventide Home in Bellshill. Due to her weakness, she was unable to attend many meetings, but enjoyed the visits of the saints to the Home. She loved to tell others about her Saviour, whom she sought to serve.

Mrs. TAYLOR Sion Mills, on 18th October 1982, at her home. Saved when 11, and soon received into the Creeduff assembly. After her marriage she was in the Sion Mills assembly, where she remained until her homecall. A sister who was greatly loved and

esteemed by all. She was kind and friendly and most hospitable, and many of the Lord's servants were kept in the home. The assembly will be much the poorer without her. Her Christian dignity and life adorned the doctrine, and she had the joy of seeing all her family saved and happy in assembly fellowship.

RALPH YARDLEY on 25th October 1982, at the age of 67 years. On the Sunday preceding, he was present at all the assembly gatherings, and was in good spirit. Early on Monday morning he fell asleep in Jesus. Ralph was associated with assemblies all his days, in Coatbridge, Whitburn, Motherwell, and finally in Kirkcaldy, with Hebron Evangelical Church. He was of a very friendly disposition, kind and always ready to help. He was joint-treasurer and an elder for many years. The high esteem in which he was held, not only in Kirkcaldy, but in a much wider field, was shown by the large number who attended the funeral service. We commend to God and His grace, his daughter, two sons, and the other members of his family.

WILLIAM CARVEL on 25th November 1982. aged 82. For almost 50 years Mr. Carvel was in association with the assembly in Newton Mearns. During most of this time he was among those who sought to lead the affairs of the assembly. He had a great concern for the sick and aged in the assembly, and regularly visited them in their homes or hopital. Will be remembered for his outstanding interest in missionaries and their work. Over 30 years ago, as a result of this interest, and with the desire to give missionaries home on furlough, a time of fellowhip with one another, he commenced in Newton Mearns, what came to be known as Missionary Re-union Weekends. These were held for a while in Newton Mearns, but soon opened up to a wider sphere, and have continued to be held every June and November in various assemblies thoughout the West of Scotland. Mr. Carvel kept in touch with missionaries all over the world, in connection with these meetings. Many will remember those happy and profitable weekends.

GEORGE DAVIDSON on 29th November 1982, aged 86. Saved as a boy of twelve, and received into fellowship two years later in Old Town Hall assembly Port Glasgow. He later was in Bogston assembly, Greenock, for some years before returning to Port Glasgow in 1930, becoming a beloved and faithful brother in the assembly now meeting in Hebron Hall. He laboured faithfully when the hall was built, was for many years a Sunday School teacher and Bible Class leader, and was known for his hospitality to the Lord's servants. Our brother was a true shepherd, caring for the saints, and will be greatly missed.

1st WILLIAM WELSH suddenly December 1982, aged 68 years. esteemed brother was saved as a youth of seventeen, through the preaching of a converted Roman Catholic. He was received into fellowship at Burnfoot, New Cumnock, where he remained until 1944. After his marriage he settled in Kilwinning and became an active member of the assembly which meets in Bridgend Gospel Hall, where he served the Lord until his homecall. Willie was a quiet consistent brother, who never pushed himself forward, but who nevertheless could minister the Word and preach the gospel very acceptably. He served the assembly well as treasurer for the last 12 years, and was a wise and cautious elder. His godly counsel and circumspect example are greatly missed in the assembly. Prayer would be valued for his dear wife and son who miss him most of all.

Mrs. MARY BREWSTER (nee Hunter) on 6th December 1982, aged 78. Saved in her teens, she was baptised and received into fellowship at Bogston Gospel Hall, Greenock. On her marriage in 1951 she went to Northern Ireland, and was in happy fellowship with the saints in Coleraine and Portstewart for 20 years. On her return to Scotland she met with the saints at Hebron Hall Port Glasgow, where she will be remembered for her consistent testimony, gentleness and hospitality.

DONALD ANDERSON on 8th December 1982. For many years our brother enjoyed good fellowship in Bothwellhaugh assembly until its closure in the year 1978. On the 2nd July of that year, he was received into Bellshill assembly, where he obviously felt quite at home. Our brother loved the Lord and the meetings, and was regularly present whether on Lord's Day or week-night, frequently taking active part. A brother beloved.

Mrs. JESSIE RUSSELL on 17th December 1982, aged 93. Saved at the age of 12, but met with opposition from her parents, when she desired baptism. Was present at the first Breaking of Bread Meeting at the beginning of the century, although not in fellowship at that time. After baptism, in her teens, she continued in fellowship at Linwood and attended the meetings regularly until her homecall. A very well-known and respected Christian lady in the neighbourhood.

Mrs. ELIZABETH ADAIR (nee Walker) on 18th December 1982, aged 88 years. Saved in her early teens in Caledonia Hall, Greenock, she moved to Walney Island, Barrow in Furness for some years, then was in fellowship in Port Glasgow assembly for the last 50 years. Very rarely absent from the gatherings, she was a godly example to all the saints. She had the joy of seeing her

daughter, two sons, and three grandchildren all saved and active in the Lord's work.

ROBERT GLASGOW on 20th December 1982, aged 84 years. In assembly fellowship in Port Seton for over 50 years. A bright and happy Christian, who loved the Lord, His Word and His people. Faithful in attendance at all the assembly gatherings until his homecall.

Mrs. VIOLET BAINBRIDGE on 22nd December 1982, aged 72 years. Was in fellowship in the assembly now meeting in Union Hall, Uddingston for more than 50 years. The first of a large family to be converted, her faithful testimony resulted ultimately in the conversion of all her brothers and sisters. Attended assembly meetings regularly, and bore her last long illness in hospital, with great fortitude, and was bright even there, in her testimony, to the end.

BERNARD JOSEPH EDWARD NAILOUS on 23rd December 1982, aged 71 years. His formative years were influenced by R. C. upbringing. Due to the faithful witness of a colleague at work, he was saved through the reading of a tract at the age of 18. The reality of his conversion on the canal bank at Chadderton was marked by etching on a stone, B.J.E.N. saved Sept. 8th 1929. From that day on he was an avid reader of the Word of God. He soon sought baptism and fellowship at the Park Road assembly, Oldham, he spent his remaining years in the Werneth assembly. He never forgot the value of the printed page, and for 48 years conducted a ministry which consisted in writing personal letters to celebrities. politicians, actors, sportsmen, etc., enclosing a tract or booklet. His accountant mind carefully recorded this coverage, and a map of the world was studded with coloured pins, to indicate the universal coverage of this ministry. Eternity alone will reveal the results of such. Will be much missed by his family, and the assembly. Please pray for his widow and daughter.

DAVID R. MCKENZIE Perth, on 29th December 1982 in his 77th year. Saved as a young man of 18, at Bethesda Hall, Linthouse, and subsequently baptised and received into fellowship there. He and his wife (Jean Forbes) have been for many years in fellowship in Perth, and our brother will be greatly missed among the Lord's people for his wise counsel and cheerful disposition in spiritual things, which always occupied the first place in his thoughts and conversation. His enthusiasm and encouragement, even in failing health, continue to inspire those who follow.

Mrs. WILLIAM STEELE on 4th January in her 78th year. For many years Mrs. Steele with her husband were in happy fellowship in the New Stevenston assembly. They devoted

themselves to work among children, which they enjoyed, and saw many saved and added to the assembly. On Mr. Steele's retiral they came to Bellshill, where for the last 10 years their help has been much appreciated. They gave themselves to visitation in hospital and eventide home with much acceptance. The partnership has been severed by our sister's homecall. Remember our brother in prayer.

JAMES RALPH TATE on 4th January 1983, aged 77 years. Saved 32 years ago at meetings conducted by the late Bob Pettifer, was baptised and received into the Risedale assembly, Barrow-in-Furness. He soon showed an interest in spiritual things, being faithful to the assembly and its principles. He leaves a widow, Nan, and one son, Raymond, for whom prayer would be valued.

Mrs. HAGAN Ballywalter, on 8th January 1983. Saved for very many years and deeply interested in the gospel and the work of the Lord. She had an excellent testimony in the countryside where she lived, and very many of her neighbours and friends heard the gospel at her funeral service.

Miss KENNEDY on 10th January 1983. Was for many years in the assembly at Donemana, where she was highly esteemed and loved. One of a family of farming people, she was quiet and unassuming, but had the work and things of God at heart. A good woman, who will be much missed in the home and the assembly. Her very large funeral was a testimony to the esteem in which she was held.

Captain DUNCAN LIVINGSTONE McCORQUODALE on 12th January 1983, aged 88. The exact date of his conversion is uncertain, but so far as is known, he was converted in early life at a kitchen meeting held in his mother's home on the island of Lismore. His mother was Sarah Livingstone, a godly woman, who was a distant relative of David Livingstone. Our brother spent a life at sea, and because of this he did not have the opportunity to identify himself with a place of worship. After retiral, he attended Bethany Hall, Troon, and was baptised during the 1960's. From then on he became a faithful member of the assembly. He was a man of a quiet and gracious disposition, whose consistent walk and testimony for the Lord, were exemplary.

Mrs. IRELAND on 13th January 1983, in her 86th year. Was saved over 60 years ago, when E. Rankin and S. Thompson (Hollywood) had tent meetings in Comber. She was one of the original members of the assembly. A faithful, quiet, godly woman, whose life commended the gospel and the truth of God. Her very large funeral was a tribute to her, and many heard the gospel in the home and at the graveside.

Mrs. CATHERINE GAW, on 14th January, aged 81 years. Saved and in fellowship with the saints at Dreghorn for over 50 years. A woman marked by consistency, spirituality, and virtuous in character. A true mother in Israel, who loved the Lord, the habitation of His House, and His people. A true help-meet to her husband, with whom she shared every spiritual exercise in relation to the Lord, the assembly and their home. Given to hospitality, who with her husband, ministered continually to their Lord of their substance. Her seat is now empty, and she is missed in the home and in the assembly.

CHARLES SUMMERS DUTHIE on 16th January 1983 aged 64 years. Was in fellowship in the Fraserburgh assembly since 1942. He took an active part, and was consistent at all the assembly gatherings. He will be greatly missed for his seat will be empty. "Whose faith follow".

Mrs. DOUGLAS Belfast, on 16th January 1983, in her 96th year. Our sister was saved in the summer of 1907, and was afterwards received into fellowship with the saints meeting in the Donegall Road Gospel Hall. For a number of years through age and weakness she was unable to attend the assembly meetings, but always kept in touch with the saints.

ELLIOT GORDON of the Aughrim assembly, on 19th January 1983. Saved as a young man in his early twenties around 40 years ago. He loved the gospel and preached it in many places, and had a great interest in the preaching of the gospel in the part of the country where he lived. Saw his family of four saved. Had a good testimony in the neighbourhood and an exceptionally large funeral.

GEORGE CRAWFORD on 19th January 1983, aged 87. Saved in 1926, he was for many years in happy fellowship in Hebron Hall, Glengarnock, where he was Sunday School Superintendent for 22 years. Since 1952 he was in fellowship in Kilbirnie, but was latterly unable to attend because of ill-health.

NORMAN MORRISON on 21st January 1983, aged 50 years. Saved when just a boy of 13 years and later baptised and received into assembly fellowship in Albertbridge Road Gospel Hall, Belfast, where he served the Lord faithfully for 35 years. He was actively engaged in the spread of the gospel, and the fruit of his labour in the gospel, is seen in some who were saved and are now in assembly fellowship in Belfast. He was employed in auditing accounts for the Government, and his reputation, for fearless honesty was known throughout the Province of Ulster. In his capacity as an accountant he

was responsible for the accounts and the book-keeping of the assembly, and in this task was most faithful. The very large hall on Albertbridge Road was packed to capacity for his funeral, and was an indication of the high esteem in which he was held. Prayer is requested for his widow and daughter, who are in assembly fellowship, and his son Paul, who is 16 years old, and not yet saved.

Miss ELSIE MONTGOMERY of the Ballymena assembly, on 23rd January 1983. Saved early in life, and in fellowship for over 60 years. Had an interest in spiritual things, and was a good Sunday School teacher. She was a quiet consistent sister with a good testimony.

Mrs. D. COWAN on 26th January 1983, aged 72 years. Converted over 40 years ago, she came into fellowship at Troon during the 1960's, and will long be remembered for her practical Christian living. Like Dorcas, she was a woman 'Full of good works' and 'a succourer of many' as was said of Phoebe. We regret her departure, but remember her manner of living and her deportment during her painful illness, when despite the terminal nature, she remained cheerful and thankful to the Lord. We 'give thanks upon every remembrance of her'.

Mrs. JAMES MCKECHNIE on 2nd February, aged 75 years. Saved at a testimony meeting in Bogston Gospel Hall, Greenock, in December 1927. Received into fellowship there, in 1928, and continued with her husband until 1968, when the assembly was discontinued, and together they became associated with the assembly now meeting at Ardgowan Square, Greenock. She led an active life with her husband in the assembly activities. Her home was ever open to the Lord's people and to His servants, who visited the assembly to minister. Her godly life was real testimony in the neighbourhood. She was a sister whose pleasant life will be missed. Her very sudden call into the Lord's presence is felt deeply by her husband, for whom prayer is requested.

SAMUEL SCOTT in his 93rd year. Saved for 72 years. For the last 60 years lived in Burnside, and was associated with the assembly in Araunah Hall, where he was known and esteemed as a faithful and consistent brother, with a love for the Word of God and the assembly of God. He invariably had an offering to give on Lord's Day morning, whether in thanksgiving or in a word of exhortation. A faithful testimony, was by him maintained, both to saint or sinner, and was known as a Christian where he lived or worked. It can be said that he left behind an example of continuance in the faith, over many years.

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Focus on Truth and Testimony in the Eighties



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The Prayer Meeting by W. Park

The Prayers of the Apostle by T. Bentley The Throne of David — Christ's Claim to It by W. B. C. Beggs

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EDITORIA Searchlight

The last three verses of Matthew ch. 10 reveal principles which lead on into our own day. The whole of the chapter is devoted to the sending forth of the disciples to serve Him. First they were 'called' by Him (v.1). This has been our privilege too, and throughout eternity we shall praise our God that we have been called by His grace. Then they were 'commissioned'(v.5), to preach and to give spiritual help according to the need. The passage makes clear that this service was to be in complete dependence upon God to supply their material need. Next they were 'counselled' (v.16), as to the type of people they would encounter. We too will be amongst wolves and it behoves us to be 'wise and harmless' and also to enjoy the power and liberty of the Holy Spirit (see v.20). Finally they were 'challenged' to confess Christ before men, to love Him more than any other, and to follow Him even unto death. As we live in our respective spheres in 1983, are we really rising to the high spiritual ground of Matthew 10:39? "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it". If only those words 'for my sake' could burn afresh into our hearts then they would find new and living expression in our lives. One has aptly said 'He is no fool who gives what he cannot keep, to gain what he cannot lose'. Such is a good explanation of these stirring words of our Saviour. The highest and best example of them was seen in Himself. All service for Him should be viewed in the light of Calvary. This brings us to the principles alluded to earlier.

1. Our service is representative for Him (v.40).

If the servant is received then Christ, and in turn His Father, is received. This is a principle which is amplified in 2 Cor. 5:20. Note there the terms used. "Ambassadors for (on behalf of) Christ...God (by us) beseeching", and "In Christ's stead". Let us then go forward remembering that we are here on His behalf.

2. Our service in the authority of His name (v.41).

The recurrance of the phrase "in the name of" is worthy of careful attention here. We have no other ground to authenticate our efforts. We preach, teach and baptise in His name, and we gather to that same precious name alone.

3. Our service must be marked by humility (v.42).

How willing our Lord was to deal even with 'little ones'. They would with freedom and confidence come unto Him. Thus we must be prepared to give even a cup of cold water. May we learn to stoop in lowly service just as He did (John 13:5).

4. Our service will be rewarded by Him (v.42).

This assurance is given even for the gift of a cup of cold water. Our service will be assessed by the one who knows every motive, and no act of kindness, however menial, will be left out of His consideration at the Judgement Seat of Christ.

The Ideal Government

by W. W. Fereday.

This fascinating article from the pen of our late esteemed brother has never been published before. It has not been altered in any way and although written so long ago is well up to date.

Ed.

Any kind of government is surely better than no government at all, although perhaps, some lawless persons do not think so. But even such characters have something that they like to call their own, and certainly their own lives have value in their eyes. But what security would they have for property or life, if every magistrate were withdrawn from the bench. and every policeman were banished from the streets? It should never be forgotten the world has experienced a long period with no government. For sixteen and a half centuries after Adam's fall there is no trace of any kind of rule amongst men, and certainly there was no commission from the Creator to establish it.

The germ of all government in the earth is found in the words of God to Noah in Gen. 9:6. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man". Here is authority from God for man to discipline his fellow, and even to deprive him of life is his crime deserves it. But this was after the flood.

The condition of the world with no government at all became intolerable. Corruption and violence were everywhere (Gen. 6:11). No man's property, character, or life was safe. The earth became an over-boiling pot of

iniquity, and God was obliged to destroy the whole mass, one family graciously excepted.

No kind of human government has ever given satisfaction to the Men have been people. experimenting in forms of from Noah's day government Acute minds have downwards. formed constitutions again and again, all of which have had to be modified or cast either altogether. The earliest form of rule appears to have been a Dictatorship. Nimrod began to be a mighty one in the earth, (Gen. 10:8). Men seem everywhere disposed to turn back to Dictatorships in our day. Roman state had passed through five forms of government when John wrote his Apocalypse - Kings, Consuls, Dictators, Decemvirs and military Tribunes, and the vast Roman dominion extending from the Euphrates to the Tweed, was in John's time under the tyrannical rule of Imperators (Rev. 17:10).

We must look above, not around, if we would learn what true government should be. The great Sovereign of the universe rules alone. No Parliament, Congress nor Cabinet restrains His hand. "The most High ruleth in the Kingdom of men" (Dan. 4:17). He does as He pleases, and blessed be His name, "He doeth all things well" (Mark 7:37). Moses said enthusiastically of Him "His work is perfect, for all His ways are righteous: a God of truth and without iniquity, just and right is He" (Deut. 32:4).

Nebuchadnezzar had absolute rule committed to him by God. "All

MAGAZINE 99

peoples, nations and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down" (Dan. 5:19). But Nebuchadnezzar knew not how to use such power aright. He exalted himself against the One who had appointed him; first he sought to force idolatry upon all the people of his dominion, and then he flung into the burning fiery furnace three of 'the excellent of the earth' because they refused to obey his command. With fearful daring he said "who is that God that shall deliver you out of my hands?" (Dan. 3:15). History's terrible records prove that no man can safely be entrusted with absolute authority over his fellow creatures.

It was repeatedly said during the the war of 1914-1918 that it was being fought to make the world 'safe for Democracy'. Satan who loves to deceive his victims, meant the very opposite. In result the struggle of those years, and the more serious struggle of 1939–1945 have made the world practically impossible for democracy. Democratic rule is doomed. Several monsters loom up before us as we look into the prophetic Word, all soon to arise and run their brief but ruinous course. There is (1) The Roman Imperial head, into whose strong hands his associated kings will commit their power (Rev. 17:12-13). (2) The Russian Colossus whose mad doings fill Ezek. 38 and 39. (3). King of the North (The Assyrian) whose invasions Palestine will be fearfully destructive (Dan. 11:40-41, Joel 2) and (4) the Jewish apostate King who will 'exalt himself and magnify himself above every God and will speak marvellous things against the God of gods' (Dan. 11:36). None of these will consent to any kind of restraint.

Ahasuerus might take counsel

with his princes (Esther 1) and Darius might permit himself to be checked by his Satraps (Dan. 6), the latter day Dictators will brook no contradiction from any quarter, and woe to all who dare witness for God within their realms! consequences in suffering for the masses (at first delighted with their supermen) will be appalling. And how disappointing after centuries of constitutional government, whereby the savagery of autocrats was sought to be suppressed.

But the ideal government will soon be here! Blessed be God, who has never lost interest in His poor misguided creatures. He has a Man in reserve, seated at this moment at His own right hand, to whom He can entrust universal dominion, and who will use His power for the glory of God, and for the blessing of men.

(To be concluded)

BOOK REVIEW

THAT THE WORLD MAY KNOW Vol. 1 by Dr. F. A. Tatford. Published by "Echoes of Service" of Bath Price: £3.95.

In this first volume of Dr. Tatford's, we have a foretaste of what is to come. This is a remarkable book, revealing a careful, yet fascinating presentation of the Gospel Message in the lands of the Middle East. The historical research must have been tremendous, and the Christian Church is in debt to the author and co-workers, for the clear and illuminating facts presented. These are not dry and dusty details, but rich in matter, that holds the reader enthralled from the first page.

The restless political, social and religious problems are projected in a manner calculated to stir the heart of every true believer, that much is still to be accomplished in the spread of the Gospel Message. The book is profuse with illustrations and with maps, making it an informative volume. The call and challenge of the book is unmistakable. We look forward to the other volumes planned in this series.

R. McP.

The Throne of David — Christ's Claim to it.

by W.B.C. Beggs, Newmilns

In accordance with the covenant that God made with him (2 Sam. 7:8-17). David was assured that his throne would be established for ever: and this clearly meant that the person sitting on it would be continually of his seed. However. should such king at any time be then God disobedient. chastise him: but in the terms of the covenant there was no suggestion whatever that the covenant itself would be abrogated, and the throne taken from the Davidic family. Those who did sit on David's throne subsequently were not always faithful to the Lord, and as a result suffered chastisement. Indeed such chastisement ultimately involved division of the kingdom. captivity, and subordination to the Gentile nations.

At the present time there is no king in Israel, and the throne of David is empty. Without doubt the only Person Who can claim the thone on a valid basis is the Lord Jesus Christ, and that basis for the claim is twofold in character. The first is:

I. By Human Descent

In the over-ruling providence of God there have been preserved in the Holy Scriptures two genealogical tables showing the Lord's descent from David. The table in the Gospel according to Luke (3:23-38) sets out His descent on His mother Mary's side, while the table in the Gospel according to Matthew (1:1-16) gives His descent on the side of Joseph, His reputed but not actual father. However, so far as the throne is concerned, a claim could only be established on

the male side, as a claim on the female side would not in any circumstance be entertained.

This, therefore, underlines the importance that attaches to the Lord's relationship to Joseph, and also emphasises the equal importance of the relationship that existed between the Lord and those referred to as being His 'brethren'.

There has been a great deal of controversy in this connection, and some have expressed the view that brethren were Joseph's these children by a previous marriage. They have expressed this idea simply because they have been loath to accept the idea that Mary had other children subsequent to the birth of the child Jesus, and they have insisted upon the perpetual virginity of Mary. This, however, does not appear to agree with what is stated in Matt. 1:25, that Joseph 'knew her not till she had brought forth her firstborn son'. The balance of evidence would appear to weigh in favour of the suggestion that the Lord's 'brethren' were the children of Joseph and Mary subsequently born to them.

It might be that the issues attaching to the statement that the 'brethren' were Joseph's children by a previous marriage have not been sufficiently pondered. If this statement were true, it would immediately invalidate the Lord's claim to the throne. The only rightful claimant to the throne of David would have been Joseph's firstborn son, and this would not have been the Child that was born to

MAGAZINE 101

Mary. In all the circumstances, therefore, we are driven to the conclusion that Joseph had no children by any previous marriage; but inasmuch as he was the husband of Mary, the Child born to her was entitled to all the rights appertaining to Joseph's firstborn, and these included a valid claim to the throne. Thus, on the human side, the Lord Jesus Christ is the rightful Heir.

The second aspect of the Lord's claim is:

II. By Divine Decree

At the Lord's first advent the Jews did not acknowledge Him as their King, and the scribes declared that they had no king but Caesar (John 19:15). Accordingly by common acclaim He was crucified, and from that day to this the Jewish nation have continued to reject their Messiah. During this period God has been dealing in grace with people of all nations, and is calling those who constitute the Church. This age of grace is a prophetic parenthesis in the programme, and it will be only after the Rapture of the saints that God will resume that programme in connection with the people of Israel. Accordingly, when the Lord comes to the earth the second time (Acts 1:11), He will be received by them, and He will then set up His kingdom. That this will take place is assured by divine decree, for God Himself has declared it in the Holy Scriptures (Psa. 2:6).

We are not left in any doubt in respect of the identity of the King, for on the day of Pentecost Peter, in his most effective sermon, proved to the Jews that the 'Jesus of Nazareth' Whom they had refused was in actual fact not only Lord, but also the promised Messiah (Christ), Who was now seated on the right hand of God (Acts 2:34-36).

In order to establish this fact Peter declared that the very works of

Christ were enough to show that He was God's chosen One, and that this had been confirmed by His resurrection from the dead, when His soul was not left in Hades, and He was not allowed to see corruption (Acts 2:27; cp Psa. 16:10). ...

The prophetic Scriptures made quite clear that the Messiah would be One Who would not only suffer, but would subsequently reign, and in his first Epistle Peter makes reference to this (1:11). Inasmuch as it is evident that the sufferings foreshadowed in connection with the Messiah were endured by the Lord Jesus, the inference is that 'the glory that should follow' such suffering will also be revealed in the same Person.

Moreover, it was stated by the prophet Micah that the coming King would be born in Bethlehem Ephratah, but that His goings forth would have been 'from of old, from everlasting' (Mic. 5:2). We cannot doubt that this is a clear assertion not only of the humanity of the Messiah, but of His Deity too; and such a description can be applied to no person other than the Lord Himself. In addition, no one else could be described as 'a child born' and 'a Son given', Whose shoulder would bear all the weight of government (Isa. 9:6).

Remembering that the described as 'My King' by God is also stated by Him to be 'My Son; (Psa. 2:6-7), it is obvious that there is really only one Person to Whom such titles belong; and indeed they were so applied to the Lord Jesus by Peter at Caesarea Philippi, when he declared that the Lord was 'the Christ, the Son of the living God' (Matt. 16:16). Moreover, so far as Lord's Divine Sonship concerned, God Himself is recorded as having declared this from time to time in the Gospels.

The Holy Scriptures are full of references to the King Who will yet reign seated on the throne of David, and the glories of His Kingdom are described by prophet after prophet. Indeed the extent of His Kingdom is such that no limits can be placed on it, since the bounds of His dominion will stretch far beyond Israel and be universal. However, inasmuch as

God has called Him His Son, and it is He Who is the Messiah, and this is also the One known as Jesus of Nazareth, the Son of Joseph, it is obvious that the only valid claim to the throne of David is that possessed by the Lord Jesus, not only by Human Descent, but also by Divine Decree.

Why I am in the Local Assembly

by H. W. Graham, Belfast

Reared in a religious home, I passed through the Sunday School and Bible Class and became a church member, but I knew nothing of my condition as a sinner, nor of my need of salvation.

In my eighteenth year I accepted an invitation to attend a gospel meeting, only because I had no plans for that evening. But God had plans, and that evening I was saved. The preacher was the well-known W. P. Nicholson.

One of my early moves was to change to a church where the minister was a saved man. I attended his ministry for four years on Sunday mornings. The rest of my activities were in a small mission in a slum district of Belfast dockland. Most of the workers were godly sisters. They carried on a Sunday School and two, weekly gospel meetings. They also preached in the open air, so there I started that form of service which is still my delight.

It happened that on a Saturday afternoon I met a brother, known to me, and in the course of our conversation I confided to him my

convictions. To my great surprise he told me that I could see the practice of all that I had said if only I went the following morning to the Gospel Hall in Adam Street (Belfast) where he attended. I went, and from a back seat in the corner I saw with wonder a meeting just as I had seen in the Bible.

So, as the meeting was breaking up, I stood up and said, "I have seen this morning in practice what I learned in the Bible, and I want to meet with you". It caused quite a sensation, but a good part of the company stayed behind and I told of my conversion and of my exercise. They said they would be glad to receive me and asked if I had been baptised. I hadn't, so I was baptised during the week and the following Lord's day I was received into fellowship. That is almost sixty years ago, and I am still content with the nameless place. During those years I have been in assemblies in many of the South American countries as well as in the north and south of Ireland, and I have no reason to abandon the conviction that I am in the mind of God for His people.

BOOK REVIEWS

CAPSULE COMMENTS ON THE CULTS by W. Ross Rainey. Price £1.30, published by Every Day Publications, Canada.

In the midst of an increasing tide of evil teaching betokening we are in the "Last Days", this little book by Ross Rainey is a welcome exposure of many of their beliefs and practices.

It is in handy form with abundant Biblical reference, for those whose faith is challenged, with ready answers furnished for the unwary. The clear and lucid handling and exposure of these pernacious teachings is evident to the reader, whose Bible is beside him for constant reference. Almost all of the main cults are touched upon.

A must to have in your pocket when travelling, as so many of their devotees are ready to talk and disgorge their poison on every occasion.

R. McP.

GOD HAS RESOURCES by Donald Bridge. Published by Paternoster Press. Price £1.30.

The story of Ernest Luff and his remarkable life and testimony is told by the author in a pleasing and profitable manner. Having acquaintance with Ernest Luff, and knowing somewhat of his faith and trust in God, the reviewer commends this little book to the Christian public, as an outstanding example, of how a man had a vision of God and His resources to meet every need in the ordinary, as well as the extraordinary affairs of life.

It is a record over a long life, of one who often in the crucible of testing came forth as gold refined in the fire. The expanding vision of a life, lived in the love of God, with its dedication to share that love, and its infinite resources is a challenge to live for God, finding amidst its trials and triumphs, that God can supply every need.

R. McP.

Hitchman. Price £1.50. Published by Gospel Tract Publications, York Street, Glasgow.

This is a reprint of a book that circulated in the early part of the century. It was well received and the publishers made a wise decision to reprint it for the present generation of believers.

The contents are a compendium of truth that never grows old, and is necessary for maintainance and balance in local church testimony. Those who hold dear the principles of local church witness and testimony will welcome this volume of truth from such a valued expositor and teacher.

R. McP.

IN ANY OFFICE

These were the potters . . . there they dwelt with the king for his work. 1 Chronicles 4:23.

My potter's busy wheel is where I see a desk and office chair,
And well I know the Lord is there.

And all my work is for a King Who gives His potter songs to sing, Contented songs, through everything.

And nothing is too small to tell To Him with whom His potters dwell, My Counsellor, Emmanuel.

Master, Thy choice is good to me, It is a happy thing to be, Here in my office—here with Thee.

Amy Carmichael

SOME SCRIPTURAL PRINCIPLES OF THE CHRISTIAN ASSEMBLY by Henry

Young Believers

Honour the King?

104

(4) Rehoboam and Jeroboam

by Tom Wilson

The biggest tragedies in life aren't always caused by one major crisis nor one big mistake. Indeed the division into two small, second-rate kingdoms of the powerful kingdom over which Solomon had reigned for some forty years wasn't the result of losing a major battle nor of an invasion by the forces of a vast empire. The northern and southern kingdoms have never been reunited. Can we not learn that the results of even a little folly may last for centuries?

Solomon had been famed for his words, but that wisdom wasn't always seen in his deeds. The royal palace and the vast number of royal women were a drain on even a wealthy trading nation's resources. These excesses shook the exchequer with the inevitable levies on the citizens. Sadly, Rehoboam didn't learn from his father's mistakes and, when confronted with the problem, threatened to increase taxation. Have we learned not to live beyond our means?

Solomon was also far too tolerant of foreign gods — the imported gods of his many wives! Nowadays most countries pride themselves extending religious freedom to all, but in our lives we mustn't be tolerant of anything that threatens the claims of Christ over our souls. grow Otherwise we will accustomed to challenging claims that we will easily be weaned away from the true God and His chosen

centre, as happened in the northern kingdom of Jeroboam.

Another reason for the sudden collapse of Solomon's kingdom lay in his uneasy relationship with his father-in-law, the Egyptian king. He gave asylum to one of Solomon's enemies. Hadad of Edom. Both Egypt and Edom were envious of the prosperity the trading routes through Judah brought to the state revenues of Solomon. Maybe if Solomon had been on better terms with his father-in-law, no attempt to shake Israel's economy would have come from Edom and Egypt, and even the later harbouring Jeroboam by the next Egyptian dynasty of Shishak might have been averted. Even a family squabble can spill over into something big. That's why Paul writes so often about fathers, children, husbands and wives

And yet Rehoboam's blunders when he visited the northern part of his then outwardly-united kingdom were at least partly to blame for the subsequent disruption (1 Kings 12). How unfeeling he was to the common people's poverty! How foolish to reject the counsel of the wise old men in favour of his own younger generation's advice! How stupid to send the Inspector of most unpopular the Adoniram to mediate in his quarrel northerners! with the poor Rehoboam's folly sentenced him to years of petty feuding along his border with the larger, northern kingdom that broke away. Let's be careful about our decisions lest we use our energies in equally frustrating activities, constantly squabbling with someone.

Jeroboam may have been a shrewder politician Rehoboam; he certainly wasn't without folly. After all, even before Solomon's death, Jeroboam had been warned of God that obedience would have its reward (1 Kings 11:29 ff). Ahijah the northern prophet had announced by a vivid, object lesson that soon the widow's son Jeroboam would be more than a supervisor of labourers; he would be a king over most of Solomon's kingdom. Ten out of twelve pieces of the torn garment were the sign Jeroboam would be king and the beginning of a dynasty that would last as long as they obeyed. God's choice was later confirmed by a southern prophet Shemaiah (1 Kings 12:22 ff).

And during those years of exile Jeroboam had time to reflect on Ahijah's message. Yet soon after leaving Egypt, he forgot. But God warned him once more by paralysing Jeroboam's arm at the word of an unnamed man of God and then mercifully restoring power to his frozen arm. What a lesson! But still Jeroboam didn't learn. "God speaks once, yea twice, yet man perceiveth it not" (Job. 33:14). Will God speak again? He did, but the cost was high! Abijah, his son took ill. Fearing to face the now aged, partly blind Ahija, Jeroboam despatched his wife in disguise to enquire of Shiloh's prophet. Perhaps you remember the shock to her system, when Ahijah invited her in by name! And God spoke again! This time He spoke of judgement! And "the child died", just as the distressed mother reached the door of the family home (1 Kings 14:17). I wonder if we learn any better than Jeroboam.

Jeroboam was one of those wily people who see the value of imitating anything successful. Many a business flourishes because the directors copy anything successful. The customers are drawn away from the rival firms, especially if the new imitator are nearer at hand. That was the policy of the wily Jeroboam. Even the throne name he chose, Jeroboam, was so like Rehoboam and in Hebrew meant the same, "whose people are enlarged".

What offended heaven most was the imitation of the temple worship of Jerusalem. Jeroboam knew that if the citizens of his northern kingdom (called Israel) returned three times a year to Jerusalem, the capital of Rehoboam's southern kingdom Judah, there was the likelihood that eventually the breach would be healed and Jeroboam would lose his kingdom. The new priestly caste imposed on Israel by king Jeroboam led to appalling wickedness and eventually to the whole kingdom being carried into exile by Assyria. Let us beware of any system that distracts God's people from true allegiance to Christ and causes God's assembly to lose the energies of so many dear Christians.

God never forgot Jeroboam's sin. He went down in history as "Jeroboam the son of Nebat who made Israel to sin". He was warned! was wilv! But he wicked. And Israel were asked to Hebrews remember. In Christians are asked to "remember them which have the rule over you, who have spoken unto you the word God; whose faith follow. considering the end of their conversation: Jesus Christ the same yesterday and today and for ever". Let us see that we don't follow the sins of Jeroboam or prove so subborn as Rehoboam. Rather let's fix our eye on those godly leaders who are like Christ.

The Prayer Meeting

by W. Park, Cambuslang

If you feel led to pray in a meeting, don't be under the delusion that you are bound to pray for everything you can think of. If you are harbouring that idea, you will be found going over so much ground, that instead of having the Amen of the meeting, you will be found giving rise to the wish that you would draw to a close. In private prayer there need be no limit, for in that case there is no one to consider but yourself, but in a gathered company it is different. For one thing, you must aim at carrying the meeting with you. In this matter of collective prayer, a wise man will seek to lead his brethren, not to drag them.

It is a sure sign of formality when you can tell all that a brother is going to ask as soon as he has said, "Let us pray". Long formal prayers are undoubted hindrances to the life of the meeting. They draw out the sigh of relief and not the Amen of When the praying, approval. wittingly or unwittingly, is left to two or three brethren who seek to fill up the time as well as they can, we need wonder at unprofitable meetings. The silent brethren must be aroused to their privileges. They are "priests unto God" as truly as the greatest brother in the assembly, and generally speaking, their word would be not only acceptable but positively welcome.

Who has not felt refreshed when one of these silent brethren of a godly sort, suddenly poured out his heart in a few stammering words of adoration? We want much more of such ministry in our assemblies. There are a great many unobtrusive "rank and file" brethren, the lack of whose word is a decided loss in the local assemblies. We need all that

the Lord has given us, and if these brethren would just rise to their responsibilities and be ready to open their mouths, as the Lord may lead, we are satisfied that long, dreary prayers would be a thing of the past.

The prayer of Daniel in ch.9, or Solomon's prayer at the dedication of the temple in 1 Kings 8 and in 2 Chron. 6:12-42 are the longest in the Scriptures and they can each be read in four minutes. There is no need to pray long prayers and discourage the others, especially the younger brethren, who would long to pray aloud the "five words of understanding".

Pray long at home, but pray direct, positive prayers in the assembly. James 5:16 says "The earnest (heart-felt, continued) prayer of a righteous man makes tremendous power available, dynamic in its working" (Amplified N.T.).

Very little is said in the Scriptures about long prayers and even that little is not in their favour. In Matt. 23:14 we read of those who "for a pretence make long prayer". Long, dreary prayers are generally associated with times of spiritual dearth. Such prayers do not seem to serve any special purpose, except it be to import a feeling of drowsiness into the meeting and cause others to long for the prayers to draw to a close. A man in whom the heavenly fire is burning is not likely to cause the people to look much at the clock while he is praying. You may have observed that when the Lord is refreshing His heritage with plentiful rain, prayers are shorter and many more brethren are led to pour out their hearts to God.

MAGAZINE

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 sander. Consideration of spece may prevent the publication of answers.

QUESTION

What do the particular dimensions in Eph. 3:18 refer to?

ANSWER

This verse is set within the second major prayer of the epistle. In ch. 1:15-23 the apostle addresses the first prayer to the God of our Lord Jesus Christ, and in ch. 3:14-21 he addresses the Father of our Lord Jesus Christ. These titles are not without significance. The former would emphasise the humanity of our Saviour. As a man He walked before His God. The latter would on the other hand emphasise the deity of Christ. He was eternally the Son of the Father and was this no less on earth, than when He had been in heaven.

These general remarks guide us to see the main ideas behind each of these important prayers in the doctrinal part of this epistle. Thus we see in ch. 1 the apostle praying that we might know truth associated with our calling, inheritance and the power towards us, and in ch. 3 that we might be strengthened in the inner man. It is the Father's desire that by the power of the indwelling Spirit (v.17), Christ might be at home in our hearts by faith, and this to enable us to be rooted and grounded in love. Such in turn would enable the believer to comprehend the dimensions named which are the subject of our question.

Many and varied have been the suggestions made about these dimensions. Some have thought that they can refer to the Cross, others to the general purpose of God as expounded in the 'mystery' of the earlier part of this chapter. Within the immediate context two serious competing views can be considered. The first is that the reference could be to the "riches of His glory" (see v. 16) and the apostle could be here describing the magnitude of this in the terms used. Such a view sees that the conjunction 'and' at the beginning of verse 19, is introducing a new element which the believer is to know.

The second view is that the subject of these dimensions is the 'love of Christ' and it is submitted that this meets the demands of the context more satisfactorily. In v.17 Christ is seen dwelling in the heart and this provides the soil and foundation (mixed metaphors) for us to be rooted and grounded 'in love'. Such in turn enables the saint to apprehend, the breadth, length, depth and height, and to know the love of Christ. To 'apprehend' is to grasp the full implications and vastness of the love of Christ, and to 'know' would be to be in the experience of it. Through such the child of God is filled with all the fulness of God i.e. the fulness which God imparts through the dwelling of Christ in the heart.

J.R. Baker

QUESTIONWhat are 'these things' in 2 Peter 3:17?

ANSWER

It should be noted that the words under question are in italics and therefore are not really required for the sense of the verse. The last two verses of this chapter sum up the teaching of the whole passage and refer to the preparatory and warning ministry given in light of the 'last days'.

The knowledge referred to in v.17 has been given in advance to help prevent the believer from being led away with the error of the wicked. This error is unbelief of the Word of God. The scoffers of v.3 are seen to challenge and disbelieve it, but the apostle has shown throughout the chapter that both the spoken and written Word is true in every respect.

The antidote to the error of the wicked in v.17 is described for every saint in v.18, it is to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

J.R. Baker

The Epistle to Titus (7)

by H. Cooper, Warrington

Scripture References taken from New Translation by J. N. Darby

At the end of ch. 2, Titus is directed to speak of the things Paul had been dealing with so that the Christians would known them, to encourage them to faithfulness and also to rebuke who might anv disobedient. No one is to despise the servant of Christ; in teaching the truth of God he is speaking with God-given authority so that his ministry is not to be set aside. That includes instruction ministry concerning civil relationships.

Redeemed people delivered from "all lawlessness" are required to submit to the rule of government; the "good works" of a Christian are most publicly seen by the way he conducts himself in society. He must be law-abiding in civil relationships; as far as "all men" are concerned he must be free from contention and show meekness as the Lord did.

Lawlessness is a feature of society today, often displayed in violent behaviour, usually directed against an established instrument of government and almost always it springs from a determination to maintain or advance the rights of one group in relation to others.

The opening verses of Titus 3, along with Romans 13 and 1 Peter 2:13 ff, are all passages which teach that the Christian is to obey those who rule. Our passage speaks of "rulers and authorities" thus including those who are in positions of authority, but it also speaks of being "obedient to rule" — rule in general, for the words in the A.V.

"to obey magistrates" do not convey the real meaning.

Paul is not dealing here with the kind of government we have; the principle of government should be always on the side of what is right (1 Pet. 2:14) — but even bad government is no excuse for disobedience. "The worst ruler is better than anarchy" (Wm. Kelly).

We know from the example of Peter in Acts 5:29 how to behave if obedience to a civil power would mean disobedience to God; God must be obeyed at all costs. "To do every good work" means to cooperate fully with civil authorities but maintaining the principle that what we do must be consistent with the will of God.

It is very difficult to obey the comandments of this passage; we live in a world full of evil people but we are "to speak evil of no one"; we mingle with those whose way of life is totally opposed to that of the Christian, but we are to avoid contention, an extremely difficult thing when our instinct might be to criticise those who resist the truth. Still greater demands are made upon the Christian, he is to be "mild" and to show "all meekness towards all men".

One thing that will help us in dealing with unsaved people is to keep in mind what we were like before we were saved. This is the point of v. 3: in looking at the characteristics of an unregenerate nature and remembering that we

MAGAZINE 109

were like this in our sins, the need for kindness towards others in this condition is brought out in a very striking manner.

Once we were "without intelligence", our understanding darkened so that we did not know consequently we "disobedient" God, to and wandered away from Him, being led astray in error. We were the servants of sin, in following various lusts and pleasures we were actually serving the devil. Although choosing to do what liked we we remained unsatisfied being filled with malice and envy towards others, hating other people and becoming hateful ourselves.

How much we needed the "kindness and love to man of our Saviour God"; Paul is able to say "we were once ourselves also . . . "in a sinful condition, the word "were" being emphatic, and the fact that we are not now in that condition is due entirely to the grace of God in saving us.

Observe once more how Paul uses a statement of doctrinal truth to press home certain moral obligations on the Christian; he had done it in ch. 2:11-15 and he does it here, employing almost exactly the same words to bring home the precious truth that when man was in a desperate plight God acted for salvation.

The kindness of God in saving us is brought in here to support the moral point that we are to show kindness to those who are now where we once were.

"Kindness" and "love" in v. 4 are distinct; they are very closely linked in thought, almost equivalent to "grace" in 2:11, but viewed separately in our verse they stand in sharp contrast with the hatred of v. 3. Our Saviour God displays His goodness for man's salvation acting

in kindness towards man and also in love. The word "love" here is "philanthropy", love to man, but not a human "philanthropy" which might signify any act of kindness. The word is based upon "phileo" which is a weaker word than "agapao", but still a very strong word denoting special feelings of love for someone.

The kindness of God appeared in Christ just as the grace of God did, and as also the glory of God will: this "kindness" has manifested itself in the character of our salvation. It does not depend on any merit in us nor yet in any "work in righteousness"; indeed God could never deal with us on this principle since all our "works" apart from conversion are unrighteous. God must deal with us in mercy if we are to be saved from the judgement that our sins would lead to; we could never do one righteous act until He had saved us.

In this clear statement of Gospel truth Paul does not refer to man's side of things at all, not even to faith; God has saved us according to His mercy by washing of regeneration and renewal of the Holy Spirit. The "washing of regeneration" is inward change not an external washing; baptism is a figure of this "washing" but literal water is not in the verse.

Moreover, "washing" is not "laver" as though this passage is authorising the use of some literal vessel — like the baptismal font of Christendom.

"Regeneration" is found only here and in Matt. 19:28 where it is used to signify the new state of things to be introduced in the coming Kingdom of the Son of Man. Thus it is not "new birth" only but the new state into which we have been brought, for we belong to a new system of things by the power of the Holy Spirit.

The 'renewal of the Holy Spirit' is once-for-all and also continuous: He brings us into a new position and gives power so that we are able to live as new men in a new world.

God poured out the Holy Spirit richly through Jesus Christ our Saviour, so v. 6 is a reference to the Pentecostal outpouring as a completed action in the past; but confirmation that the abundant grace of the Spirit is our abiding portion: His operations continue during our earthly experience. He renews and He fills the believer.

We have been justified by grace — God's side; "justified by faith" is man's side; it is God who justifies by grace, man appropriates this by faith for himself and it is in the power of Christ's blood. Grace is the source; faith the principle; the "blood" is the power, see Romans 3:27-28 and 5:1 and 9.

The believer is "heir" according to God's grace (v. 7); in this new relationship to God there is a present enjoyment of eternal life, but as "heirs" we look forward to the full enjoyment of this eternal life when the Lord Jesus is manifested. It is thus spoken of as a "hope" as it was in the opening of the epistle (1:2): we have this life now in Christ and the certainty of knowing it fully when we see Him.

Thus Paul concludes his "faithful saying" urging Titus to insist on these things, that they might result in practical good. Titus is to remain free — to stand aloof from — the profitless arguments and questions into which Gnostic Judaizers would try to draw believers. He must teach the truth of God in such a way that believers are maintained on the practical line of things and doctrine of friction. cause is Disagreements and arguments begin

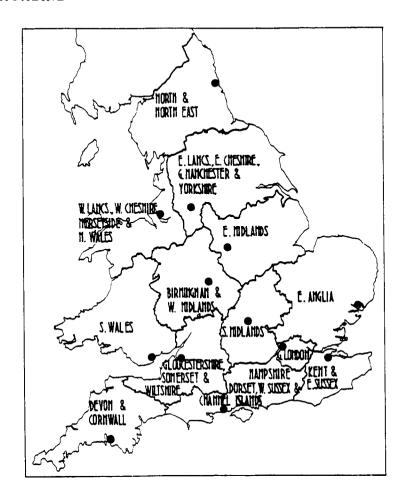
with error, not truth.

Mention of contention prompts the references to an "heretical man", not necessarily a man holding false doctrine, though this may be involved; he is a man who strikes out on his own and forms a group or a party around himself. "Heresy" in the New Testament is a "sect" whether it is marked by a particular doctrine — true or false— or not; thus "an heretical man" (used only here in the New Testament) is a man who joins or forms a sect or party.

The heretical man causes divisions and it is this sin for which he is to be admonished; the admonition draws attention to the sin so that if persisting in it the man judges himself, he is "self-condemned". The man is to be told twice and if he refuses to change his ways the only course left is to "have done with him".

This would certainly imposing restraints as far as active and public participation in Christian work is concerned, but as the passage is not dealing with assembly matters as such it cannot be quoted excommunication when necessary. On the other hand an assembly might have to withdraw from a man who acted in unworthy way persistently, for the saints may be divided beyond remedy.

In contrast the epistle ends by looking at some of the Lord's people who continued faithful and gave Christ His rightful place; their own convenience is not a consideration when the work of the Lord needs them. It is an example to be studied and followed diligently in days when believers give so much time and place to their own arrangements and seem indifferent to lost sinners and needy saints.



ENGLAND & WALES REPORTS SECTION

Following their policy of introducing a comprehensive Reports Section of the Lord's Work in the U.K., the Publishers are pleased to advise readers that they have enlisted the help of correspondents for England and Wales. The names and addresses of these brethren are set out below, and the map shows the area which each correspondent will cover.

The existing sections under "Forthcoming Meetings" and "With Christ" will continue as at present, and items for insertion in these sections should be forwarded directly to Kilmarnock as heretofore.

North and North-East: J. Dryden, 71 Ridley Avenue, Blyth, Northumberland NE24 3BA. Tel: 06706-3800.

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

W. Lancs., W. Cheshire, Merseyside and North Wales: J. M. Sinclair, 67 Lawton Road, Roby, Liverpool L36 4HN. Tel: 051-489 1487.

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

West Midlands: R. A. A. Barton, 9 Beech Farm Croft, Northfield, Birmingham B31 2LG. Tel: 021-476 3561.

Gloucester, Wiltshire and Somerset: R. Hill,

35 Sibland Road, Thornbury, Bristol, BS12 2EP. Tel: 0454-414605.

S. E. Midlands: C. D. Stewart, "Endymion", Bicester Road, Launton, Bicester, Oxon OX6 0DP. Tel: 086-923373.

East Anglia: A. S. Rogers, 29 Goring Road, Ipswich, Suffolk, IP45LT. Tel: 0473-76100

Greater London M. Hughes, "Walmay", Chandler's Hill, Slough Road, Iver Heath, Buckinghamshire SL00EA. Tel: 0895-34227.

Kent and E. Sussex: R. J. Aitkin, 204 Frindsbury Hill, Frindsbury, Strood, Rochester, Kent, ME2 4JR. Tel: 0634-723615

Hants, Dorset and W. Sussex: G. D. Gittings, 17 Marine Drive, Barton-on-Sea, Hants, BH257QS. Tel: 0425-615058.

Devon and Cornwall: H. Stewart, 12 Breandown Road, Peverell Place, Plymouth, Devon PL 3 SPX Tel: 0752-786489.

S. Wales: A. J. Maunder, 25 St. Benedict Crescent, Heath, Cardiff CF4 4DP. Tel: 0222-63884.

SCOTTISH REPORTS

HIGHLAND & N. E. COAST-

Peterhead: The assembly has been encouraged during the gospel meetings with Mr. T. Bentley. Attendance and interest was very good and two young men have professed to find the Lord as Saviour.

Nairn: F. Reid and S. Matthews working with the small assembly in the gospel during March, preaching the Word and visiting the district.

Wick: Two weeks of ministry by J. Burns was greatly appreciated by the small company.

GRAMPIAN REGION—

Aberdeen: A report of the Gospel Van work was given in Fernielea assembly. Over the years the brethren from the city have gone to support the small companies throughout the region, and to distribute gospel literature in places where there is no local testimony. This is a most profitable work and they request your prayers.

Woodside: J. Merson had ministry in mid February on 'Sound Words that can not be confounded'. He hopes to have an extended visit to Orkney and requests fellowship in prayer.

Orkney: The saints at St. Margaret's Hope have been encouraged by the visit of W. Cuthbertson who has given help in the preaching and visitation over the winter months. Local interest has been evident and they look to the Lord for further blessing.

FIFE, TAYSIDE, CENTRAL REGION-

Denny: The gospel effort with G. Meikle and R. Marshall has just concluded. Work among the children was most encouraging and a good number of adults from the locality came along to hear the Word of the Lord.

Perth: The work at Craigie continues with J. Campbell and J. Hay. The need is great and prayer valued as they move to Luncarty during March.

St. Andrews: J. Ross continues with the open air work and tract distribution each Saturday and Lord's day. The work of refurbishing the property is making steady progress and a welcome is extended to those visiting the area. Remember this town which has had such an important place in history.

Forfar: Are glad to report that they have had a baptism in the assembly, their first for many years.

MAGAZINE 113

STRATHCLYDE REGION-

Shotts: Recently a man came along to hear the gospel and in discussion he indicated that it was as a result of reading 'Precious Seed' which he found in Barlinnie Prison where he had worked. Please pray that his interest might grow, with that of his wife and three young children.

Hamilton: Both Low Waters and Bellshill assemblies were encouraged by the number of adults, especially men folk who attended their Sunday School prizegivings. 'My Word shall not return unto me void'.

Stevenston: J. Smyth had a good time in the gospel at Loan Hall with an interest being maintained to the end. Four young people have professed salvation and many real contacts have been made in the town.

Harley St.: Rejoiced with a couple being baptized and added to the company. Both were saved in Sunday School as children.

East Park: Young believers have been blessed as a result of their continued interest at the Sunday evening Bible Class conducted by D. Newell.

Mull: This Island is being visited again by D. Gillies and R. Marshall where they purpose to have some gospel meetings during March.

LOTHIANS & BORDER REGION-

Castle Douglas: J. Stubbs engaged in door to door visitation with tracts in the villages during January. While many showed lack of interest there was a favourable response in the village of Dalry in Galloway.

Livingston: J. Smyth had some Ministry meetings in Dedridge where they were encouraged by the attendance and interest.

Mayfield: N. Mellish has commenced in the Gospel; while there have not been large numbers of unsaved adults so far, at least some have come each night. Children attending very well.

Regions Beyond

ROTSWANA ASSEMBLY WORK

Two Spies

The first step towards the establishment of assembly work in Botswana was taken in 1967 when the late Crawford Allison and George Wiseman of Angola made a visit to "spy the land". The impression gained was of potential in the country for spiritual work and a small start was made with correspondence courses. Allison and Wiseman returned to Zimbabwe, where they were then living, with a "good report".

In 1968 Jim and Irene Legge were living with the Allisons in Harare (then Salisbury). They were exercised concerning a move to Malawi but residence permits were refused. Being aware of all that Allison and Wiseman had found in Botswana, they became increasingly burdened about venturing into that land. Step by step the Lord opened up the way and confirmed His will.

The Foundation Established

The Legges moved to the large village of Serowe in 1969 and began to study Setswana. Literature distribution was widely used to make initial contact with the people and several trusted Christ. Some of these believers had to withstand strong family pressures to deny what they believed but such testing only served to strengthen their faith in Christ. Those that have stood the test of time are all without exception, rich trophies of grace and earnest in their desire to see others saved.

In 1970 for the first time the believers gathered together as a small assembly to remember

their Lord in the Breaking of Bread. However suitable accommodation became a problem. In a wonderful way the Lord provided a vacated church building which was ideal for the need. The assembly began to meet there in 1972 and it became known as 'Ntlo ya Efangele ya Serowe' i.e. Serowe Gospel Hall.

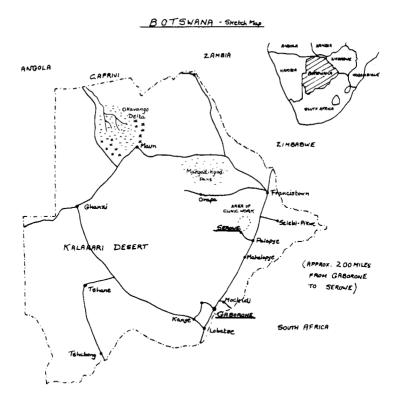
Subsequent Development

A start was made on translating some Emmaus correspondence courses and gospel literature and for some time a bookstall was held in the centre of the village on Saturday mornings.

The medical work involved providing a mobile clinic service to several outlying smaller villages. Opportunities were taken for the preaching of the Gospel and the visitation of the local schools.

As the work in general developed, it became necessary to build an office for secretarial duties and the storing of books and medicines. This is close by the assembly hall.

In terms of legal requirements, the work was registered as a mission by forming a trust known as Christian Assemblies Trust of Botswana. The objectives of the trust were stated along with an outline of beliefs and practices.



The Present Situation

The Serowe assembly is the only one in the country. There are now 14 in fellowship including 2 missionary couples (Legges and Logans). In 1982, 3 believers were baptised and received into fellowship bringing much joy to all. Sadly one young man had to be disciplined and put out of fellowship.

On the more practical side, in the past year over 50 extra seats were obtained and we now have the advantage of electric lighting. Both of these additions should prove particularly useful at conference times (Easter and July) when the believers make a special effort to travel to Serowe. A good number of unsaved also attend.

A small group of about 7 meets in the capital 200 miles away but as yet they have no building and no regular gospel outreach. We are looking forward to the Lord to guide in this matter.

There are then 10 other assembly believers scattered throughout the country with infrequent fellowship. Some effort has been made to keep in touch by letter and occasional visits. Other friends who were saved in Serowe but for various reasons had to move away, have joined denominational churches.

The Weekly Routine

There is never in life such a thing as a typical week but the following paragraphs describe briefly the weekly meetings in Serowe. Other children's meetings are held in the outlying villages and the local secondary school is visited once a fortnight.

On Lord's Day the Sunday School commences at 9 a.m. however it is not uncommon to see little children wandering in nearer 10 a.m. Punctuality is not one of life's priorities here. There are marked fluctuations in the numbers according to the weather and the season of the year.

The Gospel meeting begins at 10.30 a.m. and the majority attending will be unsaved. Older schoolchildren from the local secondary school are transported to and from this meeting.

After this the Lord's Supper is held in all its simplicity and sweetness. This is usually a shorter meeting than one would have at home but His Presence is none the less real. In the afternoon 2 villages are visited.

On Tuesday evenings cottage meetings are held in the homes of various believers giving opportunity to invite relatives and friends to hear God's Word.

On Wednesday afternoon a sewing class is attended by about 20 young girls where they learn verses and hear a Bible story. In the evening a time of consecutive Bible Study is conducted and at present an outline of the books of the New Testament is being given.

On Thursday afternoons the 2 local prisons are visited. There is absolute freedom and wrapt attention to the preaching of the Cross. Bibles and other suitable reading materials are readily received. The assembly prayer meeting follows at 5.30p.m.

The ministry meeting takes place at 4.30 p.m. on Saturday afternoon. in the past year subjects covered have included the life of Abraham, the Church and its early practice and some Messianic Psalms.

Some Problems

Every work has problems and Botswana is no exception. The following have a direct bearing on the assembly work.

1. A Mobile Population.

People are often required to move extensively in their employment and for the believers this may mean moving to an area with little fellowship. Poor connecting roads and long distances compound this difficulty. There is also a temporary seasonal migration when families travel out to the cultivated and grazing areas to plough and tend their cattle. Serowe is quieter at this time of the year. Most folks including the believers own livestock and travelling out to the bush to care for these may inevitably compromise the attendance at assembly meetings.,

2. The Moral Climate

Drunkenness, immorality and witchcraft all seem to be on the increase. Even the Government has publicly expressed concern about this. It has been estimated that of every 100 children born in Serowe, only 3 will have legal parents. There are enormous pressures from family and society in general to conform to the status quo.

The Prayers of the Apostle

by T. Bentley, Malaysia

(4) The Exceeding Greatness Of His Power

Paul's concern for the churches of Galatia is as intense as that sustained for any of the other churches that were daily his anxiety (2 Cor. 11:28). While the words found in Gal. 1:19 carry a hint of prayer, there is no actual prayer expressed by Paul on behalf of the Galatian saints. Often he must have carried them on his heart in prayer to God, but the words he employed and sentiment expressed is revealed. Elements of prayer do, however, appear in the epistle. The salutation of 1:3, instead widening to include some cause for thanksgiving on behalf of the saints, concludes with a doxology to the God of Redemption. What is absent in the saints is gloriously adequate in Him.

The Ephesian letter pulsates with prayer. It possesses the now evident characteristics of Paul's prayer exercise.

Salutation (1:2). The familiar Pauline inscription assumes as well as affirms the equality of the Father and the Son, hence the deity of the Lord Jesus is accepted beyond doubt by both the writer and readers of the Epistle. Both the Father and the Son form the one Source of grace and peace.

Benediction (6:23-24). It is an extended pronouncement embracing words of such rich moment as to engage our attention. 'Peace' — Paul desires that there will be no disturbing element among the brethren. 'Love' suggests there will be no dividing element; 'faith' implies no doubting element; 'grace' infers no depriving element and 'love in sincerity' no defecting element.

Thanksgiving (1:16). Paul always lives out his own exhortations when it comes to this theme. Chapter 5:4 supplies a better exercise for the tongue in the words: "but rather giving of thanks", while chapter 5:20 shows how embracive thanksgiving can really be — "giving thanks

always for all things . . . ".

Mutuality (1:16). Paul's note on his constant remembrance is not repetition. He prayed unceasingly for the saints, and so ought we. But he always valued the prayers of the saints on his behalf (6:19-20). The words of 3:13 are striking, "wherefore I ask that ye faint not at my tribulations for you, which are your glory" (R.V.). It is an asking in prayer, as the word in its formal usage conveys. While the R.V. margin supplies 'I' for 'ye', the context offers preference for the retention of 'ye'

Doxology (3:20-21). An ascription praise to the God Consummation.

Prayer is an essential part of the Christians panoply. Paul places it along with the armoury of the victorious combatant in the spiritual warfare (6:13-18).

Now we have two prayers in the Epistle: Eph.1:17-23 and 3:14-19. They are the longest of the apostle's recorded prayers and are ideally suited to the themes he espouses in the Epistle. Occupation with the material in these prayers will provide valuable aid in living above the depressive defeats of earth on the one hand and on the other hand

117

will promote a life of mastery and victory. A reading of ch.1:17-23 will prepare for further meditations.

Let us capture the **Mood of Prayer.** What is the state of mind prevailing in the apostle as he prays? It is one of praise and thanksgiving (1:3-14; 1:15-16). Paul has been occupied with divine choice, the Will of the Father (1:3-6); with divine Cost, the Work of the Son (1:7-12) and with divine Claim, the Witness of the Holy Spirit of promise (1:13-14). Each of these stanzas in Paul's song blend in a refrain of GLORY (1:6, 12, 14). It would be impossible to fathom the depths or reach the heights of this paean of praise with which Paul directly begins the Epistle. It must greatest sentence literature. He moves from eternity to eternity. Election, redemption, sonship, forgiveness, sealing, faith, salvation, inheritance, purpose, counsel, will and grace are some of the doctrines he embraces. His added joy lies in the assurance that the **Ephesians** incorporation in the purpose of God through faith. The knowledge of this releases prayer in a positive pleading serene and apprehension of it all in the heart and mind of the saints.

Now having caught something of the Mood, let us grasp the Matter of the Prayer. The pattern embedded in the prayer is typical. There is something before it which must be considered, and something after, which makes it really what it is, so the matter is three-fold; easily identified by the word 'what' appearing three times in v. 18:

What is the hope of His calling

cp. The Will of the Father.

ii. What is the riches of His glory

cp. The Work of the Son.

is the exceeding greatness of His power cp. The Witness of the Holy Spirit of Promise.

Abraham would be a picture of the first, he responded to the call gave him hope. Jacob which certainly appreciated the promises relative to the inheritance while Isaac in figure, would display something of the power resurrection.

We ponder now the **Medium of** the Prayer. This introduces necessary preparation that objective may be realized. Note the Person Addressed — "The God and Father of our Lord Jesus Christ, the Father of glory" (v.17). Divine titles are always significant and deserve attention. As God of our Lord Jesus Christ, the Father owns Him as the perfect Man whose walk, will and work carries divine approbation. As Father of our Lord Jesus Christ, God owns Him as the perfect Son who reveals Him completely and fully. Then as the God of Glory He appears unto Abraham (Acts 7:2) but we in wondrous grace approach unto Him as the Father of Glory. We may ask, What glory? The glory of verses 6, 12 and 14. He is the Father of that glory. It originates in His thought purpose for His Own. The resurrection makes it real (John 20:17).

Consider now the *Petition Asked*: (i) "That He may give . . . (v.17); (ii) "That ye may know . . "(v.18). This first request brings before us the medium of the prayer. Is the medium the Holy Spirit of God or a prevailing condition in the spirit of man? Assuming that before us is a title of the Holy Spirit, He then is the medium of the prayer. He Spirit of wisdom and revelation. That full integration is desired, and though Paul often sees a merging of the Holy Spirit and the human spirit, it is frequently not so in experience. We must be reminded however, that eternal distinctions exist. Revelation comes first, for it is what the Spirit gives objectively. Wisdom follows, as the same Spirit

is the Source of wisdom subjectively. The operation produces "acknowledgment of Him" (R.V. Marg.). The glorious purpose of God will know fruition in Christ.

This opens to our hearts the Marvel of the Prayer seen in three forms.

1. Something to Encourage — The Hope of His Calling. Have you ever expected something, but never desired it? That is dread. Have you ever desired something, but never expected it? That is despair. Here is something we can both expect and desire because it is divine. Christ is the sum total of all history and the focal point of all prophecy, so everything is fulfilled in Him.

- 2. Something to Enrich The riches of the glory of the inheritance in the saints. If 'riches' suggests wealth, the word 'glory' denotes abounding wealth. Christ is rich in us, because of what we have become in Him and through Him and for Him. Always allow the fulness of this to fill the soul with holy adoration and love.
- 3. Something to Energize The exceeding greatness of His power. Without this ministration of power we could see nothing. It is one thing to see His purpose and derive high hopes, but if it were not fulfilled, hope deferred would make the heart sick. We might even exult in wealth,

but if marked by mean carnalities and tragic defeats, what would it mean? Thankfully the vital answer is in this part of the prayer — "the exceeding greatness of His power to usward who believe". Can we gauge the greatness of the power? Some vardsticks available: are Resurrection power — He raised Him; ascension power — He made Him sit; dominion power — He put all things under His feet; sovereign power — He gave Him to be Head over all things to the Church.

The full accomplishment assured and wondrously confirmed in the four words of power in the prayer. (i) "Power" used five times in the epistle. It denotes the Ability to Achieve. (ii) "Working" and "wrought" occuring three times and four times respectively, suggest the Activity in Achieving. (iii) "Mighty" found twice in Ephesians and often translated elsewhere 'strength' acclaims the Authority that subdues in Achieving. (iv) "Power" appears twice in the epistle and displays His Absolute inherent power in all His Achievements.

If what Encourages us Beckons, and what Enriches Blesses, so that which Energizes Backs us, and enables us to apprehend the purpose of God, appreciate the possession of God and appropriate the power of God in the acknowledgment of Him in Whom all will be realized.

WILLIAM WARD - EVANGELIST

Our brother may not be well known to many assemblies in the U.K. having been in South India for 40 years. He is serving the Lord as a missionary and has been quite ill for some time now. He is worthy of the prayerful, practical support of those who are exercised before God in this matter.

Unfortunately our brother appeared in the October 1982 issue (page 305) under the wrong name of 'William Clement Wood'. We apologise for this error.

MAGAZINE 119

Truth Unfolding in Genesis (4)

by John Heading, Aberystwyth

Genesis 9:

"that they abstain from . . . blood"

The Blood, vv. 1-7. The command to multiply (v.1) repeats what had been said to Adam; the dominion given to man (v.2) repeats what had been given to Adam before the fall. Vegetable life for food (v.3) recalls what had been given at the beginning (1:29) but additionally, "Every moving thing that liveth" is a post-flood addition, but blood was excluded. Blood was not given as food, but it stood in relation to atonement (Lev. 7:26; 17:11-16). The command not to partake of blood was a pre-law requirement, and it still applies, as recorded in the letter in Acts 15:20. This leads to the sanctity of human life (Gen. 9:5-6); life could only be ended according to God's institutions, by authorities ordained by God, who bear the sword as a "revenger to execute wrath upon him that doeth evil" (Rom. 13:1-4).

The Covenant, vv. 8-17. God, not men, introduced various important covenants - made with groups not individuals. Some binding agreements are without conditions (as here), others with conditions (as the law). Here the covenant was with every living creature – there would not again be universal judgement until the end. (Compare other covenants: Abraham, Gen. 15:8-18; with Israel through Moses, Exod. 19:5; the new covenant with Israel, Jer. 31:33; "for many", Matt. 26:28). The token of this covenant was the rainbow (not formed here for the first time, but its particular meaning is implied); the token with Abraham was circumcision; for the law it was the tables of stone; for the new covenant it was the breaking of bread and drinking of the cup. Every part of the rainbow is a coloured image of the sun; hence Revelation 4:3, the rainbow about the throne shows that the glories of Christ pervade the heavens. The speaks of cloud mercv Lord's goodness, in the ascension, and when He comes in the clouds to gather His elect from forthcoming scenes of judgement.

The drunkenness of Noah had farreaching effects (Gen. 9:21). Even one righteous could fall practically, affecting world history ever since, for Canaan was cursed, leading to many objectionable nations. The lesson for the Lord's people is obvious: never touch evil liquor; take a stand for the Lord whenever the necessity arises to do so.

Genesis 10 & 11: "on the other side of the flood"

Ch. 10 shows the **political** subdivisions of the nations, with many familiar names dominating biblical history thereafter, when the sons of Shem would form the royal line to Christ.

Ch. 11 shows the subdivision of the nations arising from religious considerations. The folly is man's, but the subdivision is God's (Deut. 32:8; Acts 17:26). "Let us make" denotes cooperation а conspiracy in departing from the living God. The tower would be a ziggurat, a pyramid with a stepped or spiral ledge, with a temple at the top to observe the stars, "to heaven" being the Zodiac marked on the inside of the roof. God saw this as a rival to the future mount Zion, so He came down to destroy the dangers of national and linguistic unity. The confounding of the language could only be undone in

Acts 2, where the apostles were granted the ability to speak in different languages, so that the gospel could separate believers from Babel – the confusion around.

Verses 10-26 trace only the line of Shem, also taken up with idolatry until God would reveal Himself in a new way. Ur was a great city of prosperity and culture. The close-knit family of Abram lived there until he was called to put his hand to the plough by leaving Ur (vv. 27-32).

Terah's son Haran died, showing why he took his grandson Lot, together with his son Abram; Lot then played a prominent part in the land of Canaan. Sarai was barren, on account of God's plan to introduce promise, grace and faith. Stephen in Acts 7:2 stated that "the

God of glory" appeared to Abram before they left Ur, just as the Lord in glory was revealed to Saul in Acts 9:3. Thus Abram, by faith, was called; he obeyed, not knowing whither he went (Heb. 11:8). Yet it was Terah who took the initiative by going halfway — northwestwards from Ur to Haran. Perhaps he was seeking blessings to which he was not entitled; perhaps as a heathen he was seeking to frustrate the purpose of God for his son Certainly, Abram had no liberty to go southwards into the land until his father was dead (Acts 7:4). Genesis 12:4 contains the first note of his faith, whereas in Romans 4 and Galatians 3 no record is made of his faith until the event in Genesis 15:6. Hebrews 11:8 notices his faith right from the start.



Light from an Old Lamp

Satisfied With Christ

by Henry Heath

The Apostle Paul is presented to us in the word of God as a pattern saint, and seems to stand preeminent among all the servants the Lord Jesus has ever had upon this earth. His devoted service, his continued labours, his fervent love, his earnest zeal, his patient grace, his deep humility, have surely been surpassed by none. His sufferings also peculiarly abounded. What persecutions he endured, shameful treatment from the hands of the world, what base ingratitude from the saints of God, what traducing and maligning from those who ought to have loved and honoured him.

Still none of these things moved him. His face was set like a flint. He

had drunk into the spirit of Christ, and he was intent upon serving and pleasing Him. Not only was his *mind* filled and occupied with the truth of God, but he had a *heart* for Christ, and perhaps more nearly fulfilled that precept than any one else (except indeed the Lord Jesus Christ Himself)—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Now what was the secret of the apostle's faithfulness? and why is it that we come so far below him in our zeal and obedience? He was a man of like passions with ourselves, he had to contend with the same evil nature as we have, fightings without and fears within; and what is there to

hinder us from attaining the same measure of devotedness as he did?

We naturally shrink from measuring ourselves with the Lord Jesus. Though we thankfully own that He has left us an example that we should follow His steps, and rejoice to know that we are predestined to be conformed to His image, and are fully assured that what He has promised He is able and willing also to perform, yet we feel that we cannot attain to His infinite holiness while in these bodies of sin and death. He had no sin within to struggle against, no innate iniquity continually cropping up. He was the holy, spotless, harmless, Lamb of God, whose every thought was pure, and every feeling intensely holy.

But in Paul we have a man like ourselves; a man with an evil heart of unbelief, and sin indigenous to his nature; and why should we not serve and follow Christ as he did?

Can we say that Christ was more necessary to Paul than to us, and that this gave him more steadfastness of heart? or that there were richer supplies of grace provided for him than for us? Was he loved with a greater love than we are? or was the Holy Ghost more ready to take of the things of Christ and reveal them to him, or more willing to minister to his need than He is to minister to us?

To all these questions we must answer no. We dare not assert, with the Scriptures in our hands, that there is less love, or less grace, or less provision for us in every way, than there was for him. "The grace of our God is exceeding abundant with faith and love which is in Christ Jesus" and the Spirit of God in His unwearied love is ever ready and waiting to bless and enrich our souls.

Why, then are we so poor and feeble? Oh, is it not because our eye is not single, and our heart is not

engrossed with Christ? We want something for ourselves instead of everything for Christ, and this produces an uneven and wavering walk.

We read of some who should arise speaking perverse things, to draw away disciples after them. These were evidently real believers, for they are distinguished from the grievous wolves who should enter in, not sparing the flock, and are specified as being "of your own selves" and what was the secret of their failure? Was it not because their hearts were not satisfied with Christ, and therefore they wanted something for themselves? A name among men, a place in the church, the admiration of their fellowdisciples.

Not so with Paul. Christ was his all in all; his love was firmly set on Him, his affections twined around Him, and he wanted everything for Christ, and nothing for himself. This nerved and sustained him in his path of selfsacrificing love. This gave him power to go on serving and caring for those who only gave him hatred for his love. This kept him from aside because of the turning afflictions that came upon him; and steadfast, kept him unmoveable, always abounding in the work of the Lord.

Our hearts glow as we listen to his words of holy determination, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

He had received a special ministry from the Lord Jesus, and his heart was set on fulfilling it: and have not we received the same? Not the peculiar service that was committed to Paul, but has not the Lord Jesus committed to each of us a special

ministry, a special sphere of service for Him which He would love to see us faithfully fulfilling?

Paul writes to Archippus, "Take heed to the ministry which thou hast received of the Lord, that thou fulfil it." The kind of ministry is not mentioned, but it would not seem to have been a very prominent one. He is only named twice in the word of God, once in the passage already quoted, and again in Philemon, where he is styled our fellow-soldier. And are we not also fellow-soldiers. called to fight the good fight of faith, and to overcome the world, the flesh, and the devil? Does not the Lord say to each of us, "Take heed to the ministry which thou hast received of Me, that thou fulfil it"?

Our service may greatly vary, but

will anyone dare to say, 'the Lord has not given me anything to do for Him'? If our service be in the kitchen, let us serve Him faithfully there; if in the workshop, let us seek there to glorify Him; if behind the counter, still there we may represent Him; nor is there any lawful position in life where we may not show forth His virtues. We are His witnesses, left here to testify for Him, and to show forth His praises in all our ways, and words, and acts.

Oh, for hearts to be satisfied with Christ! intently, continually, occupied with Him! Thus shall we be strong in the Lord, and in the power of His might, and shall prove that we have a goodly heritage, and that the lines are fallen to us in pleasant places.

LORD'S WORK TRUST

42 BEANSBURN, KILMARNOCK KA3 1PH

Secretary — Mr. C.D. Pollard

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Returns are now due and it is suggested that consideration of the benefits of Covenant giving would be a worthwhile exercise. For instance, a gift of £50 p.a. (4 year period) attracts a refund of £21.43. Standard rate liability (current rates). All other amounts proportionate. Doner has the privilege of allocating total sums. Please ask for details without obligation, and in confidence.



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

APRIL 4

Appledore, Devon: Appledore assembly (Old Seamen's Mission) at 4.00p.m. and 6.15p.m. H. Message.

APRIL 9

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

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

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate, at 7.00p.m. Wm. McKellar.

Ely: Gospel Hall, Market Street, at 7.30p.m. C. Lacey.

Hastings: Gospel Hall, Castle Hill at 7.00p.m. B. Price.

Coventry: Gospel Hall, Upper Hill Street at 7.30p.m. D. West.

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. R. Hill.

Nottingham: Netherfield Gospel Hall, Victoria Raod at 7.15 p.m. T. Proffit.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. J. Jackson.

Camberley: Victoria Hall, Queen Mary Avenue at 7.00 p.m. K. Gibson.

APRIL 16

Ottery St. Mary: The Gospel Hall, Yonder Street, at 7.30 p.m. J. Harrison. Mr. Harrison continues Monday to Thursday at 7.30 p.m.

Devon: Torrington Gospel Hall, White's Lane at 4.00 and 6.15p.m. D. Restall, R. Wood.

Bath: Manvers hall, Old Orchard Street at 3.00p.m. 25th Anniversary of the Postal Sunday School work which started in Ireland in 1958. Please bring own eatables.

Nottingham: Missionary Conference in Aspley Evangelical Church, Aspley Lane at 3.00 and 6.00p.m. Further details from John J. Grice, 15 Grangewood road, Nottingham NG8 2SJ. Tel: (0602) 283962. **Redditch:** Foxlydiate Crescent Gospel Hall, Batchley Estate, at 7.00p.m. B. Clatworthy.

Mitcham Junction: Gospel Hall, Percy Road at 7.00p.m. K. T. C. Morris.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue, Annual Conference, J. Jackson, E. Parmenter.

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

Cheltenham: Bethany Hall, Newton Road, Hesters Way, at 7.30p.m. K. Rudge.

Luton: Onslow Road Gospel Hall, at 6.30p.m. C. Goldfinch.

APRIL 23

Weymouth: Bethany Hall, at 7.30 p.m. R. Fenn.

APRIL 23-28

Skellow, Doncaster: Skellow Evangelical Church, Charles Street. Lord's Day at 6.30 p.m. Gospel Service, weeknights at 7.00 p.m. J. B. Hewitt.

APRIL 30

Wroughton: Markham Road, Gospel Hall at 7.30 p.m., R. Hill, J. Flannigan.

APRIL 30-May 2

Derby: The Meeting Room, Curzon Street at 7.15p.m. Ministry; 2nd May at 11.00a.m., 3.00p.m. Bible Reading 1. Cor. 15. 6.00p.m. Ministry, G. Waugh, A. Gamble.

MAY 2

Rockhampton: Annual Conference in the Armstrong Hall, Chapel Street, Thornbury at 3.15p.m. and 6.15p.m. J. Flanigan, J. Sinclair.

Southall: Ebenezer Gospel Hall, at 3.00p.m. and 6.00p.m. J. B. Hewitt, R. Dawes. Mr. Hewitt will continue in Ministry on the following three evenings 3rd to 5th May.

MAY 7

Coventry: Gospet Hall, Upper Hill Street at 7.30p.m.J. Riddle.

Ealing: Bible Reading in Grove Hall, The Grove at 7.00p.m. J. D. B. Page.

Ealing: Annual Meeting of Bethany Eventide Home in Grove Hall, The Grove at 3.30p.m. Tea at 4.45p.m. D. Angell.

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

Birmingham: Gospel Hall, Quarry Lane, Northfield at 3.00 and 6.15p.m. R. McPheat, A. Wiseman. Mr. McPheat will continue in Ministry 9th—11th May at 8.00p.m.

Blackpool: Gospel Hall, Salthouse Avenue, off Central Drive, (near Gymnasium), at 3.00 p.m. and 6.00 p.m. J. Glenville, E. Griffiths.

MAY7-9

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate Saturday 7.00p.m. Lord's Day at 2.00p.m. and 6.30p.m. Monday, 7.30p.m. A. Scott.

MAY 14

Ely, Cambs: Gospel Hall, Market Street, at 7.30p.m. C. Roberts.

Hastings: Gospel Hall, Castle Hill at 7.00p.m.T. Proffit.

Warrington: Gospel Hall, Forster Street at 7.00p.m. R. Jennings.

Red Row, Morpeth: Hebron Hall, at 2.30 p.m. and 6.00 p.m. J. Burnett, J. Buchanan.

MAY 21

Coventry: Gospel Hall, Upper Hill Street at 7.30p.m. P. Young.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30p.m. R. Hill.

Mitcham Junction: Gospel Hall, Percy Road Conference. Details later.

Luton: Onslow Road Gospel Hall at 6.30p.m. E. Reynolds.

SCOTLAND Forthcoming

APRIL9

Lossiemouth: In Town Hall, High Street, at 3.00p.m. J. Anderson, J. Campbell, I. Steele.

Tayport: Gospel Hall, Butter Wynd, at 7.30 p.m. J. Paton.

APRIL 16

Barrhead: Chapel Street Gospel Hall in Carlibar Community Centre at 3.00p.m. J. Flanigan, A. Naismith, R. McPheat.

Grangemouth: Albert Hall, Myreton Road at 3.00p.m. J. Cadzow, T. Wilson, J. Campbell.

Shotts: Dykehead Gospel Hall at 3.30p.m., J. Last, J. Buchanan, J. Rodgers.

APRIL 23

Chapelhali: Gospel Hall at 6.30p.m. H. Cooper A. Gamble.

Kilbarchan: In Memorial Hall, at 3.30p.m. K. Stapley, R. Grant, J. Lightbody.

Kirkcaldy: Hebron Evangelical Church, Missionary Conference, at 2.30 and 5.15p.m. S. McKenzie, W. Alexander and others.

APRIL 30

Uphall: Gospel Hall at 6.30p.m. H. Scott. Mr. Scott will continue in ministry until 5th May—Subject—Feasts of Jehovah.

Musselburgh: Gospel Hall, New Street, at 3.30p.m. T. Aitken, R. Cargill, D. Newell.

Calderbank: Gospel Hall, at 3.30 p.m. J. Paton, J. Baxter, J. Paterson.

MAY 7

Dreghorn: Ebenezer Hall, in Parish Church Hall, at 3.00p.m. H. Scott, W. Barr, A. W. Foster. Lord's Day 2.00p.m. A. W. Foster, J. Stubbs.

Cullen: In Town Hall at 3.00p.m. J. Campbell, B. Gamble, B. Hull.

Lanark: Gospel Hall, Smyllum Road at 3.30p.m. D. Clarkson, W. K. Morrison, W. Prentice.

MAY 7-13

Ayr: In St. James Church, 1 Prestwick Road. Bible Readings 4.00 p.m. A. Leckie. Ministry 7.15 p.m. A. Leckie, J. Hunter,

MAY 13-15

West Dunbartonshire Missionary Weekend, to be held in the Lennox Evangelical Church, Risk Street, Dumbarton. Friday 13th at 7.30p.m. Welcome Meeting. Saturday 14th at 3.30 p.m. Women's Meeting also at 3.30p.m. Mens Discussion Meeting and at 6.30p.m. Missionary Rally. Sunday 15th at 8.00p.m. After Church Rally. Speakers expected: Mr. & Mrs. W. Alexander, Brazil, Mr. & Mrs. J. Burnett, Argentine, Mr. D. Sutherland, France. Mr. A. Murdoch, Milngavie.

MAY 14

Saltcoats: Bethany Hall, Ailsa Road, at 3.15p.m. J. Lightbody, R. McPheat, W. Stevely.

Tillicoultry: Gospel Hall, Bank Street, at 3.15p.m. A. G. Allan, J. Anderson, B. Ferrie. Mr. Ferrie will give a report of his recent visit to the saints in Poland.

MAY 21

Blairhall: In Inzievar School, Station Road, Oakely at 3.00p.m. M. Brown, J. Baker, R. Cargill.

New Cumnock: Bridgend Gospel Hall at 3 p.m. G. Jackson, J. Lightbody, W. Prentice.

MAY 28

Falkirk: Lesser Town Hall at 2.30p.m. J. Allen, A. Gamble, R. McPheat.

MAY 29-June 1

Livingston: Gospel Hall Deans on 29th at 3.30p.m. 30th—1st June at 7.45p.m. R. McPheat.

IRELAND Forthcoming

APRIL 2-7

Belfast: Annual Conference in the Grosvenor Hall. Further details may be obtained from J. Graham. Tel: 0232-793473.

APRIL 17-22

Armagh: J. Hunter (Kilmarnock) will be in the Gospel Hall for ministry.

APRIL 30

Portstewart: Annual Missionary Conference at 3.30 and 6.30p.m. Also Lord's Day at 7.00 and 8.30p.m.

MAY 7

Bellaghy: Annual Conference commences at 12.30p.m.

MAY 14

Mullafernaghan: Annual Conference at 1.00p.m. in the Gospel Hall.

MAY 28

Ballymacashon: Annual Conference at 2.00p.m. in the large tent.

NORTHERN IRELAND Reports

CO. ANTRIM-

Glebe: W. Jennings and L. Ballentine have been encouraged to see nice numbers of local people attend their meetings in the Orange Hall. The district has been well visited, and literature left in every home.

Kells: The Gospel Hall has been filled nightly as J. Lennox and J. Brown continue in the gospel. Assemblies around gave support, and God has given blessing, with some having professed.

Ballymena Area: H. S. Paisley, on a visit from Canada, gave helpful and thought-provoking ministry in Ballymena (his home assembly), Buckna, and Ahoghill. The meetings were all large.

Larne: J. Flanigan gave ministry from John's Gospel for three weeks. The Christians were helped by the meetings, and the gospel was also clearly proclaimed.

Dunrod (Near Crumlin): J. Moore, A. Kenny and I. Gordon commenced gospel meetings on 6th March in a portable hall.

CO. ARMAGH-

Ardmore: R. Watterson (Brazil) is having gospel meetings with this assembly.

Birches: W. J. Nesbitt and L. Wells continue here with the gospel.

Tynan: T. McNeill continues in the gospel with good numbers and some local people coming nightly. It is many years since there has been meetings in this village.

Lurgan: H. S. Paisley spent a Lord's Day with the assembly, and had a ministry meeting in the evening with a large number, and at night preached the gospel when eight to nine hundred were present.

Sligo: J. Kells and J. Hawthorne had gospel meetings with some fruit. It was good to see some local people attending.

Longford: Earlier, J. Kells and E. Stewart had gospel meetings in this area.

Stonewall (Co. Cavan): J. Kells and E. Stewart commenced gospel meetings in the Gospel Hall on 6th March.

CO. DOWN-

Annalong: N. Burden (Nova Scotia) commenced in the gospel on 20th February, and is being encouraged by the attendance of unsaved relations and friends along with local townsfolk. (Annalong is N. Burden's home town).

Ballyhay: E. Wishart and C. Lowe are continuing in the gospel. The meetings are small, but some unsaved are attending well and showing interest.

Banbridge: H. S. Paisley had gospel meetings from the 6th–20th February. A time of real blessing; up to 600 attended nightly. The old-time gospel was proclaimed in power each evening. At least 10 were known to have professed faith in Christ. Many others, unaccustomed to hearing the gospel, showed deep interest.

Ballymoney (2 miles from Banbridge): W. Radcliffe, D. Radcliffe and S. Dawson Jnr. commenced in the gospel on 27th February. They hope to follow the interest created in the Banbridge meetings. Some years ago, W. Radcliffe with others, held meetings in the same Orange Hall, where a number were saved and are now in fellowship in Banbridge Assembly.

Bangor (Rathgill Estate): W. Kirk and E. Davidson commenced in a portable hall on 27th February. They are encouraged by the response.

Moira Demesne: J. Thompson, D. Gilliland and S. Spence continue in the gospel in a portable hall. The meetings are encouraging, as a good number of local people are attending and showing interest.

Portavogie: R. McPheat commenced gospel meetings on 13th February, and is being encouraged in many unsaved attending nightly. Ministry is being given with much profit on the Saturday evenings during Mr. McPheat's visit.

Ballymagarrick: S. W. Jennings conducted a week's Bible Readings on 1st Corinthians chapters 8—11. A profitable time.

Bangor (Lisnabreen Hall): J. B. Currie had an excellent week of ministry on the Epistle to the Galatians.

Killyleagh: A. McShane had a week in ministry from "the One-chapter Epistles" of the New Testament. The small assembly, with other neighbouring assemblies, received help from this able expositor of the Word.

Lessans: J. G. Hutchinson had one week of ministry at the beginning of March which was much appreciated by the Lord's people.

CO. FERMANAGH & CO. SLIGO-

Letterbreen: W. Armstrong, assisted by two local brethren, W. Boyd and A. Harpur, concluded 7 weeks of gospel meetings in a portable hall in this country district. A few local people attended to hear the Word faithfully preached.

Newtownbutler: G. McKinley and S. Maze continue in the gospel in a portable hall. The local people seem indifferent to the Word, and prayer is valued for this border region.

Derrygonnelly: W. Armstrong plans, D.V., to bring his portable hall here after Easter. A site has been promised, and prayer is requested for this needy area.

CO. LONDONDERRY & CO. DONEGAL-

Ballylintagh: E. Wishart and S. Jennings have concluded 5 weeks of gospel meetings. A number of unsaved attended and much appreciated support was given by all of the neighbouring assemblies.

Trentagh (Co. Donegal): G. Stewart and S. Patterson have commenced gospel meetings in a community hall. This is a country area about 8 miles from Letterkenny. Our two brethren have already visited many homes in the district, and 8 unsaved attended the opening night.

BELFAST & AREA

Bloomfield: A. Aiken finished the gospel effort at the end of February. The meetings were good, and a Roman Catholic lady from Bangor got saved.

Castlereagh: The meetings conducted by J. G. Hutchinson and T. McKelvey finished on the 23rd February. Good numbers attended, including locals, and 10 professed faith in our Lord Jesus Christ.

Edenderry: The meetings in the gospel continue with S. Ferguson and N. Turkington. Because of 'flu in the area, the numbers have been smaller than usual, but a number of believers' children are attending with some from the village who passed through the Sunday School also being present.

Finaghy: R. Jennings will be speaking, D.V., in Bethany Hall on the Feasts of Jehovah each Thursday in April at 8.00 p.m.

Cregagh Street: J. Finegan had a week of ministry.

Fortwilliam: J. Flanigan had a week of ministry at the beginning of March.

ADDRESSES, PERSONALIA ETC.

All correspondence for Assembly Hall, New Stevenston should now be addressed to: Mr. James Murray, 20 Woodside Street, New Stevenston, Motherwell ML1 4JT.

Mr. George Forbes, of the Bonnybridge assembly, has been exercised for some time past about going out to serve the Lord. After much prayer and exercise of heart before the Lord, he has decided to devote himself entirely to the Lord's Work, and hopes to start in the near future (D.V.). The assembly is happy in commending him before the Lord to this work and to the care and prayers of the Lord's people. The Cumbernauld assembly, where George was for some years, joins with the Bonnybridge assembly in this Commendation.

Correspondence for Clonroot assembly, Co. Armagh, should now be addressed to: Mr. Jim Colgan, 10 Woodcroft Avenue, Richill, Co. Armagh.

Correspondence for Fortwilliam Assembly, Shore Road, Belfast, should now be addressed to: Mr. George C. Beasant, 63 King's Avenue, Newtownabbey BT37 0DE. Telephone: Whiteabbey 67479.

Visitors welcomed at the Gospel Hall, Percy Road, Mitcham Junction (about 10 miles south of Central London). Details of location etc. gladly sent on request. Please bring a letter of commendation.

WITH CHRIST

Mrs. JANET INGRAM, widow of Alex. Ingram, passed into the presence of her Lord on 5th August aged 94 years. For many years in happy fellowship in the Holburn Assembly,

Aberdeen, where she was marked by her faithfulness and consistency, until failing health confined her to her home. "Whose faith follow."

Miss JESSIE MIDDLETON passed home to be with her Lord on 15th September, aged 87 years. Our sister was for many years in happy fellowship in the Holburn Assembly, Aberdeen. For the past 17 years she resided in the Summerhill Eventide Home and was in fellowship in the Fernielea Assembly. She bore a quiet and humble testimony before God and men and is now "far better".

Mrs. ANNIE HASKINS, aged 74 years, of the Lurgan assembly, on 23rd December, wife of William Haskins. A quiet sister who feared the Lord and was held in high esteem. The large attendance at the funeral on Christmas morning proved this. She is survived by her husband, one son and five daughters.

JOSEPH GARDINER on 24th December, aged 93 years. Saved in early life, baptised and received into fellowship at Cullen when in his seventies. Our brother bore a quiet, consistent and cheerful testimony and was faithful in his attendance at all the gatherings until the last two years, when increasing weakness confined him to his home. A valuable brother.

Mrs. OLIVE SHANNON, on 27th December, aged 61 years. Saved in her teens, she was in happy fellowship in Stranraer until her sudden homecall. Was a faithful attender at the meetings of the Lord's people, will be much missed in the Assembly. Our sister and her husband were given to hospitality, entertaining many of the Lord's servants. Prayer requested for our brother and the family.

Mrs. BETTY McNINCH, on 11th January aged 62. Brought up by her widowed mother, she was saved as a girl, baptised in 1936 and received into Annbank assembly, Ayrshire, where she remained all her life. In spite of many years of ill-health, she with her husband Willie kept an open door for the Lord's people and others. She travelled widely over Western Scotland with her husband as he preached the Gospel. Prayer would be valued for her husband and family.

TOM PARKER on 12th January, aged 75 years. He was saved as a boy of 13 and was received into the assembly in Linwood in 1921. During his 47 years in fellowship there he took a good interest in tract and open-air work and in early days was known as a boy preacher. Later, he was involved in Sunday School and children's work, and re-started a Bible Class in 1948 which had lapsed during

the war. In later years he was recognised as an elder in that assembly. He also spent a number of years at Beith and Stornoway before moving to Nairn in 1976. There he took a leading part in all assembly activities and had a good local testimony. He was an invaluable asset to the Nairn fellowship and had a tremendous knowledge of the Word of God, which he used to good effect in his and teaching, enjoying in preaching particular Bible Readings and took a keen interest in prophecy. He believed deeply in assembly truths and never missed a meeting until his recent illness. Given to hospitality, he enjoyed the fellowship of fellow believers. His cheerful disposition and valuable contributions will be greatly missed. Remember his widow in prayer.

Mrs. CISSY THORNTON on 18th January, aged 80 years. Was in happy fellowship with the saints at Moorpark Gospel Hall, Chryston for 14 years. Had a quiet, consistent testimony. Faithful to all assembly gatherings, loved her Lord and the Lord's people.

ROBERT SMYTH KING, almost 79 years. Suddenly on 22nd January in Glasgow Royal Infirmary. Saved about 1940 and in fellowship amongst exclusives for 15 years, then in Shiloh Gospel Hall, Shettleston, which is now Sandyhills Gospel Hall. A beloved brother whose quiet, consistent testimony will be missed. The large turnout at his funeral was proof of the esteem in which he was held. Pray for his widow who does not enjoy good health.

WILFRED WARREN G.M. suddenly on 29th January aged 66 years, after a coronary attack. Born in London on 6th June, 1916, he joined the Royal Navy in 1932 and reached the rank of Chief Petty Officer before completing his career in January 1954. Saved 45 years ago through being contacted and prayed for by a fellow naval officer. He bore a bright testimony in the navy for many years and while visiting ports of the world, he witnessed for the Lord and fellowshipped local with the Lord's people in the assemblies. He was in fellowship in Cloughfern Assembly, Newtownabbey for 14 years, and the Lord blessed his ministry as Bible Class leader, Gospel preacher. minister to the saints, pastoral visitation and the care of the hall which was always a credit to his labours and energy. He was also sought after for ministry in other assemblies where he was much used of the Lord. He also devoted some of his time to the work of the Lord in the Republic of Ireland and during some of the summer months he helped Mr. Bert Gray at the Parklands Caravan site. He is survived by his son, Peter, daughter-in-law Pat, a grandson and two grand-daughters who live in Portsmouth.

Mrs. JANE STEPHENSON (84) of Hensingham, Whitehaven passed home to glory on 4th February. Will be greatly missed in the small assembly at Scilly Banks where she was a very faithful attender for 72 years. A good example and a wise counsellor to the young.

JOHN BLEAKNEY, aged 72 years. A member of the assembly at Ahorey, Co. Armagh since 1934 he went to be with Christ on 4th February. He was one of the helpers among the saints. He is survived by his wife, sons and a daughter.

Mrs. JAN HOLDEN (nee Jan Cassillis). Suddenly on 8th February aged 36 years. Our sister was saved as a girl of 12, baptised and received into fellowship in Kings Park Assembly, Glasgow, where she was a Sunday School teacher for a number of years. After her marriage, she and her husband Jim were in fellowship in Elim Hall, Kilmarnock and Gospel Hall, Crosshouse, recently moving to Bethany Hall, Glenburn. Our sister had been ill for a number of months, during which her patience. confidence of faith and cheerfulness were exemplary. The large representative company at the grave showed the esteem in which our sister was held. Please remember Jim and the two little children in your prayers.

Mrs. ALLEN in hospital on 15th February aged 83. Saved over 70 years ago in Lurgan when Messrs. Campbell and Diack were preaching. For some years in Lurgan, then for many years in Bleary, where her late husband was an esteemed leader. The last 30 years or so were spent in Carrickfergus, where, with her husband, they were indeed "servants of the church". Her son is the well known preacher who spent several years in Malaysia, Jim Allen.

JAMES WRIGHT, Ballyvaddy, Carnlough, from a nursing home at Carrickfergus on 15th February after a prolonged illness, aged 86 years. Saved when 10 and for over 60 years assembly fellowship at Ballyvaddy. Maintained a blameless testimony, and loved to preach the gospel, especially in the open air around all the villages in the area. For many years he and Lennon Mallwaine (Nova Scotia) took the gospel near and travelling by motor-cycle. He contributed much to the assembly testimony and was deeply respected by all sections of the community. He had a very practical interest in Sunday School work and in the spread of the gospel at home and abroad. Will be greatly missed by all.

JOHN WILKIN aged 74. Very suddenly on 16th February. Was saved at cottage meetings in Co. Donegal 57 years ago when R. Beattie was preaching. For a long number of years in Kingsbridge assembly, of late in

the Castlereagh assembly where he was loved by all. The very large funeral was an indication of the esteem in which he was held, and many heard the gospel there who do not attend gospel meetings.

Mr. D. McCANDLESS suddenly at his home on 22nd February, aged 62. Saved when F. English and R. Watson had tent meetings in the Ashfield area 48 years ago, was some time in the assembly at Lisburn, the last number of years he was in Mullafernaghan assembly, and lately was correspondent for the assembly. A quiet God-fearing brother, loved and respected by all. Will be not only missed in the large family circle but greatly missed in the assembly. His funeral, from his home, was very large.

WILLIAM (BILLY) JOHN McCLELLAND on 22nd February aged 64 years. Our brother and his wife May were both saved in 1953 during meetings held in Edenderry Village, N. Ireland by the late Mr. Hawthorne Baillie and Mr. W. J. Nesbitt, and after being baptised were gladly received into fellowship in the assembly gathered in our Lord's precious name there. He never ceased to rejoice in God's salvation, and to speak to others about the moment, at his own fireside, when he trusted in the One Who had died for his sins on the cross. For almost 5 years he suffered serious heart illness, and greatly missed, and was missed in, the assembly gatherings. At the funeral, faithful words were spoken in the home by Mr. W. Bingham and at the graveside by Mr. W. J. Nesbitt. Prayer will be valued for his dear wife, who also has much bodily suffering, and for the salvation of their daughters. sons-in-law grandchildren.

JOHN CRAWFORD, aged 72 years. Very suddenly at his home on 24th February. Saved 42 years ago when in hospital, was for some years in the Moneyrea assembly and of recent years in the Ballyhackamore assembly. His funeral, from Ballyhackamore hall, was large. The hall was filled to overflowing, all sections of the community were present. His brother Mr. Wesley Crawford is a well-known missionary who was for many years in India, and is now serving the Lord in Eire. Prayer is valued for his wife and family.

Mrs. MARTHA CAMBRIDGE went to be with Christ on 25th February, aged 76 years. Our sister was a native of Kilbirnie and trusted the Saviour in her early teens. For the past 40 years she had been in fellowship at Wellmeadow and Bethany Hall assemblies in Paisley and, until a disabling illness overtook her, had been a consistent attender at the services. Her death was sudden but peaceful. We commend her sorrowing husband and daughter to the prayers of the Lord's people.

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BIBLE READINGS — KILRAVOCK

4th—10th SEPTEMBER, 1983

Subject: Hebrews chapters 1—5 Speakers: Mr. A. M. S. Gcoding, Kilmarnock Mr. G. P. Waugh, Prestwick.

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9th to 13th September, 1983 (D.V.)

Subject for Readings:

THE VESSELS OF THE SANCTUARY

- 1. Vessels of Display.
- 2. Vessels of Approach.

Brethren Responsible:

H. S. PAISLEY, Canada S. MAXWELL, Canada G. HARRISON, England W. J. NESBITT, N. Ireland

For Accommodation, contact:

A. McN. GRAHAM, Lisnamoyle, The Roddens, Larne, N.I. Phone (0574) 3134. (Rathmore House not available this year, owing to renovations).

"WOMAN'S SILENCE"—'You can't get away from facts'— leaflet by Frank Holmes. Designed to reach young believers. 7p plus postage. 6 Riversmeet, Appledore, Bideford, EX39 1RE.

Devonshire Bible Readings

24th September to 1st October, 1983.

Subject: ROMANS 9-16.

Speakers: Mr. J. Baker, Bishopton. Mr. J. Riddle, Cheshunt.

Full particulars from: B. J. Wakeham, "Hamman Croft", 20 Sunnymoor Close, Pinhoe, Exeter, Devon, EX1 3TE.

Bethany Eventide Home, Ealing, London, W5. This assemblies Eventide Home has several vacancies for residents at present, affording elderly believers a congenial environment in which to spend the latter years of their earthly lives. The Home is pleasantly situated on the perimeter of Ealing Common, and is close to the local assembly, a main shopping centre and two Underground stations. Bus routes pass the house. Temporary accommodation can also be provided for elderly Christians, to enable relatives or friends who are caring for them, to enjoy a holiday or a period of relaxation. Applications and enquiries for permanent or temporary residence, should be made to G. B. Fyfe, Chairman, Bethany Eventide Home, c/o 39 Byron Road, London W5 3LL. Telephone: 01-992 1597.

EDITORIA Searchlight

"LOVE NEVER FAILETH"

An awakening to the necessity of a larger heart toward all the people of God is abroad today as never before. This is in keeping with the teaching of the New Testament, in the ministry of the Lord Jesus Christ, and the Epistles of the Apostles. We may not all agree on points of doctrine, yet how few differ on what theologians call the "fundamentals", especially relative, to the person of Christ, His Cross Resurrection, Ascension, and Coming again to rule and reign in equity and righteousness.

While we pay attention to these matters, and rightly so, how few express in terms of love and loyalty to all saints the command of Christ, "To love one another" and to know its measure "As I have loved you". Faith in the Lord Jesus must be accompanied with love to all His own; this is the common badge of all who are in Christ Jesus. It is our living link with Him that gives us the capacity and capability of loving those who are loved of Him. How can we love them less, who are indwelt by the Holy Spirit sent down from heaven, who sheds the love of God abroad in our hearts. Love to all the saints is an inevitable consequence.

It is one of the proofs of our heavenly birth that we have partaken of the divine nature. We know, "we have passed from death to life, because we love the brethren, for whosoever loveth Him that begat, loveth him also who is begotten of Him". It is not a question of loving those who approximate to our ideals, but loving those whom God loves. Can we do less to those whom He loves. This is not a plea for laxity or looseness in the matter of righteousness and truth, these are inflexible principles, that undergird, and are operative within the boundaries of love.

In a day when Satan has rent the united testimony of the people of God, it is good to recognise, that the weak and trembling saints, chosen in Christ, one with them in a risen Lord, and indwelt by the Holy Spirit, can be lead into the realm of prayer, and by praying for others, come soon to learn to love them, despite their disposition. Nourished by prayerful intercession, love for all saints will act as a barrier against Satanic discord, sown against the people of God. Paul in the Ephesian epistle prays about this love to all the saints, marking it as a test of true spirituality, and in service and witness for Christ.

Partiality ought to be absent from our relationships with the saints in the cause of Christ. God is no respecter of person, we have to be the same, and not to be acting in love as a compelling duty. A loveless Christian is a thing unknown in the New Testament.

R.McP.

130 BELIEVER'S

The Ideal Government (2)

by the late W. W. Fereday

The Man of God's choice was perfect in humiliation and poverty, and He will be equally perfect in power and exaltation. He who knows how to obey is the fittest person to be entrusted with rule. If the family history of the world's dictators were known, it would probably be found that they were all stubborn and insubordinate from their youth.

In Dan. 7 we have a most instructive vision in two parts which was divinely given to the prophet in the first year of Belshazzar, King of Baylon, First, Daniel saw four wild beasts rise up out of the sea, the last of the four being outrageously pretentious and cruel. represent the Gentile Empires which were to be allowed by God to have supremacy in the earth during period Israel's long of humiliation. One verse each is devoted to Babylon, Medo-Persia and Greece, but many verses are devoted to Rome. This power had to do with Christ at His first coming, and in its final form it will have to do with Him at His second coming.

A judicial inquiry in Heaven concerning the doings of these empires is described in verses 9-11 of Dan. 7, with the result that all are brought in guilty and unworthy to hold power in the earth. Then Daniel beheld "one like unto the Son of man come with the clouds of Heaven, and came to the Ancient of Days, and they brought him near before Him". Thus the prophet first saw the turbulent sea giving up cruel monsters that were destined to desolate the earth, then his attention was directed to the Heavens, and he was favoured to behold the divine

investiture of the only man into whose hands God can safely entrust universal rule.

Remarkably the next mention of the title "Son of man" in Scripture is in Matt. 8:20, where we hear the blessed One speaking on earth and saying "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head". All this is to be reversed. Daniel in his prophetic vision saw that "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". His coming-forth to claim His rights will put everything in order down here. The confusion and misery caused by sin will be done away. No longer will the great ones of earth oppress. "The mountains shall bring peace, . . . and the little hills by righteousness" (Psa. 72:3). great King will himself see that the poor shall not suffer. He shall do justice to the poor of the people (Psa. 72:4).

National frontiers will be adjusted by His holy hand. He will fix "the bounds of their habitation" (Acts 17:26). and this with special Israel's peculiar reference to position in relationship with God. Moses told the people thirty-four centuries ago that Israel has been the centre of God's earthly ways ever since the Babel scattering (Deut. 32:7-9).

In Ezekiel's day, when everything was as wrong with Israel as it could be, God said "This is Jerusalem. I have set it in the midst of the

MAGAZINE 131

nations, and countries round about her" (Ézek. 5:5). Israel's central position has an important bearing upon all nations. When Israel is all wrong, everything is all wrong everywhere. When Israel is right and reconciled to God, everything will be right with the nations in general. God will see to it that Israel's special place is recognised by all. Every autumn, at the feast of Tabernacles. all nations will be required to send their ambassadors to Jerusalem to pay homage to the great King, and to the people of His choice (Zech. 14:16). In such respect will the Jews be held, that "in those day ten men shall take hold of the skirt of him that is a Jew, saying We will go with vou. for we have heard that God is with you" (Zech. 8:23). "Their seed shall be known among the Gentiles. and their offspring among the people: all that see them will acknowledge them, that they are the seed which Jehovah hath blessed" (Isa. 61:9).

What a reversal of present circumstances! No nation wants the

poor Jews today. "Israel is swallowed up: now are they among the Gentiles as a vessel wherein is no pleasure" (Hos. 8:8). Unwelcome in country, and Palestine* divinely forbidden to them! "They shall not dwell in Jehovah's land" (Hos. 9:3).God has deliberately given the vineyard unto others (Mark 12:9). Let every Jew beware! Palestine is the most dangerous area in the earth, and it is destined to be the final battleground of the nations, with fearful consequences to the land and its inhabitants.

Earth's problems are insoluble. The tangle is too complicated for human wisdom to deal with. No form of government that can be devised, and no groupings of Powers that may be planned, will yield righteousness and peace. The world needs Christ, it's rightful Lord and King, and the moment seems near when He will come forth from Heaven in majesty and power.

*Written before the establishment of the State of Israel.

Concluded

Book Reviews

Book of Job – Expository and Homiletical by David Thomas. Kregel Publications price £10.40 (484pp cloth).

This publication is a welcome addition to all I have seen to date on the book of Job. Most works which are both "expository and homiletical" are deficient in one or other of these aspects and this is no exception. Serious students will find it lacking a little expositionally. There is not much help for example on the overall development of the book or the relationships of the various speeches. Some of the more difficult passages are not sufficiently explained. The homilies however are, for the most part, first class. Interestingly written, they contain a wealth of suggestive, present, practical application, which in the final analysis is the real import of Scripture.

Daniel by Harry Bell; published by Gospel Tract Publications price £1.70.

In his explanatory note, T. W. Smith indicates that "the substance of this book was given as a series of addresses at Plas Menai, North Wales in 1959". Here and there in the book a loose phrase like "God did not feel it was the time . . ." betrays the origins of the book lay in oral ministry. However, the book is perhaps less complicated than many commentaries on Daniel for that very reason.

Mr. Bell was thoroughly orthodox in his approach to prophecy. Having no doubts about the Rapture being pre-tribulation and equally no doubts about Israel's national restoration to favour and blessing, the book presents sound teaching for all the people of God. The scholar may find 154 pages all too brief to cover Daniel's detailed revelation of God's purpose for Israel, but he will find something of worth in perusing a distinctly personal presentation of familiar truths.

132 BELIEVER'S

Truth Unfolding in Genesis (5)

by John Heading, Aberystwyth

Genesis 12:

"he removed him unto this land"

The call of Abram ensured (i) that the particular nation of Israel should develop; (ii) that all nations should be blessed; (iii) that Christ should be born as "the seed": (iv) that the land would be for the Seed and for that nation. Thus God called Abram out from sinful circumstances into a position to become a special people 7:6). This people's with other nations relationship would be governed by the principle. "Do unto others as you expect them to do unto vou" (Gen. 12:3; Matt. 7:12:25:40: Isa. 60:12).

journey from Haran southwards took place when Abram was 75 years old – 24 more years would elapse before Isaac would be born so as to commence the genealogical plan leading to Christ; there would be no haste in God's plan. It was by faith that Abram faced the future in his old age, entering into the unknown land of Canaan, yet separated from its This practices and religion. separation would be even more when sanctity marked was demanded for the later tabernacle and temple, reaching its climax in Ezekiel 48., when "there shall be no more the Canaanite in the house of the Lord" (Zech. 14:21). It is sad that the book of Judges has to trace this separation in reverse, but for the church we sing, "Here from the world we turn. Jesus to seek"

Such revelation, blessing and promise led to worship, so the first patriarchal altar was built (Gen. 12:7). This, and that in 13:4, were spontaneous, preparing Abram for

the later event when he had to offer Isaac (ch. 22). For Isaac, revelation in 26:3-4 did not lead to an altar; he was slow to mature, and his first altar is recorded in 26:25. For Jacob, he built no altar in 28:16-22; he built one in the wrong place in 33:20, and finally one by command in 35:1-3.

In Abram's case, Haran to Bethel was about 350 miles, and into Egypt another 200 miles. Famine was no good reason for his going into Egypt away from the land of promise; it led to trouble and even deception (in just the same way as Naomi's sojourn in Moab led to trouble, Ruth 1). "My sister" was intended to convey a deceptive half-truth, Sarai being Abram's sister by another mother (Gen. 20:12).

Genesis 13: "we have an altar"

If there is departure from the pilgrim pathway, then opportunity for restoration follows; Abram returned from Egypt – the iourney that both Israel and later the Lord as a child would follow. Here, Pharaoh let him go with all his possessions (Gen. 12:20). In Israel's case, it was Pharaoh's command that Israel should go (though later they murmured, and wished to return). In the Lord's case, it was a result of an angelic vision to Joseph (Matt. 2:19-20). Abram's property did not impede the return to the place of the altar, the highest spiritual position in the land. (Compare the restoration of the prodigal son, returning to father's house, Luke 15:20-24.)

It is a bad testimony, when strife arises between the Lord's people, particularly when the world looks on (Gen. 13:7). In the strife between Abram and Lot, the one who was the more spiritual ended the strife; Abram left the matter with the Lord (who would work through Lot); "all things work together for good to them that love God" (Rom. 8:28). Here was no fighting for one's socalled rights or possessions. But Lot was a man of worldly sight and ambition; the proximity of Sodom and Gomorrah did not deter him The (Gen. 13:12-13). resembled Egypt where he had been in chapter 12; evidently he had not desired to leave that country! The was well-watered refreshment of this world was not according to God's promise. The ultimate separation of the two men caused by Lot's according to the flesh. It led him to danger in ch. 14, needing Abram to him from captivity. (Compare other separations: Mark from Paul; Barnabas from Paul, Demas from Paul, Acts 13:13; 15:39:2 Tim. 4:10).

By faith Abram remained in the land; God would not allow His servant to come off second-best! The promises in verses 14-17 could only be given after Lot had left (just as the Lord was glorified after Judas had gone out, John 13:30-31). Abram's faith was allowed to see the land, but not to possess it (compare this with Moses' case, Deut. 34:1-4). Later Solomon possessed the land, though it was lost afterwards.

In v. 18, Hebron was half-way up the west side of the Dead Sea, but the cities of the plain (v. 12), occupied the land now lying under the southern part of the Dead Sea.

Genesis 14: "the order of Melchisedek"

Warfare has been a favourite occupation of kings and governments throughout history; this chapter describes collaboration in military ventures. It would be

interesting to list all the wars that are detailed in the O.T.! The Psalms contain many pertinent verses on subject: "I am peace . . . they for are (120:7); "war was in his heart" (55:21); "people that delight in war" (68:30; 140:2). The Lord spoke of "wars and rumours of wars" (Matt. 24:6), until such time when "in righteousness he doth judge and make war" (Rev. 19:11); see Rev. 20:8 for the final battle. In Genesis 14:1-3, certain nations and kings made war against Sodom Gomorrah - they recognised the terrible evil taking place there, but they knew not that God would introduce devastating judgement a few years later. Twelve years after this, these cities rebelled, and went out to battle, (v.8); they were beaten, and the kings fled (v.10), with all their goods having been taken (v.11).

In this defeat, Lot was also taken, together with his goods, (v. 12). This shows the awful results of being in such a place when men seek to judge; ch. 19 shows what happened to Lot when God intervened to judge. Abram would rescue his nephew, although he was a man merged with the world; by that time, Lot had been taken some 200 miles to the north near Damascus.

Alas, after the rescue. to Sodom. returned Moreover. Abram retrieved all the possessions of Sodom that had been taken in the overthrow. Thus in verse 17 the king of Sodom wanted to reward Abram, but as before God he would take nothing (v. 23); God's servant would take nothing from such a man of the flesh. Rather, Abram instead was blessed by Melchizedek, the kingpriest of Salem, a "priest of the most high God". Abram took his proper position before this king-priest, and gave him "tithes of all", as from the lesser to the greater. Psalm 110 views Melchizedek in a prophetical sense, while Hebrews 7 shows that he was a type of Christ, with no beginning or end of days. In particular, Hebrews 7 interprets the fact that Abram gave tithes to Melchizedek as if it were really Levi (the Levitical priesthood) giving these tithes, implying that the old Levitical priesthood was so inferior when contrasted with the superior great High Priest, the Lord Jesus now seated at God's right hand.

The Fatherhood of God

by John Campbell, Larkhall

The word "Father" is used in a sevenfold sense in scripture:—

- It describes the person by whom one is begotten.—Matt. Ch. 2:22
- 2. It is used to describe a remote forefather.—Matt. Ch. 3:9
- 3. It is used by Elisha describing Elijah—2 Kings Ch. 2:12
- 4. It is used by Naaman's servants to Naaman—2 Kings Ch. 5:13
- 5. It is used by Stephen of the Sanhedrin.—Acts Ch. 7:2
- It is used by John of elderly persons.—1 John Ch. 2:13 6.
- 7. It is used by Paul to describe the father of circumcision—Rom.Ch. 4:12 In a special sense, God claims this title in a sevenfold way.
- 1. He is the Father of eternity:—Isa. Ch. 9:6
- 2. He is the Father of Our Lord Jesus Christ.—Eph. Ch. 1:3
- 3. He is the Father of all.—Eph. Ch. 4:6
- 4. He is the Father of glory.—Eph. Ch. 1:17
- 5. He is the Father of spirits.—Heb. Ch. 12:9
- He is the Father of lights.—Jas. Ch. 1:17 6.

He is the Father of mercies.—2 Cor. Ch. 1:3

These distinctions we will attempt to explain THE WORD "FATHER"

It is used as a term of Relationship

It is used as a term of Respect It is used as a term of Rank

As a term used of God and by God, it invariably means genitor, Creator, Governor Author of persons or things. In the sphere of humanity, as to time, the father always precedes the son, after the known laws of procreation. In the sphere of Deity, this rule does not apply, else God the Father would precede God the Son. Who is always seen in the Scriptures as coequal and co-eternal with the father.

:—Father, Forefather, Grandfather.

:—Prophet, Elderly person.

:—In a Military sense, Naaman.

:—In a religious sense, Abraham.

Human reasoning is not competent to unravel the mysteries of divine relationships. While God in Old Testament times declares reveals Himself as a Father to Israel. and calls that Nation His firstborn, they never appear to have addressed Him as Father. He even suggests to them in Jer. 3:4 to so call upon Him by that Name. While hints are here and there given of Fatherhood and Sonship in the books of the Old Testament, it would be difficult, if not impossible to quote a single instance where a person, or the Nation through their Prophets or Priests referred to their God in this filial manner. Not even in the Psalms, where one would expect such an expression, do we find this term of near relationship which we enjoy as sons in His family. God's promise to Solomon through his father, David, 2 Sam. 7:14, was "I will be his Father, and he shall be My Son"; yet we discover no expression from Solomon's lips, indicating this close relationship existed between his soul and God. The Law never provided for this intimacy. Christianity is the expression of the Fatherhood of God.

THE FATHER OF ETERNITY

New Translation. Isa.ch.9.6

This Title of Deity is the sixth of seven, explicitly or implicitly detailed in Isa.9:6: Child, Son, Wonderful, Counsellor, Mighty God, Father of Eternity, and Prince of Peace. We, in our limited intelligence, would have placed it first. Why it should follow the first five, and precede that of Prince of Peace is difficult to understand. The list could not have been compiled in the order of rank, else it would have taken first, or, in any event, the second place with that of "the Mighty God".

That the Titles are all alike glorious, is readily conceded; but we examine in greater detail one which links His Fatherhood with eternity. Here, eternity is best understood, not as contrasted with time, but as time is contrasted with eternity. Time is but a parenthesis in the onward unending flow of eternity,

and can be calculated by the movement of the sun and moon into sunrise, noon and subdivided into months, days, hours and minutes. Time is like pouring a bucket of tap water into the Atlantic Ocean. Eternity is immeasurable, a shoreless sea of infinity. Three scriptures from the New Testament describe doctrines associated with that timeless state. In Romans 16:25, the secret of the Mystery is mentioned; in 2 Timothy 1:9, the Purpose of God; and in Titus 1:2, the promise of eternal life.

God is the Father of eternity, with which is linked the Purpose of God, the Mystery hid in Christ and eternal life. Neither Abraham, Moses, Daniel or the great men of earth, knew of God's eternal purpose. Paul discloses inspired truth, having a bearing on these deep doctrines. God And not only planned salvation: He was and still is the Father of eternity. He originated it, He planned it, He controlled it. He, Himself a timeless being, in a timeless state, set everything in motion for His glory!

In Isa. 57:15. God is described as "The high and lofty One that inhabiteth eternity". Eternity is described as a region or locality, which the great supreme Spirit-being, God, indwells. Newberry in his 'Divine Titles', suggests that Jah is expressive of eternal existence, God inhabiting eternity, untenanted and void. In contrast to such a profound statement, Isaiah further declares, delightful contrast, "with him also that is of a contrite and humble spirit". The loftiest Being in the Universe dwelling with What humble humanity! demonstration of "the exceeding riches of His grace" (Eph.2:7).

Young Believers

Honour the King?

(5) Asa

by J. R. Baker

It is good to begin well in our service for God, and even better to continue to the end bringing pleasure to the Lord. Asa is an example of one who having begun well ended under the governmental hand of God, yet even this brought no spiritual response and he died out of fellowship with God. The reign of Asa can be divided broadly into three periods of 10, 25 and 5 years.

The First 10 Years.

2 Chron. 14:1 makes clear that this period was one of quietness, and, like the early churches of Acts 9:31, during it Asa and his people were edified. Asa did not have the benefit of a good father's example yet he did that which was good and right in the eyes of the Lord his God. It is helpful to note that both constructive and destructive elements were in his reign.

Constructive, 2 Chron. 14:4 "He commanded Judah to seek the Lord God and to do " thus he encouraged communion with, devotedness to, Jehovah, and with this the importance of putting God's commands into practice. There is much here to guide us in our day. 2 Chron. 14:6-8. He built and encouraged to build because the Lord had given rest. We should make good use of the favourable conditions we presently enjoy. In many parts of the world such blessings are not available. This section also shows that he developed the army to defend the people of God.

Destructive. 2 Chron. 14:3,5. "He took away ". It is interesting to

see that what Abijah his father had tolerated he now puts away. Gideon had taken similar action in an earlier day. It takes courage to remove practices which are displeasing to God, particularly when our relatives are involved.

The 25 Year Period.

This commences approximately at 2 Chron. 14:9 because clearly the ten year period of peace has been concluded. The years of strength and consolidation were now to be tested for the possible fruit produced.

The first test. It is good to see the absolute confidence in God which is expressed by Asa in v. 11. Paul teaches the same truth in 2 Cor. 10:4. Weapons for the child of God are not carnal but rather are mighty through God. Thus as Asa is confronted with the host of the Ethiopians, he is resting on Jehovah and victory is the clear result. Such a chapter would help every Christian to see that if we live in true fellowship with God and put away all that is displeasing to Him, when the day of trial comes we will the more readily be able to rest upon the fellowship we have enjoyed, as the means of victory.

The Melchisadec Type Ministry. It is significant to see that after the battle with the Ethiopians is over, the Lord sends a messenger to Asa. This is reminiscent of the passage in Gen. 14:18 where Melchisadec comes to Abraham after the battle is over, to give a ministry of encouragement. Here we can see that when victory has

been achieved there is the danger of relaxing and capitulating to the wiles of the devil. There is a very real warning given here to Asa about the danger of forsaking the Lord, and it is accompanied with an example from Israel's past history.

The response. 2 Chron. 15:8 shows the spiritual response of Asa to such a ministry. Again we can see constructive and destructive elements. 'Took courage', 'put away', 'renewed the altar'. Each of these expressions are worthy of careful attention and the following statements are even more interesting.

Separation by Attraction. Strangers are now attracted. Those who were not previously linked to Asa now gather to him simply because they can see that the Lord is with him. If such conditions characterised our local assemblies, the truths of separation and gathering to His name would take on new meaning. It is the cry as described in 1 Cor. 14:25 "God is in you of a truth". Note that those who gathered in v. 10 are found offering in v. 11 and rejoicing as the Lord gives rest again.

The High Point. 2 Chron. 15:16 demonstrates the high level reached by this man of God at this time in his life. Such a regard for the Lord and His interests enables him to remove his grandmother Maachah from a place of leadership, and to cut down the idolatry with which she had misled the nation. Our homes and families can often be the biggest snare. The best test of a man's love for the Lord can often be in relation to this. Our Lord said, "He that loveth father or mother more than me is not worthy of me".

The Last 5 Years.

Another test for Asa is now recorded and how sad it is to see that following the high peak of his spiritual career we now have the elements of human failure. In 2 Chron. 16:1 we learn of the attack of Baasha. How different is the reaction of Asa in ch. 16 from that in ch. 14:11. Instead of looking to the Lord for help he turns to the King of Syria. It is interesting to see that although earlier he had reversed his own father's actions, now he quotes the precedent set by his father to be in league with Benhadad.

A Different Messenger. Not now does Asa deserve a Melchisadec type ministry and ch. 16:7 sees a divinely sent seer with a message of rebuke. "Because thou hast relied.... therefore". This servant Hanani makes clear that Jehovah is both omniscient and omnipotent (see v. 9) a true appreciation of this would have kept Asa's heart right. High thoughts of our God are always important to the Lord's people.

The Response. How different now from that of previous days "Then Asa was wroth", 'in a rage'. How sad when we respond to chastening in such a way. 'Them which are exercised thereby' is the keynote for all to learn (see Heb. 12:11).

The End. The government of God came upon Asa and although the disease in his feet was great yet he sought not to the Lord. May the Lord help us to be humble under His hand and to learn the lesson of discipline in the school of God.

138 BELIEVER'S

The Prayers of the Apostle

by T. Bentley, Malaysia

(5) The Indwelling Trinity (Eph. 3:14 - 21)

Aaron's attendance upon the lamps of the Lampstand was to be followed with the burning of incense upon the Golden altar (Ex. 30:7-8). Paul in true priestly fashion attends to the light of the golden lampstand causing it to burn the brighter as he imparts fresh revelation from God to the saints in Ephesus. Now in his intercessory prayer he, as it were, burns incense. Praver set forth before the Lord is like incense ascending from off the Altar of Incense. (Ps. 141:2). If we would see greater effect from the ministry in a radiance of testimony, we would need to pray more. After having discharged his responsibility the reliant Micah says "But as for me, I will look unto the Lord: I will wait for the God of my salvation: my God will hear me' (Mic. 7:7 R.V.). In Paul's prayer we have entered the holy place of this temple-letter to hear his pleadings ascend on behalf of the saints.

Understanding Paul's exercise in prayer begins with a simple examination of its context. So let us consider:

The Ground of the Prayer— The Pronouncement of God's Presence. "For this cause" repeats the words in verse 1 of chapter 3, where the intention to pray was obviously suspended. It appears that with the mention of the Gentiles he is led off to the development of another subject, which is of course, contributive to the ground of the prayer. In verse "For this cause" reflects his meditation on the pronouncement of the Indwelling Trinity. Note the words: "In whom all the building fitly framed together groweth unto a holy temple in the Lord: In whom ve also are builded together an habitation of God through the Spirit". As he thinks of this in its most comprehensive sense he prays that it may be so in an experimental sense in the heart of each Ephesian saint, and of every believer. Therefore, the Trinitarian will blessings besought "dwell". around the word Church, a dwelling place for God in the Spirit, leads Paul to expect that the heart of every believer will be a dwelling place for Christ.

The term Paul favours has led to endless quest regarding its meaning. First, let us be assured that the approach is always through the Lord Jesus: so obvious in itself as to account for the interpolation of the words "of our Lord Jesus Christ". The invocation is of "the Father" (R.V.). What follows raises many questions, but we take it that the Apostle is speaking of the household of faith as seen whether in heaven or on earth, for it is always one; time or space neither invades its territory nor divides its unity.

The Greatness of the Prayer— The Personal Experience of God's Power.

Ponder the Extent of His Power—"according to". Most men give out of their riches, few give according to their riches. But God grants according to the full measure of His wealth. He is the sovereign Dispenser of the riches of His glory, as the Giver of the gracious influences of the Holy Spirit and of the life of His Indwelling Son. It is the Father who grants. To Him is assigned the dispensation of the grace and its gifts. Next consider the Experience of His Power—

MAGAZINE 139

"that ve may be strengthened with power through His Spirit" (R.V.). Two great words which appear in the prayer of chapter 1 suggest how his power is to be experienced. One of these is 'strengthened', meaning 'to be held fast by His dynamic'. The other is 'power', denoting 'to be endued with His ability'. This is the power which aids the soul along the road of spiritual progress and devview elopment. Next we the Executive of His Power — "by His Spirit". The Spirit of God is mentioned frequently throughout the Ephesian epistle. The Holy Spirit is once for all given as seal and earnest: but the continuous and ever-increasing strength of the Spirit is granted by degrees, and the measure of these degrees makes the difference between one believer and another. What is stressed here is that there is a progression in the inward experience of the Spirit. This now brings us to the Exact Sphere of His Power — "in the inner man", a realm where so much has taken place and where so much has yet to take place. The inner man is the true personality: the interior man in the sphere of his moral consciousness. It is the prerogative of the Spirit to form the image of Christ in the soul, and so intimately unite it to the Lord that His indwelling is "Christ in us".

The Glory of the Prayer — The Presence of God's Christ.

The strengthening of the inner man, which is renewed day by day, is the perpetual invigoration of that faith by which the Christ dwells in the heart. We observe the **Permanent Nature of the Abiding.** The word translated 'dwell' literally means 'to make a home'. Some hearts are like taverns where all kinds are admitted. Others are similar to hotels where a nice room is set aside for the guest. But a heart which gives Christ a dwelling place is like a home where liberty extends to an entrance to every room. The next expression, "in

your hearts" suggests the Personal Nature of the Abiding. The heart appears often in Paul's prayers. He gives it top priority. Do we give the necessary attention to our heart? Do we extend due care to it? The Precise Nature of the Abiding is conveyed in the words "by faith". This is the faith of the inner man quickened by divine operation ever apprehending and embracing the promise of the Word. It becomes evident that the empowerment of the Spirit is Christglorifying in its effect. May it be ours to know that most blessed and indescribable experience: Christ dwelling in our hearts as His abode and His home.

The Goodness of the Prayer — The Practice of God's Love.

This sacred indwelling will have its own effect. Paul expects that the saints will know the constant perception of the flow of the Saviour's tokens of love. How rich these tokens are in the light of the Saviour's words, "I will manifest Myself to him" (John 14:21). Note Its Excellence — Established in Love. This process is twofold: rooted as a tree. suggesting fertility, and grounded as a building, expressing stability. Love is the foundation of Christian character as it is the sap of Christian life. It is the essential qualification in the believer for the apprehending of the love of Christ. This leads us to Its **Expectation** — Enabled to Comprehend. Spiritual discernment is the discernment of love. Further, Its Expansion — Enlarged to Embrace. There flows a fascinating collection of words — breadth (embraces Jew and Gentile), length (encompasses time and eternity), height (reaches to the Heavenlies) and depth (reveals the hidden source, the deep things of God). The Apostle then adds, "and to know the love of Christ which passeth knowledge" which suggests Its Experience — Enlightened to Know in all its unknowable facets the love of Christ.

The Goal of the Prayer — The plentitude of God's Fulness.

This is the ultimate: comparable to what appears in ch. 4:13 — "the fulness of Christ". Compare again the words of the Saviour, "As Thou, Father art in Me, and I in Thee, that they also may be one in Us... perfected into one" (John 17:21). This fulness will be the portion of the Church, as it will be also that of the individual believer. Even in ultimate perfection we will never lose our own

personality.

The Grandeur of the Prayer — The Praise of God's Person.

Paul ends in a doxology to the God of Consummation, He who is Supreme, sovereign, sublime and the Same. If the individual will never lose his personality throughout God's eternity, it is clear that neither will the Church lose its identity, "Unto Him be glory in the Church...throughout all ages, world without end. Amen".

Let Them Make Me a Sanctuary

by Alex. Wiseman, Northampton

In the book of Exodus, we learn of the dealings of God with a people who knew something of redemption by the blood of the passover lamb, and who had the divine presence with them on their journeyings evidenced in the pillar of cloud by day and of fire by night. They also experienced the wonder of divine provision in the manna, and the importance of divine precepts as the law was committed into the hand of Moses, through the ministry of angels (Gal. 3:19).

It is however when we reach chapter 25 that the heart of God really opens up towards his pilgrim people and his desire for their fellowship is seen in such a moving way as God says to Moses "Let them make me a sanctuary; that I may dwell among them" (ch. 25:8). It is out of this desire that the directions for the tabernacle are given, which, together with its construction occupies practically the whole of the remainder of Exodus allowing for chapters 32, 33 and 34 forming a kind of parenthesis.

Thus God is seeking to restore in part that which was lost in Eden when sin entered and His walk in the garden with Adam and Eve was obstructed by the fall, and no doubt also foreshadowing the time when his own Beloved Son would come in a body of unfallen humanity to tabernacle in grace for a little while amongst men, (John 1:14), and indeed, the ultimate when the voice out of Heaven will be heard to say, "Behold, the tabernacle of God is with men, and He will dwell with them" (Rev. 21:3). In the provision of a place worthy of Himself and commensurate with His Holy Being, and from which every whit would utter His glory (Ps. 29:9 margin), instructions are detailed meaningful to the last pin. It is in this connection that the heart of God appeals particularly to two classes of people, although of course none are excluded from the appeal.

He appeals to the willing hearted, that they might bring Him an offering, "from every man that giveth it willingly with his heart" (ch. MAGAZINE 141

25:2. See also ch. 35:5, 21, 22, and 29). As it was then so now in our privileged Day of Grace. "Every man according as he purposeth in his so let him give; grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). Apart from observing that the object of their giving was unto the Lord, it may also be profitable to observe some other features connected with it.

The source of their giving. It is not irrelevant to ask where this bounty came from, having regard to the fact that for four hundred years they had been slaves in Egypt and now they are in a waste howling wilderness. It would seem likely that all they possessed in the wilderness was what God gave them in Egypt (ch.3:21, 22; 11:2; 12:35, 36). Their giving was therefore a willing acknowledgement that all they had was from God to be held on trust for Him. It was similarly the case with David in relation to the temple (1 Chron. 29:14) "All things come of thee, and of thine own have we given thee". The language of the New Testament is really no different as for instance "What hast thou that thou didst not receive? (1 Cor. 4:7).

The variety of their giving. All had not the same ability to give, neither did all have the same substance either in kind or in quantity, but nevertheless all gave. We observe in chapter 35 that the men gave (v.23), the women gave (v.25) and the rulers gave (v.27). It was as it were every man according to his several ability, and we suggest that in every case it was a transaction between the individual and the Lord as their hearts had been touched. We may think of the giving of Barnabas who sold his land (Acts 4:26, 37) or of that widow who cast two mites into the treasury (Mark 12:42). In the eyes of men they did not belong in the same category, but they were not

giving for the eyes of men, but for the eye of God, and we may be sure that Heaven was not indifferent to either, taking account of the condition of the hearts which prompted the action.

The results of their giving. In ch. 3: 5, 6 we learn that such was the exercise of heart on the part of the people that there was more than sufficient to meet the need and the people were therefore restrained from bringing. This ready response must obviously be a challenge to the hearts of God's people today in relation to the Lord's work.

He appeals to the wise hearted. Whereas to the willing hearted God said "bring me", to the wise hearted the appeal is "make me" (see ch. 25:8; 35:10 and 36:4). In the work of God there may be in evidence a zeal for God which is not according to knowledge (Rom. 10:2). We must regard it an elementary principle in the work that God in His infinite wisdom is best qualified to stipulate His own requirements, and this is nowhere more evident than in the construction of the tabernacle. It is most striking that nothing was left to human wisdom or man's ingenuity. We see then, that:

Wisdom was required. Seven times in the Scriptures in connection with the tabernacle God refers to the pattern and charges the people to conform to it (Ex. 25:9; 25:40; 26:30; 27:8; Num. 8:4; Acts 7:44 and Heb. 8:5). The sevenfold mention perfect chain a references relating to a pattern that was perfect. After all, it was a pattern of things in the heavens (Heb. 9:23). Similarly, in the present age God has revealed His mind in relation to the local assembly, and desires above all else that we might humbly submit to it. When in this as in other respects we lack wisdom, we are encouraged to

ask of God who giveth to all men liberally (Jas. 1:5).

Wisdom was bestowed. In chapter 35:31, 35 we see Bezaleel and Aholiab filled with wisdom for the work in hand, and are left in no doubt that this wisdom came from God. The plan and its execution was of Himself and He provided His servants with the necessary endowments to complete the work for His pleasure, evidenced by the which glory cloud filled tabernacle on its completion. There is wisdom which is from above, imparted to spiritual men, enabling them to produce something for God in their day and generation.

Wisdom was displayed. Two representative men are particularly brought before us in connection with this work, namely Bezaleel the son of Uri, who had the responsibility for the metalwork, the wood and the precious stones (ch. 31:1-5), and Aholiab the son of Ahisamach, whose responsibility seems to have been chiefly with the (ch.38:23). Clearly however they worked in harmony and in their work the expressions of fellowship are seen. The names of these men are most interesting and even in the choice of men with such names we have a display of Divine wisdom.

Bezaleel means "In the shadow of God", reminding us of her who in the Song of Songs says "I sat down under His shadow with great delight" (ch.2:3). Here then is the place where wisdom is imparted to those who dwell in the secret place under the shadow of the Almighty. Bezaleel was the son of Uri which paradoxically means "light". It is only in the spiritual realm that one can be in the shadow and at the same time be in the light, for He under whose shadow we dwell is Light and in Him is no darkness at all.

Aholiab means "A father's tent".

Does this suggest a place to which young men may come that they may learn wisdom for the work of God at the feet of spiritual fathers who themselves have learned lessons through the wilderness experience? Paul may have been conscious of such a need when he reminded the Corinthian believers "Though ye have ten thousand instructors in Christ, yet have ye not many fathers" (1 Cor.4:15). Aholiab was the son of Ahisamach meaning "A supporting brother" thus teaching us the value of fellowship in the work.

Our desire then should ever be that the divine voice may reach us as it did those in the wilderness, and that our hearts may be moved to willing hearted giving, and wise hearted service, in relation to the dwelling place of God upon earth today, namely the House of God which is the Church of the living God, the pillar and ground of the truth (1 Tim. 3:15).

Book Review

Angels in Charge by Elizabeth Brooks; published Everyday Publications price 80p.

After graduating from Toronto University Elizabeth Brooks prayerfully considered her future before accepting a teaching post at the University of Zambia. The drastic change from a sheltered home life where Christ was honoured to the lonely and sometimes dangerous country of Zambia cast her much upon the Lord. This book is the outcome of the resulting exercises.

In the 32 pages of this little book, Elizabeth guides us through her apprehensions, joys and sorrows. Her simple, sincere faith is touching; her outlook intensely human; her problems equally common. And of course the challenges she faces are stimulating.

Younger Christians will enjoy this book. It is well written and can be read in a short time. It should sell to all who want to use their talents for their Lord.

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 difference between 'the works of the Flesh' (Gal. 5:19), and 'the old man with his deeds' (Col. 3:9)?

ANSWER

The terms of Scripture must always be interpreted within their immediate context to enable the reader to have the correct meaning.

'The flesh' is sometimes used simply to describe the human body of the believer. Thus in Phil. 1:22,24, the apostle speaks of 'living in' and 'abiding in' the flesh. Again in Rom. 9:5 we read that 'concerning the flesh Christ came' alluding to His coming into manhood of the line of Israel.

The same term 'the flesh' is sometimes used as a moral description of the evil nature within, (see Rom. 8:8, 13 etc). It is salutary for every child of God to realise that although saved by divine grace and fitted for eternal glory, yet within us, there is that old nature which cannot please God.

This brings us to the first of the passages in our question. Gal. 5:17 describes the internal battleground and it is evident both from Scripture and from the experience of many down the years that 'the works of the flesh' described in Gal. 5:19 have a sad potential which has at times been realised in the lives of some in days of failure. The potential of victory is also in this Galatian passage, and the apostle goes on to speak of the matter of restoration at the beginning of ch. 6.

The second passage cited in our question brings us to the expression 'the old man' which is also found in two other N.T. passages (Rom. 6:6 and Eph. 4:22). In each of the three mentions the past tense is used to show that judicially as far as God is concerned 'the old man' has been crucified with Christ. The term really describes what we were as seen in the Adamic fallen order of things. The Ephesian passage shows that 'the old man' has been put off and 'the new man' put on, it is described as a new creation. Thus no longer are we in Adam but now in Christ.

The Colossian passage teaches similar truth and shows that the present position for the believer is after (according to) the image of Him that created him. Whilst each of these three passages has a judicial position in view, they all go on to apply the ensuing practical responsibility associated with such a position. We must ever live out practically what we are positionally.

J. R. Baker

OUESTION

Christians worldwide appear to accept 25th December as the birthdate of our Lord Jesus Christ. Nowhere in the Holy Scripture is this supported. Will you please comment.

ANSWER

It is quite clear that no support is given in Scripture for an actual date or month of our Lord's birth. Luke and Matthew give a good amount of detail concerning the promise and fact of the birth of Christ, yet both are silent as to a date.

It has been asserted that our Saviour was born probably somewhere around our month of April, but where God is silent in such matters, we should not attempt to enter into the realms of speculation.

A. Hyslop in his instructive book 'The Two Babylons' has shown that the introduction of the 25th December and its 'Christmas' associations into our society and culture, are originally the products of paganism. We should beware not to make too much of anything which finds it's origin in the satanic sphere, particularly when it relates to things of God.

If at such a time of year, the unsaved feel more inclined to come to our gospel meetings, we should be glad, although our preaching should never be restricted to the birth of Christ. Our responsibility is ever to point them to the Saviour who came, died at Calvary, was buried and is now risen and exalted at God's right hand.

J. R. Baker

BELIEVER'S

Regions Beyond

144

THAILAND

Although the number of missionaries from Assemblies is small in Thailand,

a wide variety of work is being done.

Arnold and Betty Clarke have been in Phuket for a number of years and have been involved in work with the local believers. In the past many villages on the island have been visited, when teams of Christians went from door to door with tracts and meetings were held in the open air. Some of the Christian families have opened their homes for evangelism and neighbours have heard the gospel as they gathered with the folks next door. One brother and sister have been the means of seeing a number of their neighbours trust the Lord. More recently a family has been brought into fellowship through the personal witness of their Christian neighbours.

The assembly in Phuket is not large but the believers are faithful in their witness. A number of men are taking an active part in the meetings although there are few who can preach. Arnold Clarke seeks to encourage the brethren to take more responsibility and is encouraged by their response.

David and Doreen who live in a village in Phuket are working amongst the Urak Lawoi. This tribe lives in the coastal regions of both South Thailand and Burma. They move around in the boats and some are nomadic. However a good number have now settled in villages both in Phuket and on other islands in the region. The Urak Lawoi have their own language and customs which are quite different from the Thai. They are not Buddhist but rather worship the elemental spirits of whom they live in fear. For some years David and Doreen have lived with this tribe and have studied their language which David has broken down into writing. This has been a tremendous task but the result has been translation of some parts of the Bible. During this time many have heard the gospel both on a personal basis and at meetings. A number have become Christians and have been baptised in the sea. Teaching the new converts has not been easy, few can read and for those who can there is very little yet printed in their language. Because of this the work has been difficult, some have fallen away and much shepherding is necessary. We thank God for those who have gone on and who maintain a witness for Christ in spite of the many difficulties which confront them. David and Doreen also travel to other places where this group are to be found and they need much prayer in the work.

Emmaus work in Thailand has always been an important part of the ministry. This was started by Mr and Mrs R. A. Vines when they moved to Thailand after a fruitful ministry in China and Malaysia. Courses were translated and the work quickly expanded. Mr. Vines visited every secondary school in Thailand as he sought to encourage young people to study the courses. For the past few years Ray and Carol Dadswell have continued the Emmaus work from Phuket. This is a full time work as courses are sent out daily. The incoming lessons have to be marked and new lessons sent out as quickly as possible. Today students are found all over Thailand and they come from all walks of life. Ray has also done a good work of selling books in the market places and at schools. More recently a book shop was opened in Phuket for the sale of literature and for the work of Emmaus.

MAGAZINE 145

As most Thai can read the opportunities for selling Christian literature are great. A Thai sister works full time in the Emmaus office, in the sale of books local Christians have been happy to help Ray and Carol.

There are few Assemblies in Thailand but we thank God that those that exist are able to carry on their witness. In Tungson where the Vines worked, the Assembly does a good work. Local Christians are responsible for the work but they appreciate the help we can give them from time to time. In Krabi the believers continue to serve the Lord. In this province Thai believers from a neighbouring province have been blessed of the Lord as they have witnessed in out lying areas. An elderly sister has been the means of many coming to Christ in both Krabi and Trang provinces: brethren from Trang have been helping her in this work. In Phangnga province there was some work done by Peter and Jean Wilkinson for a number of years. In the province believers can be found scattered in various villages. Brother Jit, a young man, led to the Lord by a Thai elder is serving the Lord in Phangnga. He and his wife are self supporting, they sell goods in the local market. Jit spends at least part of each day in serving the Lord, they have started a meeting in their home but find the going tough. Peggy and I have helped as often as we could and it is a joy to see this young brother's desire to lead others to Christ. Thailand today is still open to missionary work. Missionaries have work permits but are free to engage in various types of Christian work

In Bangkok there is a small Assembly started by Don and Gae Fleming. Our sister Margaret Pearce now assists in the work there.

The believers in the Bangkok Assembly seek to witness in their area of the city. Don Fleming has written a series of short commentaries for both the Old and New Testament books. He is also engaged in the work of a Thai Bible Dictionary.

Don and Gae are now in Australia.

Peter Ferry

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The Olivet Prophecy

by Jim Sinclair - Liverpool

Matthew Ch. 24 & 25.

THE INTRODUCTION

The Gospel of Matthew can be looked upon in two main divisions.

Ch. 1 - Ch. 16:20 — The evidence to prove Christ's claim to Messiahship

Ch.16:21 — Ch. 28 — The evidence to prove Christ's greatness after their rejection of Him in the first part of the book.

The second division can be seen as proof of three statements He made in ch. 12. 1. Greater than the temple. 2. Greater than Solomon. 3. Greater than Jonas.

Thus ch. 16:21-17:13 shows Him greater than the Temple, ch. 17: 14 – ch.25:46 shows Him greater than Solomon and ch.26:1-ch.28:20 shows Him greater than Jonas.

In the section where our present chapters 24 and 25 occur, He is greater than Solomon, He has the answer to all questions. Some sixteen questions are asked in this section and this answers the final one

THE ANALYSIS OF THE PASSAGE

In verses 1 and 2, the Lord and the disciples are at the temple and He tells them the building itself will be thrown down. This actually happened in A.D. 70.

From v.3 to the end of ch. 25 the Lord and the disciples are at the Mount of Olives and this is where the question is asked "When shall these things be? and what shall be the sign of thy coming and of the end of age?"

It should be noted the question is in two parts. "When shall these

things be?" refers to what the Lord said about the fabric of the temple and in this discourse the Lord does not answer this first part of the question. The second part asked by the disciples, either wittingly or unwittingly, refers to events at a time other than the destruction of the temple in A.D. 70. From v.3 to the end of ch.25 the Lord answers this second part of the question "What shall be the sign of thy coming, and of the end of the age?"

To understand the passage we need to grasp the context of the chapters as a whole and sequence in which the Lord answers the question. Some passages contain the key to their understanding themselves and within chapters fall into that category. The important phrases as a key to understanding are 1: These are the beginning of sorrows, (v.9), and 2: Immediately after the tribulation of those days, (v.29). These phrases divide the two chapters into three sections which help us in their understanding:

- 1. Ch.24:3-8. The beginning of sorrows or tribulation
- 2. Ch.24:9-28. The Great tribulation
- 3. Ch.24:29-Ch.25:46. Events immediately after tribulation

THE BEGINNING OF SORROWS

It is important to ascertain the total period of time which is involved in this section from v.3-8 in the beginning of tribulation, and in the subsequent section of great tribulation from v.9-28. In the actual passage in Matthew 24 the only references to time are in v.22 "Those

MAGAZINE 147

days shall be shortened" referring particularly to the great tribulation and in v.34 "This generation shall not pass till all these things be fulfilled" showing, that the whole of the events from v.3-34 shall be within the time span of one generation.

In order to get more detailed information as to the time span of both these sections, we need to turn to other passages of Scripture. Daniel ch.9:24-27 shows that 70 weeks of years are determined upon Israel. It has been mathematically that 69 years of 360 days, which are the days in biblical years, have been fulfilled up to the crucifixion of the Lord Jesus. There therefore remains one week of 7 years of 360 days to be fulfilled. Daniel tells us there will be a change in events in the midst of the week, (Daniel 9:27), and the time span from that change to the end has been recorded as TIME, TIMES and half TIME = $3\frac{1}{2}$, (Daniel 7:25, Rev. 12:14, Dan 12:7). The same period is referred to as 42 months in Rev. 11:2, and as 1260 days in Rev. 12:6. We conclude from these references that half of the period of tribulation is 31/2 years. This conclusion agrees with the total time of 7 years spoken of by Daniel. We are therefore considering a period of 3½ years for the beginning of sorrows, (v.3-8) and a corresponding period of 3½ for the great tribulation. The whole period of 7 years is covered from Ch. 4-ch.19 of Revelation.

In vv.3-8, the Lord shows some of the happenings which will characterise the beginning of sorrows. There shall be antichrists, wars and rumours of wars, the end shall not be yet, nation shall rise against nation and kingdom against kingdom, and there shall be famines, pestilences, earthquakes in divers places. These strongly resemble the seven seals of Rev. 6. This beginning of sorrows is thus seen to be chastisements of God on the nations in general but it is not the Great Tribulation.

There are other characteristics of this initial first part of the 7 years which we can gather from various scriptures.

1. Israel will be back in the land, albeit in unbelief. The covenant by the prince shall be confirmed with many of Daniel's people, (Dan. 9:27).

2. There is every reason to believe that temple worship shall be re-introduced. The Holy Place is referred to in Matthew 24:15, the temple in Rev. 11:2 and sacrifices in Dan. 9:27.

The 3. Antichrist will revealed in this period though not in his true character. II Thess. 2 shows that restraining power has to be removed before the Antichrist shall be revealed. The only power able to restrain evil is the Holy Spirit of God and one would suggest He is the one referred to in the personal pronoun "he" in v.7. Today, the Holy Spirit indwells the people of God and they, one would suggest, are referred to in the impersonal pronoun "it" in v.7 which should read until "it be taken out of the way." Therefore, the Holy Spirit operating in the people of God is the restraining power and when the church indwelt by the Holy Spirit has been removed then the Antichrist will come to the fore. The Rapture of the therefore takes place before the Antichrist is revealed and the period of 7 years of tribulation begins. The fact the church mentioned from ch.4 to ch.19

of the Book of Revelation would substantiate this conclusion as these cover the 7 years on earth under discussion.

- 4. Another characteristic of the beginning of sorrows is that the Antichrist on being revealed will make a covenant of peace with Israel for a period of 7 years (Dan. 9:27).
- 5. As a consequence of this, Israel will dwell in relative safety and peace during this initial period, having had the covenant confirmed, (Dan. 9:27).
- 6. The sealing of the 144,000 before the Great tribulation,

in Rev. 7:3-4 would also characterise this period as these are being sealed by God out of Israel to be preserved during the great tribulation that is to follow.

It has already been shown that this period of "beginning of sorrows" commences after the Rapture of the Church with the revelation of the Man of Sin. Its 3½ years' duration ends with the Antichrist, the Man of Sin, breaking the covenant in the middle of the week and thus bringing into effect the second half of the period which is characterised by great tribulation. This is the period referred to in ch. 24:9-28 and which will be discussed in the next article.

The Divine Proportions of Truth

by Henry Heath

We need to be often reminded that the truth is one whole. Scripture does not speak of "truths", as we are often apt to do, but of truth, and this is impersonated in the Son of God, who claims for Himself that He is "the Way, the Truth, and the Life" – the way on which, the truth in which, and the life by which we have to walk in our access to the Father.

The truth has to be bought, and not to be sold; it is the divine wisdom, and of infinite value. The smallest fragment of it is precious, because it is of God. The small and the great in truth are alike presented for our acceptance; and hence we are told, in the sermon on the mount, by the lips of our great Lawgiver, that he who breaks one of these least commandments, and teaches men so, the same shall be least in the kingdom of heaven.

The Lord here recognises the relative place of great and small in

the things of God; and it is most important that we should see and maintain the relative proportions of truth. While the less are not to be forgotten, the greater must not be brought down to the level of the less, thereby converting, so to speak, God's gold into silver; nor, on the other hand, must His silver be counted as gold. Each is necessary; neither is to be confounded. In Rom. 12 6, Paul writes of "the analogy (or proportion) of the faith," and it is in accordance with this that all ministry in the church be maintained. Every disproportion in the truth of God is deception, and many of the falsities that abound are of this character. There may be a germ of truth, but if it has lost its proportion with the whole it becomes the source of untold errors and delusions.

This tendency our Lord marked in the Jews' dealings with the truth of MAGAZINE 149

God. "They tithed mint and anise and cummin," but omitted "the weightier matters of the law. judgement, mercy, and faith." (Matt. 23:23). The relative weight of the precept that commanded the tithing of all the produce of their land, and of that which commanded: "judgement, mercy, and faith," was lost sight of, and the Pharisees in hypocrisy became religious and very zealous, but not according to God; for the right estimate of these duties had not relatively obtained weighing each in the balance of the sanctuary. The life of Christ gives us a measure and a standard by which to estimate and weigh everything. There the small is not made great. and the great is not made small. Everything is there in its divine proportion and in its perfect harmony; and this proportion and this harmony represent to us THE TRUTH as seen in Him, and given to us by God for our imitation.

We may well ponder our Saviour's words to "the scribes and Pharisees," those "hypocrites" to whom He spoke the seven terrible woes at the close of His ministry among them. "These (i.e. "the weightier matters of the law") ought ye to have done, and not to leave the other (the less weighty matters of the law) undone."

We are ever in danger of laying hold on God's truth partially; that is, in accordance with some illguided conception of our own as to the relative value of different parts of truth. Those to which from any particular cause we have been led to much attention naturally assume a large proportion to our eye, as to the eye of a painter an object which is near often excludes from the vision a far larger object that is at a greater distance. A picture can only be taken from the stand-point of him who paints it; it cannot be otherwise. Hence the mischief that accrues to those who take their views of God's truth from the narrow and contracted views of any man, or of any body of men, who occupying a stand-point of their own, can only present truth accordingly.

His divinity will be the most divine who confines himself to God's whole written record, unless perhaps he has time to read on all sides, for no human production ever contains an absolutely unbiased unfolding of all truth.

It is a matter of great regret that generally persons who read at all confine their reading so much to the writings of those with whom they agree. Thereby their views are contracted, and the result is too often a bigotry and a one-sidedness all the greater because it is attained second-hand. Disciples, rather than original teachers, are the real bigots. The latter have weighed matters, and to them the pro and con both have weight; the former have weighed neither, and accept only the result given to them by another. We have an anointing (1 John 2:27). May we learn to know more of its value!

The danger we speak of has been foreseen by God, and His provision against it in the writers of the New Testament is evident to us all. Paul, James, Peter and John have each to contribute their quota in the epistles, revealing to us God's will concerning us; and in the gospels, Matthew, Mark, Luke and John have each to portray, according to their own individual idiosyncracies, under the control of the Holy Ghost, their records of the life of our blessed Lord.

In this we see a principle of great importance, if, even under the influence of the Spirit of God, we would have a relatively perfect conception of Christ or of truth.

In conclusion, we would

150 BELIEVER'S

particularly bring this subject to bear on what for distinction's sake we might name "church-truth" and "Christ-truth". We do not like the distinction, nor the definition; but still it will explain what we mean. Christ is the Sun of Righteousness: the church is the moon that derives all her light and heat from Him. She has nothing of her own; and her borrowed light is cold though bright. and yet blessed, because in the night it points to the Sun, and in the day is content to be hidden in His greater light and glory. The purpose of God is seen in the woman clothed with the sun, and having the moon under her feet (Rev. 12:1).

Romanism has inverted God's order, and has virtually put Christ under the feet, and has clothed with the moon that which it calls the Bride of Christ. Romanism is but the Babylonish mystery of iniquity, which belongs to the natural heart, finds and ever sphere development where the natural heart exists. Hence our need of watchfulness: for whenever the church, church principles, or church topics occupy a place beyond that of their relative importance. Christ Jesus is displaced, and the silver has got into the place of the gold.

Christ ever subordinates man to God, and Scripture ever subordinates the church to Christ; and we must be careful that we do not virtually subvert God's order, even while avowedly maintaining it. We assuredly do this when in our own throughts, or our intercourse one with another, in our study of the Word, or in anything else, Christ gets less than His proper place.

Let the proportion between the space occupied in the word of God, in what it says of Christ and of the church, be preserved in our minds, and we shall not be far wrong. A

brighter, healthier, holier Christianity will then characterise us, because less out of the proportion of truth, and the weightier matters of Christ will not then be found displaced by the far less weighty matters of the Church.

So help us Lord Jesus, to thy great glory, and to our great blessing!

"How Readest Thou?"

It is one thing to read the Bible through, Another thing to read to learn to do. Some read it with design to learn to read. But to the subject pay but little heed. Some read it as their duty, once a week But no instruction from the Bible seek: While others read it with but little care With no regard to how they read, nor where. Some read to bring themselves into repute By showing how they can dispute: While others read because their neighbours do To see how long 'twill take to read it through. Some read it for the wonders that are there-How David killed a lion and a bear: While others read it with uncommon care. Hoping to find some contradictions there. Some read as if it did not speak to them, But to the people of Jerusalem. One reads with father's specs upon his head And sees the thing just as his father said. Some read to prove a pre-adopted creed, Hence understand but little that they read: For every passage in the book they bend To make it suit that all-important end. Some people read — as I have often thought To teach the book instead of being taught. And some there are who read it out of spite; I fear there are but a few that read it right. But read it prayerfully and you will see Although men contradict, God's words agree; For what the early Bible prophets wrote We find that Christ and His apostles quote. So trust no creed that trembles to recall What has been penned by one and verified by all.

Lines supplied by A. Davison.

BOOK REVIEWS

That The World May Know. Vol. 2. Dawn over Latin America, by F. A. Tatford. Published by 'Echoes of Service' of Bath. Price £6.95.

The very high level already set in this series has been maintained in this second volume. Dr. Tatford combines a blend of helpful background information with most interesting detail of the spiritual work done in the great continent of S. America.

Modern evangelical work only commenced there around 1820 and the first local assembly worker arrived in 1827. It is quite thrilling to read of some of the early gospel pioneers in the different countries of this vast continent, and this book could very profitably be put into the hands of young believers as a gift. Not only to educate them historically and geographically but there is also sufficient within the book to challenge young lives with the continuing need for further endeavours in gospel work abroad.

An added attraction is that personal reference is made to so many of the Lord's servants well known to our readers. The general presentation of these volumes is so attractive that many will be proud to have the complete series in their bookshelves. The price is reasonable for such a well finished work.

J. R. Baker

Hebrew Ideals in Genesis by James Strahan; published by Kregel price £9.00.

The name Strahan meant little to the reviewer before reading this book. Yet Strahan who died in 1926 contributed to Hastings' Dictionary and was greatly appreciated by Alexander Whyte and others. Although a Scot educated in Berlin, Strahan became Professor of Hebrew and Biblical Criticism in Londonderry.

Hebrew Ideals is not a book about Biblical Criticism. Rarely is there any clue to the textual abilities of the author. Indeed the import of the book isn't lost in technical detail, in spite of the background of Strahan. In beautiful, uncomplicated English he writes of Separation, Worship, Laughter, Dreams . . as he peruses the lives of the patriarchs. Through these studies one feels one's own heart searched too.

Strahan's studies are memorable too for the profound truths he conveys in strikingly simple phrases. Of Lot he says, "He was punished for his wilfulness by getting his way"; of Jacob letting his "subtle, secretive, slippery characteristic grow until he becomes a master of intrigue"; of Joseph before his brethren, "He avoided the sentiment which blurs the distinction between good and evil. Forgiveness was not his only duty to his brothers... He would rejoice to have them reconciled to himself, but still more to see them reconciled to God".

Among the available commentaries on Genesis, this is the best for those who seek devotional and practical emphasis. It will reward the diligent reader well.

"I Will Build My Church" – 150 years of local church work in Bristol by Keith and Alan Linton. 263pp price £3.30 paperback.

Those having an interest in the re-emergence of local assembly testimony and particularly any with associations with the Bristol area, will find a good deal to interest and encourage in this eminently readable volume. The authors have woven together the personal reflections of eve witnesses and the evidence of extant letters and assembly minutes to produce an accurate and absorbing if necessarily far from complete fabric. What a pity that their work is marred by attempting to draw guidance for present testimony from these early, often unsteady footsteps. It is possible to justify almost any chosen expedient by an appeal to history, when the only safe course is humble submission to the Word of Truth. KS.

The Nameless Ones – A Devotional Study by Jean Dougan. Everyday Publications Price £1.30 48pp paperback.

Some of the most interesting narratives in the Bible feature characters whose identities have not been disclosed. The stories of some of these are gathered together in this booklet. It is difficult to assess what readers the writer had in her mind in writing: the language suggests ten to twelve year old children, and yet the content is older than that, without reaching the level at which it could really be described as "a devotional study". Essentially superficial and doing little more than retell the stories in simple language, this is not typical of what we have come to anticipate from Everyday Publications.

KS.



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

MAY 7

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

Ealing: Bible Reading in Grove Hall, The Grove at 7.00 p.m. J. D. B. Page.

Ealing: Annual Meeting of Bethany Eventide Home in Grove Hall, The Grove, at 3.30 p.m. Tea at 4.45 p.m. D. Angell.

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

Birmingham: Gospel Hall, Quarry Lane, Northfield at 3.00 and 6.15 p.m. R. McPheat, A. Wiseman. Mr. McPheat will continue in Ministry 9th — 11th May at 8.00 p.m.

Blackpool: Gospel Hall, Salthouse Ave., off Central Drive, (near Gymnasium) at 3.00 and 6.00 p.m. J. Glenville, E. Griffiths.

MAY7-9

Warrington: Hope Hall, Hawthorne Street off Longshaw Street, Bewsey Estate, Saturday 7.00 p.m. Lord's Day at 2.00 p.m. and 6.30 p.m. Monday, 7.30 p.m. A. Scott.

MAY 14

Ely, Cambs: Gospel Hall, Market Street, at 7.30 p.m. C. Roberts.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. T. Proffit

Warrington: Gospel Hall, Forster Street at 7.00 p.m. R. Jennings.

Red Row, Morpeth: Hebron Hall, at 2.30 and 6.00 p.m. J. Burnett, J. Buchanan.

Cheshunt, Herts: Mill Lane Chapel, High Street, at 7.00 p.m. G. B. Fyfe.

MAY 21

Coventry: Gospel Hall, Upper Hill Street at 7.30 p.m. P. Young.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. R. Hill.

Luton: Onslow Road Gospel Hall at 6.30 p.m. E. Reynolds.

Mitcham Junction: Gospel Hall, Percy Road at 3.15 and 6.15 p.m. G. Bourne, A. M. S. Gooding.

Caine: Oxford Hall at 3.00 p.m. and 6.15 p.m. D. E. West, D. J. Lawrence.

JUINE 4

Blyth: Gospel Hall, Devonworth Place, Cowpen at 2.30 p.m. and 6.30 p.m. J. Baker. D. West.

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

Ealing: Grove Hall, The Grove at 3.30 p.m. and 6.30 p.m. R. Hill, E. Hughes.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue at 7.30 p.m. R. G. R. Carnall.

JUNE 4-6

Warrington: Hope Hall, Hawthorne Street off Longshaw Street, Bewsey Estate, Saturday 7.00 p.m., Lord's Day 2.00 p.m. and 6.30 p.m., Monday 7.30 p.m. A. J. Gamble.

JUNE 11

Swanwick (Southampton): Duncan Road Church at 3.00 p.m. and 6.00 p.m. J. Whyte C. Roberts.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. G. Davidson.

Ely, Cambs: Gospel Hall, Market Street, Annual Conference to be held in Bedford House, Chapel Street at 3.15 p.m. and 6.15 p.m. J. Riddle, G. Waugh.

JUNE 18

Cheltenham: Bethany Hall, Newton Rd., Hesters Way at 7.30 p.m. F. Epps.



MAY 7

Castle Douglas: Gospel Hall, St. Andrew Street. Conference for opening of Renovated Hall at 3.00 p.m. G. Waugh, I. Steele, J. Stubbs.

Dreghorn: Ebenezer Hall, in Parish Church

Hall, at 3.00 p.m. H. Scott, W. Barr, A. W. Foster. Lord's Day 2.00 p.m. A. W. Foster, J. Stubbs.

Cullen: In Town Hall at 3.00 p.m. J. Campbell, B. Gamble, B. Hull.

Lanark: Gospel Hall, Smyllum Road at 3.30 p.m. D. Clarkson, W. K. Morrison, W. Prentice.

MAY 7-13

Ayr: in St. James Church, 1 Prestwick Rd. Bible Readings 4.00 p.m. A. Leckie. Ministry 7.15 p.m. A. Leckie, J. Hunter.

MAY 13-15

West Dunbartonshire Missionary Weekend, to be held in the Lennox Evangelical Church, Risk Street, Dumbarton. Friday 13th at 7.30 p.m. Welcome Meeting. Saturday 14th at 3.30 p.m. Women's Meeting also at 3.30 p.m. Men's Discussion Meeting and at 6.30 p.m. Missionary Rally. Sunday 15th at 8.00 p.m. After Church Rally. Speakers expected: Mr. & Mrs. W. Alexander, Brazil; Mr. & Mrs. J. Burnett, Argentine; Mr. D. Sutherland, France. Mr. A. Murdoch, Milngavie.

MAY 14

Blackburn: Gospel Hall, Bathgate Road at 3.30 p.m. G. Jackson, J. Cadzow, W. Alexander.

Greengairs: Gospel Hall, Open Air Rally at 3.00 p.m. Interval 5.30 to 6.30 p.m. Bible Reading at 6.30 p.m. D. Cameron.

Saltcoats: Bethany Hall, Ailsa Road, at 3.15 p.m. J. Lightbody, R. McPheat, W. Stevely.

Tillicoultry: Gospel Hall, Bank Street, at 3.15 p.m. A. G. Allan, J. Anderson, B. Ferrie. Mr. Ferrie will give a report of his recent visit to the saints in Poland.

MAY 15-21

Newmains: Gospel Hall. Ministry, Sunday at 3.30 p.m., Monday to Thursday at 7.30 p.m. R. McPheat. Saturday 21st May at 3.30 p.m. J. Cadzow, A. Naismith, J. Gillespie.

MAY 21

Blairhall: in Inzievar School, Station Road, Oakely at 3.00 p.m. M. Brown, J. Baker, R. Cargill.

New Cumnock: Bridgend Gospel Hall at 3 p.m. G. Jackson, J. Lightbody, W. Prentice.

Arbroath: Springfield Gospel Hall, Ponderlaw Lane at 3.00 p.m. W. Barr, J. Harrison, J. Burnett (Argentina).

MAY 28

Falkirk: Lesser Town Hall at 2.30 p.m. J. Allen, A. Gamble, R. McPheat.

MAY 29-JUNE 2

Livingston: Gospel Hall, Deans, Sunday at 3.30 p.m. Monday to Thursday at 7.45 p.m. Ministry by R. McPheat.

JUNE 4

Mayfield: In combined School (opposite Gospel Hall), Stone Avenue at 3.30 p.m. G. Meikle, J. Rodgers, J. Stubbs.

ENGLAND AND WALES REPORTS

Following their policy of introducing a comprehensive Reports Section of the Lord's Work in the U.K., the Publishers are pleased to advise readers that they have enlisted the help of correspondents for England and Wales. The names and addresses of these brethren are set out below.

North and North-East: J. Dryden, 71 Ridley Avenue, Blyth, Northumberland NE24 3BA. Tel: 06706-3800.

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

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S. Wales: A. J. Maunder, 25 St. Benedict Crescent, Heath, Cardiff CF4 4DP. Tel: 0222-63884.

154 BELIEVER'S

NORTH & NORTH EAST

Consett: A missionary weekend was held with J. Watson (Brazil) when a teenage girl was saved.

Middlesborough: Annual Conference with J. Harrison (Bebington) and G. Waugh followed by a week of ministry by J. Harrison on Nehemiah.

Nunthorpe: A married couple saved, baptised and in fellowship resulting in three others showing interest.

South Shields (Harton): A week of ministry meetings with J. Hunter. One lady received into fellowship and a man restored.

Sunderland (Hendon): A weekend of ministry by B. Dean on "The House of God".

EAST LANCASHIRE, EAST CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Doncaster: J. Hunter had well attended meetings dealing with fundamental truths.

Leeds (Harehills): A. M. S. Gooding took a week's meetings. Teaching on Ephesians 1 & 2 was greatly appreciated.

Manchester: Mauldeth Road assembly received much needed teaching on "The Fall" and its effects by A. M. S. Gooding with good numbers attending.

Skelmanthorpe: P. Harding had two weeks of meetings for teaching in his home assembly on the subject "From Egypt to Canaan" illustrated by charts. Very helpful and practical teaching was given.

WEST LANCASHIRE, WEST CHESHIRE, MERSEYSIDE & NORTH WALES

Liverpool (Crete): Two week's Gospel meetings by S. Ford held during March with unsaved coming under the sound of the gospel. One outside visit was made to a school for delinquents.

Liverpool (David Street): A profitable week of ministry on "The Tabernacle" held during March by A. C. Gooding.

Liverpool (Assemblies): An encouraging season of united Saturday Rallies from October — March with addresses on "Titles of the Lord" and "Days of Scripture", held at Bethany Hall, Huyton. United monthly Bible readings also held during the winter on "The Signs" in John's Gospel, in David Street.

Wirral (Assemblies): A profitable season of united Saturday Rallies from October — March held in different halls in the area each week.

WEST MIDLANDS

Ludlow: F. Lonney spent three weeks in visitation on the Cleeview estate, where

the Gospel Hall is situated. There was encouraging interest amongst teenagers and young people, with a number of good contacts being made.

Birmingham, Quarry Lane, Northfield: J. Burns gave a series of ministry meetings with much practical help. Some believers came quite a distance to give support.

Broadwas on Teme: E. Parmenter visited this country assembly near Worcester for a weekend at the end of February. The Saturday evening ministry meeting was a challenge to all, and there was good support from other assemblies.

Crowle (near Droitwich Spa): The assembly hired the Village Hall for their Annual Conference when F. Epps and A. Leckie gave profitable ministry to the good number who gathered. A. Leckie continued with a week of ministry meetings.

Darlaston: The assembly was very much helped and encouraged by two weeks of ministry meetings on "The Levitical Offerings" taken by N. Mellish. A series of children's meetings was also a source of encouragement.

Shrewsbury: The Annual Conference proved a source of blessing as J. Hunter and J. Sinclair ministered the Word to a good company, some having travelled a considerable distance. J. Hunter continued with a week of ministry meetings.

Oldbury: The saints are preparing to vacate their old hall which is due for demolition as part of a road improvement scheme. The new hall is situated close to a housing area from which the saints have, for many years, transported children to the Sunday school. This will be a great help in establishing the Sunday school work at the new venue, and there will be increased opportunities in gospel work.

EAST MIDLANDS

Derby: J. Harrison, Bebington, conducted a week's ministry meetings at Curzon Street showing the superiority of Christ to the best of Old Testament characters. Believers from small assemblies around took advantage of the ministry.

Leicester: The assembly at York Street was joined by a large company of believers from a wide area for their Annual Conference. J. R. Baker and A. Leckie both gave sound basic teaching which was a challenge to all present. A. Leckie remained for four evenings for the ministry of the Word. An encouraging feature of these meetings was the keen interest shown on the part of younger believers. The ministry was both Christ-exalting and challenging.

EAST ANGLIA

Stowmarket: Teas for Senior Citizens are

held every three months on a Lord's Day preceding the Gospel Meeting. As a result about six now regularly attend the Gospel Meeting. At the latest tea in March about thirty Senior Citizens from the district were present.

Finningham: At the end of February, J. Glenville gave a series of ministry on the "Types of the Holy Spirit".

Yarmouth: J Merson of Banff spent ten days in Yarmouth. The numbers attending were not large but the saints were encouraged by the practical ministry.

KENT & EAST SUSSEX

Faversham: J. Glenville gave stimulating ministry on "Tabernacle Truths" in the four days he spent with the assembly. The meetings were well attended.

Gravesend: J. Burnett (Argentina) and R. Dadswell (Thailand) gave informative reports of their work for the Lord in the two days of the Medway & District Annual Missionary Conference arranged by the Singlewell Road Assembly. J. Burnett continued in ministry amongst the various local assemblies in the area.

GREATER LONDON

Harrow: The saints at Belmont Hall were greatly encouraged by the large numbers including many young who came from a wide area on a Friday evening to hear a stimulating and most challenging word from C. Hocking whose subject was "Israel Today".

Uxbridge: The occasion of their all-day Bible Reading led by J. Riddle saw good numbers gathered to study Isaiah 53 — 55. Many stood in the open air in a strategic spot in the centre of the town during the intervals where interest was shown and encouraging conversations held.

Wembley: The ministry of A. Leckie and G. Neilly was appreciated by the small company at Uxendon Hall. So too was the goodly number that gathered to support them at their Annual Conference.

Hammersmith: The small assembly at Overstone Road has met for some years in a St. Jchn's Ambulance Room and is now under threat of notice due to major renovations having to be undertaken. The saints would value the prayers of the Lord's people regarding their future.

DEVON & CORNWALL

Plymouth: A. Maunder of Cardiff ministered at Wolseley Road Gospel Hall on "Womens' Place", as found in scripture. The word was well received by a substantial number of believers from all over South Devon & East Cornwall. In previous months the Lord's people have been

encouraged by ministry from, among others, R. Hill, B. Price, M. Browne and J. Large.

SOUTH WALES

Cardiff: J. Hunter was recently at the Heath assembly and gave some very helpful and practical ministry on the life of Moses.

Full-time Workers: Remember in prayer the South Wales evangelists who are labouring for the Lord in full-time service — J. Baker, D. Richards, P. Young, F. Lonney and D. Morgan. The last two would particularly value prayer for the Lord's guidance as to where they should pitch their tents in the summer months.

Small Assemblies: There are many small assemblies in South Wales with only one or two brethren, seeking faithfully to maintain a testimony. Assemblies such as Blackwood, Deri, Llanharan, Newquay, Pencoed and Risca are all in this position. The little company at Deri was recently encouraged when the 17-year-old son of a couple in fellowship was baptised and received into fellowship.



HIGHLAND and NORTH EAST COAST

Peterhead: After the last meeting with T. Bentley, a sixteen year old lad, William Buchan was killed in a road accident. William was saved as a boy after being convicted at Sunday School. This accident has spoken to many in the community, especially the young and since then three teenage girls and a teenage boy, whom William brought to the gospel meetings have professed faith in Christ.

Nairn: F. Reid and S. Matthews continue with the work of the gospel, good interest being maintained and help from local believers appreciated.

Mintlaw: Fraserburgh and Gardenstown have expressed appreciation of the visit by P. Harding and the ministry received.

Shetland: J. Hawthorne has just returned from a visit to the island where he has been labouring in the gospel. The seed has been sown and the saints encouraged.

GRAMPIAN REGION

Laurencekirk: D. Gilles had a little blessing in this village when a local man confessed Christ as Lord. Pray that this may be the first of many in this very difficult area.

Orkney: Prayer is requested for P. Murray

and G. A. Duncan as they visit the assemblies in Orkney and Westray.

FIFE, TAYSIDE, CENTRAL REGION

Inverkeithing: A number of teenagers have been attending the gospel meetings regularly for some time now, with a good interest. Prayer valued for their salvation.

Kennoway: The winter ministry meetings concluded in March. The small assembly was greatly encouraged by the help given and the support of other believers.

Glenrothes: A steady interest among the children during the winter months. The final meeting was attended by a good number of parents who listened well to the message. The winter series of ministry concluded with a reading on 3rd John followed by helpful ministry by W. Mowatt and J. Stubbs. The faithful support of the Lord's people is appreciated.

Blairhall: Children's meetings in Oakley concluded in March with reasonable numbers in attendance and good interest. The assembly reaches out to the surrounding villages with the gospel on a regular basis and requests your prayerful interest.

Cowdenbeath: H. Keirs has recently found an encouraging response in the door to door work in the area. The children's work in three areas of the town ended in March with an excellent number of parents at the final meeting hearing the Word.

STRATHCLYDE REGION

Motherwell: Shields Road has just concluded four weeks in the gospel with G. Meikle. The assembly has been encouraged and a number of young people have confessed faith in Christ, one of whom has since been baptised. Another young man who had previously been baptised was received into the fellowship. Let us give thanks for His blessing.

Bellshill: J. McEwan conducted children's meetings here and in Lanark and the Lord has blessed His Word with souls being saved for His Glory.

Salsburgh: J. Smyth at present with the small company in the gospel and is expecting to move later in the month to Bellshill.

Forth: The gospel is being preached by J. Aitken, details to follow.

Irvine: A large number of young people engaged in tract distribution and gospel work over the Easter holiday weekend in the Bourtreehill district. May the Lord bless the seed sown.

Kilmacolm: The small company is expecting to commence in the gospel with S. Ford and would appreciate help and fellowship from other local believers.

Springburn had a time of blessing last

month with a young couple from the district being received into the fellowship. This was followed by a gospel effort with J. Spiers when another two adults professed faith in Christ.

LOTHIAN & BORDER REGION

Uphall: Many gathered to witness the baptism of a young sister. Unsaved friends and Christians from a local mission heard the truth of baptism explained from the Scriptures by J. Smyth.

Mayfield: Due to the interest shown by unsaved during the gospel meetings with N. Mellish, the meetings continued for a further two weeks with J. Smyth. Although a few were deeply concerned no further evidence of salvation was seen.

Sanquhar: Was very encouraged when 18 unsaved parents attended the final children's meeting and the clear message of the gospel was preached by D. Lind who has helped during the whole season. Pray that God will give the increase.

FOOTNOTE: St. Andrews — Gospel Hall, 41 Market Street. 23rd — 30th July, 1983. Summer Ministry and Gospel Outreach. Believers in assembly fellowship willing to participate should contact Mr. I. Ross at the above address or by Telephone— (0334) 75539. The number of residential places in the Hall is limited and those in the age range 17—25 would be especially welcome as would day visitors. The guest speaker expected is Mr. J. Hay of Perth.



MAY 14

Mullafernaghan: Annual Conference 1.30 p.m. — 5.30 p.m.

MAY 21

Enniskillen: Half-Yearly Conference. Ministry 3.00—5.00 p.m. J. Hunter and J. E. Fairfield. Missionary Report 6.00—8.00 p.m. H. Reid (Brazil) and J. G. Hutchinson (Home).

MAY 28

Ballymacashon: Annual Conference 2 p.m.

MAY 30

Drum: Annual Conference.



CO. ANTRIM

Dundrod: J. Moore, A. Kenny and I Gordon have concluded the gospel meetings with some blessing.

Ballyclare: J. Brown and J. Lennox plan to commence gospel meetings in the early part of May.

Kingsmoss: E. Wishart and S. Thompson commenced gospel meetings in the Gospel Hall on the 10th April.

Longfield (near Glenarm): J. Thompson has recently commenced gospel meetings in Longfield Primary School.

Ballymena: A. McShane had one week of ministry on "The Holy Spirit" in Cambridge Avenue.

CO. ARMAGH

Ardmore: R. Watterson (Brazil) has had good gospel meetings with some fruit.

The Birches: W. Nesbitt and L. Wells continue in the gospel. Pray for this difficult part.

Tynan: Gospel meetings conducted by T. McNeill have been exceptionally well attended. The surrounding area has been well visited and a remarkable number of outsiders coming.

CO. MONAGHAN

Monaghan: The annual conference on 17th March with large company gathered was considered a fair conference with W. J. Nesbitt, A. McShane, W. J. Wells, S. Ferguson and N. Turkington taking part.

CO. DOWN

Annalong: N. Burden (Nova Scotia) encouraged in his home town in numbers coming to hear the gospel and blessing in salvation.

Ballyhay: E. Wishart and C. Lowe concluded six weeks' meetings at end of March. The district was faithfully visited. The meetings were not large but the presence of God was known, and a mother and her daughter (RCs) professed faith in Christ.

Bangor (Rathgill Estate): W. Kirk and E. Davidson were encouraged in locals coming to hear the gospel in a portable hall. Four young people professed faith in Christ.

Moira (Demesne): J. Thompson, D. Gilliland, S. Spence concluded their meetings at the end of March. Every home in the area was visited with tracts several times. Quite a few locals came to hear the gospel,

and at least one young woman was known to have trusted Christ.

Portavogie: R. McPheat concluded gospel meetings at which large numbers attended and God's blessing was experienced in the salvation of souls

Newry District: J. G. Hutchinson and T. McKelvey hope d.v. to commence in May in portable hall approximately one mile from the town on Banbridge side. Our brother John Thompson visits this border town each market day with tracts and finds that the tracts are well received by the majority of people. Many come to the town from the Republic. The Assembly in the town is small but active in the gospel. As well as the Sunday evening gospel witness, three separate children's meetings in different centres are carried on weekly during the Winter months. Prayer valued for the purposed effort and the tract ministry, along with the gospel to the voung.

Craigavad: J. G. Hutchinson and T. McKelvey had a week of ministry with the small Assembly in March.

Ballywalter: J. Hunter had one week's ministry meetings from 10th April.

Comber: J. Finegan had four nights' ministry at the end of March.

CO. FERMANAGH

Newtownbutler: G. McKinley and S. Maze have concluded a short spell in the gospel in a portable hall on the outskirts of this border town. This proved to be a time of faithful sowing in this needy area. May the Lord of the Harvest send others in to reap in His own good time.

Derrygonnelly: W. Armstrong still plans d.v. to bring the gospel to Derrygonnelly in spite of the withdrawal of a promise of a site for his portable hall.

CO. DONEGAL

Trentagh: S. Patterson and G. Stewart continue their gospel meetings in a community hall. An elderly lady who attended J. Hutchinson's meetings in the same district 26 years ago has been saved.

Magheracorran: The annual conference was well attended. Ministry was given by D. Kane, G. Harris, S. Jennings, J. Martin, T. Flanigan, J. Hutchinson.

CO. TYRONE

Kilmore: S. McBride has commenced a gospel effort in this needy country district. Prayer would be valued.

Omagh: S. Ferguson and N. Turkington have started gospel meetings. Prayer would be valued for blessing.

Drumray: The new hall has now been opened, replacing the one destroyed by

fire. A. McShane had a week of very helpful ministry which was well attended and enjoyed by all.

BELFAST & AREA

Cregagh Street Hall: R. Johnston and R. Eadle commenced in the gospel on 10th April.

Bethany Hall, Finaghy: R. Jennings has been giving a series of talks on the 'Feasts of Jehovah and their Present-Day Relevance' each Thursday from March to 3rd May.

Annual Easter Conference in the Grosvenor Hall: The convenors were greatly encouraged by the large numbers attending the meetings. On the Monday afternoon over 2000 were present for the Ministry of the Word. Encouraging reports of the Lord's work in the homelands were given by J. G. Hutchinson, J. Thompson, T. McNeill, E. Wishart, R. McAllister and J. Kells. Missionary reports were given by J. B. Currie (Japan), R. Watterson (Brazil), P. Grieve (Zambia), H. Reid (Brazil) and J. E. Fairfield (Venezuela). A. McShane took the Wednesday evening Gospel Meeting; the hall was full and the Lord gave help to preach the Gospel with simplicity and power. The ministry was shared by J. Hunter, A. Leckie, N. Mellish and local ministering brethren.



From 24th April, 1983 the Assembly in Ilfracombe will meet at 13 Regent Place. For the guidance of visitors, this is off High Street, near the main Post Office, opposite Mr. Peter Meadows, Optician.

Mr. & Mrs. Roy Hill should now be addressed to:— The Glebe House, Stanton Drew, Bristol, BS18 4EH. Telephone: Chew Magna (027589) 2475.

Bridlington: Believers meeting in accordance with New Testament principles of gathering at 49 North Street, extend a warm invitation to visitors. Lord's Day at 10.45 a.m. Breaking of Bread; Gospel Meeting at 6.30 p.m. Tuesday at 7.30 p.m. Bible Reading and Prayer Meeting (D.V.) Correspondence to: Mr. W. H. Boyd, 11A Chestnut Close, Bridlington, YO16 5YT.

Bournemouth: All Christian visitors warmly welcomed at Victoria Gospel Hall, Victoria Park Road, Winton, Bournemouth. Sundays:Lord's Supper 11.00 a.m. Gospel: 6.30 p.m. Car Park. Phone: 529425.

Bridlington: Gospel Hall, St. Johns Walk. Sunday: 11.15 Breaking of Bread, Evening Service: 6.30 p.m., excepting third Sunday in the month. Family Service: 10.30 a.m. Evening Service: 6.30 p.m. followed by Breaking of Bread at 7.30 p.m. Wednesday: 7.30 p.m. Bible Study and Prayer Meeting.

All correspondence for Bute Hall, Prestwick should be addressed to:—Robert F. G. Hay, 111 St. Quivox Road, Prestwick, KA9 2ER.

All correspondence for Sanguhar Assembly to:— H. Thomson, 30 Castle Avenue, Sanguhar, Dumfriesshire.

Mr. Pushpangadan Pappu and his Finnish wife, Arja are commended to the work of the Lord by the Assemblies at Ebenezer, Cardiff and Melrose Street, Barry. Pushie, (as he is known), a native of North India, was converted whilst still at university and a nominal Hindu. His experience of the Lord's leading since then is an impressive story. He has been working amongst his Asian kinsfolk in the Grangetown district of Cardiff and will extend his interest to areas where such ethnic groups congregate. He and Arja will, of course, include Europeans in their interests, since between them they make themselves understood in eleven languages.

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WITH CHRIST

JOHN MERCER, on 30th December, 1982 aged 95 years. Saved in 1901, he was in fellowship in Muir Street, Larkhall until moving with his parents to Lassodie, Fife, in 1910, where he attended the Gospel Hall, Station Road, Kelty. On 7th July, 1910, he was at the forming of Valleyfield assembly, where he remained, except for a few years when he worked in Perth, and was the last remaining member of the original testimony. A faithful brother, he was Correspondent and Sunday School Superintendent up to the latter days of the testimony in Valleyfield. Towards the end, he and his late wife, Susan Pate (Kirkmuir-hill) were members of Abbot Hall, Dunfermline.

Mrs. CALDERWOOD (Jeanie Pettigrew), on 6th January, aged 84. Taken to Roman Road Hall from an early age, through Sunday School and Bible Class, and in fellowship for 70 years. She never lost her affection for the assembly. Gifted with a soprano voice, she used it in the service of the Lord at Open-air and Gospel meetings, also in Hospital and Deputation work, in which she was always faithful. Her gentle and sweet personality was accompanied by a strong character, which enabled her, by her life to show to believers and unsaved alike, the attributes of true Christian living.

ROBERT SINCLAIR, on 7th January. Mr. Sinclair was saved in Kirkintilloch on 1st September, 1922, baptised on 1st September, 1924 and received into fellowship in Kirkintilloch assembly. He was interested in work with children, and remained in happy fellowship in the assembly. For some time before his homecall he was unable to attend the meetings due to ill-health. He is survived by his wife and family.

Mrs. MILLAR, on 13th February, aged 92 years. Our sister was received into assembly fellowship in Bellshill in 1910, and a year later moved to Girvan, where she spent most of her life, moving during 1981 to Elim Hall, Kilmarnock. She was a good woman, and known as one who loved the Lord and the assembly of His people, with whom she faithfully met, until within a few weeks of her homecall.

Mrs. ELIZA MACKNIGHT, M.A., on 19th February. Saved in early years through a letter sent to her by the late John MacCalman. A year or so later she was baptised and received into the assembly at Bellshill, where she gave her time and skill to every aspect of Sunday School work. After her marriage she moved Edinburgh, and was received into the assembly at Bellevue Chapel, where her service for the Lord was greatly valued. While in Edinburgh she chose to work at a school for Mentally Handicapped children. and her Christian qualities of love and understanding, patience and perseverance were demonstrated to the full. She also sought to meet the spiritual needs of these children, and organised a Bible Class for them each Sunday evening. Her care and interest in the children was greatly appreciated by the parents, and by the staff of the school. In 1957 she moved to Motherwell, and was in fellowship in Roman Road assembly. During her 26 years in Motherwell, she suffered greatly due to illhealth, but her faith never faltered, and her patient endurance was an inspiration and encouragement to all. The large attendance at her funeral, showed the esteem in which she was held. Remember her husband Joseph and daughter Elspeth in prayer.

Mrs. ANNIE M. SQUAIR, on 20th February

aged 62 years. Saved in early life in Glasgow. she was subsequently baptised in Stranraer, and received into fellowship in Newton Stewart, where she served during the war years. Later she was in Abingdon Hall, Glasgow until her marriage in 1947, since then she was in fellowship in Porch Hall, Glasgow. Her love for the Lord's people was reflected in the generous hospitality which she extended to many. Remember her husband and son in prayer.

Mrs. LENA WOOD, on 23rd February, In. happy fellowship at Portessie for almost 50 vears. Over the past few years had a very painful illness, which she bore with great patience and courage. Throughout it all her faith never wavered, and she never complained. A bright, happy Christian, she will be much missed in the assembly, but most of all by her husband George, her close and constant companion for almost 50 years of marriage, and also by Davina, brought up by Lena and George as their daughter, for whom we would ask prayer that she and other nephews and nieces who have not already done so, may trust Lena's Saviour and Lord. The saints at North Shields and Peterhead, where George and Lena had much happy fellow-ship will also be sad to hear of Lena's homecall.

Miss JEANNIE RUNCIE, on 25th February. Saved 50 years ago, baptised and received into fellowship with the assembly at Cullen. She maintained a consistent testimony, bearing discomfort for many years.

Mrs. MARGARET REID, on 1st March aged 80 years. Our sister was in fellowship in the assembly at Lanark for 60 years. She was a sister who was faithful to the Lord, consistent at the assembly gatherings and given to hospitality of the saints and the Lord's servants for many years. She will be missed by all in the assembly, where she was much esteemed.

TOM MATHIESON, on 2nd March aged 76 years. Saved as a boy of 13 and received into fellowship in Cowie. He was also in fellowship in Bannockburn, Stenhousemuir, Tabernacle Hall, Shettleston and thereafter in the small assembly in Kinross. Our brother will be much missed for his faithful attendance at all the gatherings. In spite of a crippling disability where he required to use a zimmer, he always sought to take his place with the saints. His helpful contributions in Morning Meetings, Prayer Meetings and Bible Readings will be greatly missed. He loved the Word of God and travelled many miles to hear the ministry. He was a brother given to hospitality, and many saints received re-freshment by the way. The large attendance at his burial was a token of the esteem in which he was held, "His place is

empty and he shall be missed".

Mrs. KATHLEEN THOMSON (nee Johnston), on 6th March, aged 36 years, suddenly, following a short illness. Saved when a girl of 16, and shortly afterwards received into fellowship at Cardy, Co. Down, where she continued a faithful sister, who loved the Lord and His people. The very large funeral, at which many unsaved heard the gospel was indication of the respect in which she was held in her home district. Prayer would be valued for her husband and 3 children, also her parents, who had only three days earlier arrived home from a six month visit to Australia.

JAMES STEWART, on 12th March. A Lossiemouth man who spent a good part of his life in the Merchant Navy, and eventually settled in Glasgow, where he worked as a Berthing Master at Glasgow docks. He saw much of the consequences of sin among 'down and outs' and others. For many years he was in fellowship at Harley Street assembly, but when he retired in 1965 he and his wife returned to the North, settling in Findochty and coming into fellowship in Portessie. A retiring brother, whose presence contributed to the work of the assembly, he had for a number of years had to struggle with a painful depressing illness, but never lost his faith in the Lord whom he had sought to serve for 63 years. Remember his widow and family in prayer.

WILSON RADCLIFFE, on 12th March, in hospital, aged 66. Saved at 16 during a Bible Reading, he was in Newry assembly for many years, where his interest in Divine things was very evident. God prospered him in business and he was a wise and faithful steward. The work of the Lord in many aspects received liberal help, as did many widows and needy folk. He was greatly interested in the gospel, providing portable halls, etc. as well as frequently preaching himself. The last weeks of his life were spent in active gospel ministry, helping H. Paisley in large and fruitful meetings in Banbridge and later with an employee, S. Dawson, conducting meetings in a local Orange Hall. He paid visits to Canada, S. Africa and the Shetland Islands for gospel work, in the latter place he provided the assembly with a hall for the work. His family of five are all saved and in fellowship, his frequently helping him in meetings. The funeral was from the gospel hall in Banbridge, where, for the past number of years, he was in fellowship. It was one of the largest seen in the area for a long time.

Mr. F. AICKEN, on 15th March, aged 70. He died in his sleep. Saved about 50 years ago and for 47 of these he was in happy fellowship with the Kingsbridge assembly in Belfast. Was a brother who was active in personal work. Being a breadserver, he was in touch with many people, always having a word in season. God blessed him in this and he saw some saved as a result. He was very consistent in his attendance at all the assembly gatherings and will be greatly missed. The assembly hall was filled for his funeral services, many who do not attend hearing the gospel there. Prayer valued for his widow and family, one of whom is still not

Mrs. JOHN MILLAR of the Ballywatermov assembly on 18th March, after a short illness. Born in 1898, she was born again in 1915 at meetings conducted by the late John Buick (a local brother). She was received into the assembly at Ballywatermov that same year, and continued in unbroken fellowship through the intervening 68 years — years in which she lost her husband and two of her four sons. Mrs. Millar was a "regular" at the assembly meetings. She loved the gospel and had a real interest in missionary work. A happy, contented sister with a good testimony, adorned with the ornament of a meek and The funeral on Sunday quiet spirit. afternoon from Ballywatermoy Gospel Hall was attended by several hundred people.

Mr. J. A. NELSON, on 22nd March in hospital, aged 84. Saved over 60 years ago, was some time in Ballyhackamore assembly. When Dundonald assembly commenced in 1934 he was one of the first to accept responsibility, and for all the years, as health permitted, he was a faithful and useful brother. He was a quiet and unassuming man, greatly beloved and happy. Many professional people as well as many others were in the hall for the funeral services and heard the gospel. Prayer valued for his widow, who is confined to the home, and for his family.

Mrs. HELEN CRAWFORD, beloved wife of Andrew Crawford, affectionately known as Nellie Cooper, passed away suddenly on 25th March. Saved as a girl of about 10 years in the village of Burnfoothill, and has gone on faithfully all these years. Joined the little assembly there, which later became the assembly at Patna. They met at Patna, as it was more central for the other Christians in the Doon Valley. When she came to Avr in 1918, she joined the assembly in James Street and remained there until her homecall. Nellie loved the Lord and the Lord's people. Ill-health was the only thing that ever kept her from the meetings; in later years even although unwell, she went to the meetings. She was a loving, affectionate and consistently godly sister, thought little of herself, was always caring for others. Was a quiet, unassuming Christian, who gave out tracts on her holidays. Prayer requested for her husband and family.

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Annual Conference and Bible Readings

8th - 14th October, 1983 (D.V.)

Subjects for Bible Readings:

Sermons in the Book of the Acts

Chapters 7; 10; 13; 20.
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The Fatherhood of God by J. Campbell

The Prayers of the Apostle by T. Bentley

Are We the Chosen of God? by J. E. Todd

But Me Ye Have Not Always by H. Butcher

> The Olivet Prophecy by J. Sinclair

ABERDEEN

Bible Readings

HEBRON HALL, THISTLE ST.

SEPTEMBER 10th to 15th 1983

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Annual Conference and Bible Readings

9th to 13th September, 1983 (D.V.)

Subject for Readings:

THE VESSELS OF THE SANCTUARY

- 1. Vessels of Display.
- 2. Vessels of Approach.

Brethren Responsible:

H. S. PAISLEY, Canada S. MAXWELL, Canada

G. HARRISON, England W. J. NESBITT, N. Ireland

For Accommodation, contact:

A. McN. GRAHAM, Lisnamoyle, The Roddens, Larne, N.I. Phone (0574) 3134. (Rathmore House not available this year, owing to renovations).

PRESTWICK: B. & B. in family home, central position. Hunter, 43 Ayr Road. Tel: Prestwick 77991.

Devonshire Bible Readings

24th September to 1st October, 1983.

Subject: ROMANS 9-16.

Speakers: Mr. J. Baker, Bishopton. Mr. J. Riddle, Cheshunt.

Full particulars from: B. J. Wakeham, "Hamman Croft", 20 Sunnymoor Close, Pinhoe, Exeter, Devon, EX1 3TE.

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EDITORIA Searchlight

"The soul of Jonathan was knit with the soul of David"

It is remarkable that Jonathan should have had any affinity at all with David. After all, he was at least ten years older than David (see 2 Sam. 2:10; 5:4-5), he was the heir apparent to Israel's throne while David was "a poor man, and lightly esteemed" (1 Sam. 18:23), his own military prowess had just been totally eclipsed, and none in Israel but he should be a loser by David's success.

What did he see in the shepherd lad turned warrior that kindled such a love, proverbial in its uniqueness even to our own times, and described by David as "wonderful, passing the love of women"? It was not his outstanding appearance, though that had impressed Samuel (1 Sam. 16:12) and proved such a stinging insult to Goliath (1 Sam. 17:42-43), nor yet his undaunted courage as he "put his life in his hand and slew the Philistine", though Jonathan would later charge his father with base ingratitude in light of it (1 Sam. 19:5), for 1 Sam. 18:1 particularly says "when he had made an end of speaking to Saul".

It was his deep humility; he was so unassuming in his bearing and so self-effacing in his conversation. There was not an ounce of complacency or smugness or self-advertisement in him as he stood before the king that day. How completely consistent this was with David's attitude as he went to meet the giant of Gath (1 Sam. 17:45-47); it was **God** that had been defied, **His** name that had been blasphemed, **His** honour that had been outraged, and **He** would vindicate Himself and His people albeit by the hand of His servant. Now in the hour of glorious triumph David is not unmindful; not an iota of glory or honour or credit will he detract to himself; all is ascribed exclusively to the Lord. Such was David, and Jonathan, observing this rare virtue, found his soul "knit with the soul of David".

Let us savour the suggestiveness of this delightful phrase. His "soul" (not his mind or his heart) expresses the innerness of his devotion — not a shallow, passing attraction, but the emotion of the very core of his being. "With" emphasises the reciprocal response that he found in the soul of David. This was no one-sided attachment; doubtless it would have made little difference on Jonathan's part in any case, but how much more blessed to find mutual esteem. "Knit" indicates the exact correspondence of truly kindred spirits; only like will knit with like and grow together as one, as transplant surgery has so amply demonstrated in recent times — any mismatch at length rejects.

Later, in the privacy of the palace we may assume, (possibly in Jonathan's own apartments), a covenant was made. The seal of the covenant is most moving, "Jonathan stripped himself" — his robe, garments and girdle, even to his sword and bow, lay at David's feet. It was an act of total self-abnegation. Everything that gave him dignity and standing in the sight of men was resigned. It was an act of abdication — all claim to Israel's throne was forever relinquished. It was a vow of unswerving loyalty — henceforth, as far as Jonathan was concerned, David was king.

And shall not we, as we gaze upon the peerless worth of great David's greater Son, strip ourselves?

K.S.

The Quests of Life

by A. Naismith, Edinburgh.

We live in a questing age, and there is in man a questing spirit that cries out for satisfaction. The first words of the Lord Jesus to His disciples were, "What seek ye?" (John 1:38), a question relating to their quest. On a later occasion James and John, two of His disciples, brought to the Lord a special request for themselves, "Master, . . . Grant unto us that we may sit, one on thy right hand and the other on thy left hand, in thy glory". That was indeed a selfish quest. The same spirit characterized the saints in Paul's day. When the apostle proposed to send Timothy to minister to the Philippian believers he had to confess. have no man like-minded who will naturally care for your state. For all seek their own, not the things that are Jesus Christ's". What a contrast to the two godly brethren who lived together in Devon for sixty years! Robert Cleaver Chapman could say, "Brother Hake and I have been contending together these sixty years, but it has been for the lowest place".

To his secretary Baruch who had become very despondent, the prophet Jeremiah addressed these words, "Seekest thou great things for thyself? seek them not". "Great things for thyself"—the selfish quest again. The godly hymn-writer, Thomas Ken, earnestly desired to be preserved from this **selfish quest**; for in Latin he had inscribed in his Bible in his own handwriting these words, "Seekest thou great things for thyself? seek them not".

Baruch had a brother Seraiah who in Jeremiah 51:59 is described as a "quiet prince". The marginal reading is "chief chamberlain" and the New International Version renders it "staff officer". Evidently he

had a very good position, residing probably within the royal precincts and enjoying immunity from many of the troubles and evils rampant in the land. He and his brother were scions of a noble family and scholars of great erudition. One of the causes of Baruch's self-pitying exclamation, — "Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest" was possibly the nature of his message, one of gloom and impending doom for the nation. At Jeremiah's dictation he had written with ink on a scroll the words God revealed to the prophet. Then he took out this scroll and read it publicly in the streets of Jerusalem. It found its way into the royal palace and was read to king Jehoiakim who, filled with fury, slashed it through with his penknife and consigned it to the flames. Baruch had to learn the important lesson that there should be no selfseeking in the service of God. He did. and from that time onward continued in his humble service.

What a wonderful example in word and deed the Lord Jesus has left us! He said to His disciples. "I am among you as one that serves". From Him we learn that, if we want to go up we must go down; if we want to be high we must first be low. We can always remind ourselves that —''go as low as e'er we will, the Highest has been lower still". As followers of the Lord Jesus we are next directed by the Lord Himself to the supreme quest. "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. Georgiana Mary Taylor's challenging hymn is well-known.

Seek ye first God's peace

and blessing:

Ye have all if this possessing: Come, your need and want confessing —

Seek this first.

For the believer the claims of God must always come first. Jehovah delivered Israel from the bondage of Egypt, He demanded the firstborn in every family and the firstfruits of every crop (Exod. 13:2; 34:20,26). Our Father asks no less from His people today. It is our duty and our privilege to give His claims **priority in time.** In the morning, at daydawn, with minutes and hours before us: in youth, when fresh and strong, with days, months and years before us: and in each new venture with uncertainties of health and many other things before us, He bids us seek first the Kingdom of God and His righteousness. These should have priority in our calculation, as, like the builder, we sit down first and count the cost; in our dedication as, like the Macedonian saints, we first give ourselves to the Lord; in reconciliation, when, before bringing our offering to the Lord, we remember that our brother has something against us; and in our affection, for Him Who loved us unto death wants to have our first love.

This quest is also paramount in importance, taking precedence of our family, our job, our travel or even ourselves. Dr. David Livingstone once said, "I put no value on anything I possess save in reference to the Kingdom of God". It is also predominant in interest, for it is the Kingdom of God that we are to seek. Into it we have been born (John 3:5), translated from the kingdom of darkness (Col. 1:13) into it. Abraham and the prophets are there (Luke 13:28), and it is our Father's good

pleasure to bestow it on us. His little flock (Luke 12:32). It is an impregnable kingdom that cannot be moved, and we have received it already (Heb. 12:28). With God's kingdom, and indissolubly part of it, is His righteousness (Rom. 14:17). The righteousness of which Jesus spoke in Matthew 6:33 is not an imputed, but a practical righteousness, like that of Matthew 5:20 — "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the Kingdom of heaven". In Colossians 3:1-4 the apostle Paul writes of one more quest for the believer, the supernal quest. The first word "if" in this passage is not conditional, it means "since" or "seeing that". In his beautiful 'Expanded Paraphrase' Prof. F. F. Bruce has rendered those verses as follows: "You not only died with Christ: you have been raised with Him too. Go in, then, for the higher things that belong to the realm where Christ is seated at God's right hand. Let your mind be taken up with these higher things, not with things that belong to the earth". The word occurs three times in these verses. In the past we are "risen with Christ", in the present "hidden" with Christ in God, and in the future we are going to "appear with Him in glory". The treasure of our life is in the hands of the most trustworthy Treasurer, Christ, and in a treasury that is absolutely secure, "in God" How spiritually rewarding it would be if we could be occupied daily with the things that are above and not with things of the earth! In verse 5 we are reminded that a necessary step this is toward to mortify members that are on the earth.

Truth Unfolding in Genesis (6)

by John Heading, Aberystwyth.

Genesis 15: "His faith is counted for righteousness.

Abram was getting older; many years had elapsed since ch. 12, with no sign of the arrival of the promised son. There was stedfast waiting. Abram, undeterred by old age, staggered not at the promise, but was fully persuaded that God would perform what He had promised (Rom. 4:21). Thus another vision was granted in verse 1, for "where there is no vision, the people perish" (Prov. 29:18). As things were, Eliezar would have all Abram's possessions as "heir", but he was not a son. Yet of course God's promise was still valid, so He granted a very simple sign—the nation deriving from Abram would be as the stars (v. 5). Then follows the great verse of the O.T.: righteousness was counted to Abram because "he believed in the Lord", quoted in the differing contexts of Rom. 4:3; Gal. 3:6; James 2:23. Abram's heart was right when he asked "whereby shall I know?" unlike Zecharias' heart of unbelief in Luke 1:18.

In verses 9-21 a covenant was made—a solemn promise that would involve death, for the animals chosen in verse 9 pictured aspects of the character and work of Christ. In making a covenant, the animals were cut and laid out in two rows; normally both parties would walk through them (Jer. 34:19). God's purpose in Christ from Abram onwards could not be thwarted by Satan (seen in the fowls in verse 11). Verse 12 is a picture of death leading to life, particularly referring to the nation of Israel being in bondage, and later leaving Egypt as a type of redemption (vv. 13-16).

In verse 17, only God passed between the two rows — it was a oneparty covenant, as is the new covenant, but unlike the old covenant of the law, to which covenant the people also had to be a party. The promise behind the covenant was "Unto thy seed" (v.18). these verses spelling out the geographical boundaries of the land promised — from the river of Egypt (not the Nile, but further north) to "the great river, the river Euphrates". This was first fulfilled in Solomon's reign, when he reigned over all the kings from the river Euphrates to the border of Egypt (2 Chron. 9:26). This is typical of the coming day, when the Lord will have dominion over all the world, triumphing over all adverse nations, and over all the consequenses of the curse in nature.

Genesis 16 & 17: "A seal of the righteousness of faith".

Abram was now 85 years old, and was not able to see how God's promise could be fulfilled through Sarai. Hence he was reduced to the custom of the time, and listened to the voice of Sarai. Perhaps Hagar was one of the "maidservants" brought out of Egypt (12:16).though such an acquisition from the world can be damaging to one's life. Thus things went wrong; Hagar despised Sarai, and the flesh in Sarai then justified herself by rejecting Hagar. Typically, in Gal. 4 Hagar represents Sinai, bondage, the first covenant; Sarah represents Jerusalem, freedom, the second covenant of grace. Abram's lapse of faith has affected mankind ever since, the son Ishmael giving rise to the Arab nations for all time at enmity with the

Jews. Yet providentially, the angel of the Lord sought Hagar and found her before the child was born (v. 7). This is a picture of salvation available for those on the outside; after that she had to return from Shur (near Egypt) to the separated position of Abram and Saraj.

Abram's faith would now be based on covenant (Gen. 17:2), under which he would be the father of many nations, his name being changed to Abraham to signify this. The token of the covenant was given to show the separation of the nation from all others, used in the N.T. to show that believers have cut off the works of the flesh (Col. 2:11). The provisions of the covenant related (i) to Abraham being "exceeding fruitful"; figures of the dust, sand and stars were used to denote this. Many nations would arise, but

(ii) the "seed" would be the particular nation, having one God.

(iii) The land, in which Abraham was still a stranger, would be the possession of the seed, and not of any other nation.

The promise of Isaac through Sarah was then given (vv. 15-22). Various interpretations of Abraham's laugh have been given: either there was unbelief in the laugh, or supreme faith. Romans 4:19 shows the heights of his faith, both his body and that of Sarah being "dead", so Abraham laughed at unbelief in the physically impossible. Verse 18 is a prayer that his son Ishmael should not be forgotten, not that he should become the promised son; this prayer was answered in verse 20.

Genesis 18: "Some have entertained angels unawares".

There now occurs a twofold mission from heaven: the promise is again given (vv. 1-15), and then the announcement of the destruction of Sodom (vv. 16-33). In these two, we see the end of faith and the end of unbelief.

The Lord and two angels appeared

to Abraham in the form of "three men". In verse 22, One remained, and two went on to Sodom (19:1). The central figure could be none less than "the Angel of the Lord", Christ Himself (John 8:56), manifest in this special form before the N.T. incarnation. The other two were angels of mercy and of judgement, going to Sodom to rescue Lot. Thus Abraham was entertaining angels unawares (Heb. 13:2). (Note, when we act kindly towards the least of His brethren, we really do it unto Him, Matt. 25:40). In verse 9, all three asked for Sarah, but in verse 10, only One answered, namely the Lord who gave the same promise. Sarah's laugh of unbelief was known to the Lord, and her denial was of no avail. (Note, "my lord", v. 12, is used in 1 Peter 3:5-6 to illustrate the subjection of a wife to her husband). Yet Sarah was changed in heart, for by faith she "received strength to conceive" (Heb. 11:11), for nothing was too hard for the Lord, and with God all things are possible.

The two angels departed to rescue Lot, while the Lord made known to Abraham the judgement about to fall on Sodom. Thinking particularly of Lot, Abraham pleaded for the city in case some righteous were found there. Similarly today, knowing of judgement to come, we plead with God, and then with men to be reconciled to God. Abraham brought the number from 50 down to 10 righteous — it was God who counted men righteous (Gen. 15:6). Abraham too had originally been an idolator. Thus Lot, his wife, two sons (presumed), four daughters (two unmarried) and two sons-in-law, making up a total of ten in Lot's immediate family. But in God's estimation, not all these ten were counted as righteous, so the city perished with only three escaping -Lot and his two unmarried daughters. It is a fearful thing to fall into the hands of the Living God.

The Fatherhood of God (2)

by John Campbell, Larkhall

THE FATHER OF OUR LORD JESUS CHRIST (Eph. 1:3)

In Eph. 1:17 we have presented the singular title, the God of our Lord Jesus Christ, with that of, the **Father of Glory,** as the giver of wisdom and revelation of the knowledge of Christ. The Lord Jesus elsewhere acknowledged God as His Father. During the hours of His crucifixion, He felt the abandonment of a holy God. He did not make His appeal to the Father. He was giving His life for the sins of the many, not as a Son with a Father, but as a sacrifice to God. In Eph. 3.14, Paul bows his knees "to the Father of our Lord Jesus Christ" the only occasion in the New Testament I find such a title. The words, "of our Lord Jesus Christ" are disputed by some. They are omitted from the Revised Text. vet retained in the New Translation and by Newberry as being necessary to complete the sense of "Father" and "Family" of vv. 14 and 15. Elsewhere the Fatherhood of our Lord Jesus is linked with God, a fact which is established beyond doubt in the Epistles.

In the Gospel by John, the Word, namely the Lord Jesus Christ, is begotten of the Father (1:14), in the bosom of the Father (1:18), loved of the Father (1:18), claimed God as His Father (5:18), sealed of the Father (6:27), taught of the Father (8:28), and honoured of the Father (8:54).

THE FATHER OF ALL (Eph. 4:6)

In the great doctrinal statement on the unity of the Spirit (Eph. 3:3), seven singular facts are mentioned: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. In contrast with these, the gifts are many and diverse (vv. 8-11). Verse 6 explains how God is the Father of all. He is above all as to ascendancy, He is through all as to agency, He is in all as to activity. He is Father of all creatorially. Every creature owes its life to the Creator. He is the Father of all redemptively; God was in Christ, reconciling the world unto Himself (2 Cor. 5:19).

It is likewise said of Christ, He is above all (John 3:31), He is before all, and Christ is all (Col. 1:17; 3:11): above all in superiority, before all in priority, and he is all in totality. We are His Offspring. Acts 17:28.

THE FATHER OF GLORY (Eph.1:17).

Glory is most difficult to define. In the Old Testament, it takes over ten different Hebrew words to describe what glory is. These are variously translated adornment, honour, clean preciousness, weight beauty; while in the New, two are mainly used. Kleos carries with it the thought of glory in the sense of boasting (I Pet. 2:20). Doxa is more often used, and means esteem, reputation, applause, admiration, and honour due or rendered. It describes external condition (Heb. 2:7), external appearance (Acts 22:11), internal character, (Acts 7:2), and of persons who are procurers of it. It can be ascribed, (Eph. 3:21), praised, (Eph. 1:6); it can be located in a Person, as in our text, or in a place (I Tim. 3:16). It can be possessed (Eph. 3:13), it can be shared, (John 17:22), and can be seen, (John 1:14). In our text, it can only mean that all glory emanates from God. He is its Genitor, and is jealous of it. Because Herod gave not God the glory, when the people were so moved at his oration, the Lord smote him (Acts 12:23). It is a quality indefinable to the human intellect. The Lord is the all-glorious One.

THE FATHER OF SPIRITS (Heb. 12:9)

The Lord is the God of the spirits of all flesh (Num. 27:16; 16:22). In keeping with the context of Heb. 12:9, He is the Father of spirits. The angels are spirit beings (Psa. 104:4). The fallen angels are spirit beings, (I Pet. 3:19). The demons are spirit beings (Acts 19:15), manifesting themselves as malignant in infirmity (Luke 13:11), and divination, (Acts 16:16). Heb. 12:23 mentions the spirits of just men, while Heb. 1:7 declares God makes His angels spirits.

From these scriptures we learn God is the Father of Spirits, whether angelic or human, fallen or unfallen. In Heb. 12:9 the subject is subjection to chastisement or discipline by our fathers for our ultimate good. The thought is transferred to the Father of spirits for our spiritual good. God operates on our spirits to this end. "What man knoweth the things of a man save the spirit of man which is in him?" The things of God are known by the spirit of God, and are taught us by the Holy Spirit.

THE FATHER OF LIGHTS (Jas. 1:17).

In 1 John 1:5, we read "God is light, and in Him is no darkness at all". He dwells in light unapproachable (1 Tim. 6:16). God made two great lights, the sun and the moon (Gen. 1:16). He made the stars also (Gen. 1:16). He is the Father of lights because He created them. Some constellations have names handed down from antiquity: Arcturus, Orion and Pleiades, (Job 9:9). We derive different kinds of light from a

variety of sources: the sun, moon and stars, the Borealis, lightning, fire and from some creatures. Thus we have:—

Created Light: Let there be light. Gen. 1:3.

Located Light: In the sun, to rule the day. Gen. 1:16.

Reflected Light: In the moon, to rule the night, Gen. 1:16.

Manufactured Light: the candle. Rev. 22:5.

Electric Light: The lightning. 2 Sam. 22:15.

Creature Light: The glow worm, the eel. Psa. 8:8.

Chemical Light: Magnesium, Natural gas, etc.

James 1:17 teaches us there is no change with God. Unalterably, He Who is light, displays the character of light. He commanded the light to shine out of the darkness (2 Cor. 4:6).

THE FATHER OF MERCIES (2 Cor. 1:3)

The mercies of God. (Dan. 2:18) are described as great, (2 Sam. 24:14), manifold (Neh. 9:19), always "tender" throughout the Psalms (Psa. 25:6), and they belong to the Lord (Psa. 62:12). Paul says God is rich in mercy, (Eph. 2:4), Peter declares He abounds in mercy (1 Pet. 1:3). Mercy (elos) is compassion in an active sense and begets succour and ministers assistance. Another word. oiktirmos, is mercy, subjective compassion, and means pity for the calamities of others without necessrendering help or relief, although disposed to do so. Both words occur in Rom. 9:15. Compassfeels and acts. Pity feels. although inactive. Our God both feels and acts. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust". (Psa. 103:13. 14). He has made us, He knows us, He loves us and pities us. In this character. He becomes the Father of Mercies.

Young Believers

Honour the King?

(6) JEHOSHAPHAT

by R. McPheat

(Read carefully 1 Kings 22 and 2 Chronicles 19 and 20).

The life and times of this good king are like balm after reading the painful apostasy of Israel. How beautiful to behold this rare gem among the kings, not that it was flawless, for perfection is not to be found anywhere, neither in places, princes nor people. The example of Asa his father was not lost on his son. Would God he had noted his father's follies as well as his piety. Albeit the parental example steadied the son.

Jehoshaphat was 35 years old when he began to reign; he had another twenty-five years to live how would he spend them? His neighbour, king Ahab, was renowned for his wickedness — idolatry (Baal), the unequal yoke (Jezebel) and unparalleled rebellion (Hiel. the Bethelite) — (1 Ki. 16:30-34). But this good king abhorred the corruptions of that kingdom, and set about correcting the abuses which had infiltrated Judah. He realised that ignorance breeds idolatry, so he set men to teach in every quarter of the kingdom (city by city). He desired his people to be aware of the standards of God, for real happiness lies in the practice of God's Word. The results of this and the advantages were immense. He himself became a prosperous and most potent prince, his people around him felt secure, peaceable and happy, the Lord was with him and he did what was right in the eyes of the Lord (1 Ki. 22:43).

It was felt in his own person and it 'rubbed off' — on his princes, his priests and his people.

Yet in this most excellent man a sad defect is found. He had shown an unbending firmness in his own land on the question of idolatry etc. Now. by some carnal motive, he went and had fellowship with a nation of idolators. Had his station in life and his riches become a snare, or did he perhaps entertain notions of the reconciliation of Israel? The real answer lay in the marriage of his son with Ahab's daughter and what a marriage this would prove to be. It had effects near and far. What to him had seemed good policy became a curse - his son, Jehoram, slew his brothers, and his wife Athaliah would slay the seed royal. Alliances of this nature have been disasterous to those who once were eminent in holy things.

This marriage alliance developed into social visits, initially between the two families, then between the thrones and the nations. Soon a military alliance was proposed by Ahab. Jehoshaphat was then in a very embarrassing position. How sad to hear him say, "Thy people are as my people". How could he forget the calves in Dan and Bethel? How did he smother in his memory the treatment of the true prophets of God, or the sins of Jeroboam? Yet the habit of his life shone through — he would make no move without divine consultation. The signals were all at red! Four hundred fawning prophets of Baal! Jehoshaphat knew that he could trust the word of none of them. "Is there not a prophet of the Lord. beside these?" What a word! The wicked Ahab had to admit that one man existed. Being sent for, and having had words put into his mouth, he came before all — a wicked king, a good king out of touch and in the wrong place, and four hundred frenzied false-prophets. His utter loneliness is most moving. He stated the truth of God. and was imprisoned for his faithfulness — Jehoshaphat had occasioned this good man's banishment! They went to battle.

The wiles of Ahab brought Jehoshaphat near to death. Had he not cried to the Lord, his doom was sealed, and he would have died with the ungodly, and base idolators. God heard this good man, and rescued him and preserved him. How near at times we have all been, had not the Lord heard us! Before he reached home, God sent a man to highlight his folly, and it is to his credit that he accepted the rebuke with much grace and true humility.

The lesson of this alliance is that it left the king weak in his own kingdom. It muzzled him on the subject of the unequal yoke, undermined him in his stand against idolatry, and made a mock of his pleas for separation. To his honour he came home to recover some of the mischief he had incurred. This is the hallmark of a noble soul.

Soon at his borders three nations presented themselves (2 Chron. 20:1). Possibly he felt in his sensitive soul that his folly had brought this upon his people. Perplexed he was, but despair was not in his nature. He set himself to seek the Lord: he did not count the armed men, or call the captains, or check the funds. He sought the Lord, and called upon his people to do likewise, that the nation might know that its safety was in the

Lord alone

What scenes ensued as he lead them out, possibly with praise on his lips (2 Chron. 20:20-21). What a sight met their eyes as they came to the battle — a multitude of slain! The Lord had wrought deliverance and every man's sword had consumed the other. Such was the effect of that day that the nations round about were moved to respect for Jehoshaphat and Judah.

What are the basic lessons we must learn from this man?

- 1. The influence upon society of a man who seeks the Lord.
- 2. The great benefits that come from a teaching ministry in the land.
- 3. How at times we can be so wise, and yet fall into folly.
- 4. How we can be blind to matters, when they affect our families.
- How in mercy God delivers us (1 Cor. 10), but not always to our credit.

One would have said that Jehoshaphat would never again be caught out in this way, yet before his death another alliance was formed, not now matrimonial, nor political, nor social but commercial. He must have argued that this was different: it was enterprise. business, the would reap the benefit. How we need to learn that every move and every enterprise and every scheme which has not divine sanction is invalid. The ships never got out of the port; they were broken in pieces in the harbour (ch. 25:35-37).

Many a man today has cause to wish that had happened in his experience. It would have saved the endless heartbreaks which now exist. Partnership with the ungodly must be scrupulously avoided; partnerships with believers require great thought and serious prayer. To see one's hopes dashed as this good king's were is very humbling.

The Prayers of the Apostle

by T. Bentley, Malaysia.

(6) Perseverance Unto The Day of Christ.

No other company of saints draws forth Paul's intense exercise as do the Philippian believers. The peculiar bond of sympathy and love that exists between them is nowhere more fully revealed than in the Apostle's prayer-exercise on their behalf. It may seem impossible to add intensity to the expressions of prayer that have already passed before us in our studies of Paul's prayers, but we must needs mark in this epistle some finer touches unknown elsewhere. All the elements of prayer appear in the letter from his prison-home, where Paul is able in perfect tranquility of spirit to rise in devotion to the Throne. His soul is not fettered, though his body is bound; the spirit of supplication within him soars beyond the confines of his Roman cage.

The grace and peace of his salutation begins his exercise (1:2). He closes with the grace of benediction as he invokes the mediatorial service of the Lord Jesus Christ (4:23). But the epistle to the Philippians has a deeper interest that any other in its opening thanksgiving. Concerning the Philippians alone he says that "every remembrance" makes him thankful (1:3). Thanksgiving occurs in a collection of words which display the variety of language that goes into the exposition of prayer (4:6) namely: prayer, supplication, thanksgiving and requests. On the subject of mutuality in prayer 1:4 and 1:19 cannot be overlooked. No specific request for prayer can be found in the epistle. Actually there is no need, for Paul is acknowledging a gift which he interprets as being indicative of their spiritual service at the Throne (4:10-18). As he comes to the conclusion of his acknowledgement, he bursts forth in **doxology** to the God of Provision (4:19-20).

The prayer that now engages our attention flows from his note of thanksgiving (1:9-11). It is a short prayer yet it presents just what the saints of this Roman colony needed most. The context of this sincere desire is begun in verse 8. There are three items that emerge from this verse viz.

- 1. The Reliability of Hls Witness—"God is my record". Paul frequently invokes God to witness (i) his prayer-exercise (Rom. 1:9); (ii) his words (1 Thess. 1:5); (iii) his actions (1 Thess. 1:10).
- 2. The Intensity of His Wish "how greatly I long after you all" (see 4:1). Paul is enthusiastic in his longing for the saints. It is a passionate longing. This longing, however, is so passionate that it promotes this fervent prayer we are considering. Would that our longing for one another were more passionate, then our prayers for each other would be more earnest.
- 3. The Liberality of His Well-spring
 "in the bowels of Jesus Christ". In
 verse 7 Paul has the Philippians in
 his heart, now it is as though he says:
 'It is in the heart of Christ I passionately long for you'. Here we catch a
 glimpse into the heart of Christ Himself, as He passionately longs over us,
 His own.

It gave him joy, abundant joy, to send his memory back to the "first day" (1:5). He recalled the special

interposition of grace when the gospel first reached European soil. He would think of Lydia when grace opened her heart and she received the Lord and welcomed the servants into her opened home. She was furthering the gospel. Then he would reflect on the moment when the damsel was released from the spirit of Python and when her deliverance opened a flood-gate of persecution. Yet Paul would still say, it furthered the gospel. He would relive the midnight hour when the jailor's heart was won by love and would feel the touch of those hands now warmed by that love as he washed his bleeding back. He would clearly recount the freshly spread table and the eagerly gathered household and their faith as they believed the Word of the Lord he preached. It all, Paul would confess, furthered the gospel. pursued his reflections. he boundless thanksgiving would ascend to God who, having begun such a work, would complete the work He began.

But it was not mere memories. We note in verse 5 the words, "until now". Their love found strange ways of manifesting its grace so encouragingly to the servant. Their fellowship was not static nor sterile, but flowing and fertile. They supplied their bounty while he was in Thessalonica (4:16). Later while he was in Corinth, their love-gift reached him (2 Cor. 11:7), and now in Rome it appeared to him as an odour of a sweet smell (4:18). The reason for Paul's intense longing, and intercessory prayer becomes evident; it is a prayer born out of affection. So love is the theme of his prayer.

The objects of Paul's supplications are identified in five chief requests:

The Growth of Love. That their love may abound yet more and more.

The Genius of Love. That they may know what to love (knowledge) and how to love (discernment).

The Government of Love. That they may be able to distinguish between the things which differ.

The Grace of Love. That they might be sincere and without offence.

The Goal of Love. That they might be filled with the fruits of right-eousness.

Their love must increase otherwise it is a diseased and unhealthy love. No certain, definite love is spoken of by the Apostle: as, for example, love to God, or love to Christ, or even love of the saints. He is speaking of love general, and doubtless in embraces in his thinking all these and other forms of love that find ready expression in Christian living. Love in general requires enlargement, for we ought to be advancing in pursuit of more opportunities to demonstrate love. When Paul prays for Love's Increase, he possibly conceived that there should be an enlargement of the Capacity of Love. None of us has reached the limit. Often we sing about our 'empty vessel' but we should be seeking an enlargement of the vessel. A greater capacity to love will lead to an answering of Paul's prayer in our lives. We can likewise sustain an enlargement of the Comprehension of Love. Have we fully grasped its meaning? Surely its unfolding mystery will ever be coming to us in manifold ways. There must also be an enlargement of the Compass of **Love,** a taking in of more people, more situations, more contacts, more service. Is it not possible that we have the 'Nothing Beyond' inscribed on our coins as had the proud men of Spain in days gone by?

Love's Intelligence becomes Paul's concern for the Philippians. Love must grow in the attendant and protective blessing of spiritual knowledge and must be distinguished from mere intellectual knowledge. We must know what to love, for divine love is super-sensitive. Pergamos,

you will recall, has left Christ to hate alone. They apparently love what He hates (Rev. 2:15). Paul's next word, used only here in the N.T., is the word for 'perception', and is translated 'discernment' in the R.V. Discernment is a keen penefrating intuition. It is a discriminating sense which enables even a lamb of the flock to know the Shepherd's voice. These are the guidelines for love's enlargement, which, if followed, will bring about its enrichment.

Paul continues with a rich expression which has been variously translated, but which simply **Loves's Industry.** Love, when so richly equipped, is directly employed in "approving the things that differ". Gleaming through the syllables of this masterly item of Paul's prayer is this simple message: 'Select the Best'. The Nazarite certainly does this (Num. 6). He is not satisfied with what is merely good, he reaches out to God's best. It is anticipative of Paul's pursuit as is expressed later in chapter three. Only as we advance do we long to make more progress toward the goal.

Paul's next request embraces Love's Ideal, for he adds "that ye may be sincere and without offence till the day of Christ". Love wisely enriched and truly employed will produce character and conduct of permanent value. It will produce the kind of person that will meet with His approval in that day of review. The derivation of the word translated 'sincere' is uncertain. It is found in the N.T. only in this Scripture and in 2 Pet. 3:1. Paul prays for an unmixed life, which when held up to the sunlight of God's presence, will reveal no faults or flaws. Or, if we accept the suggestion of Trench and others, it is a life that is purged and winnowed, hence free from all that is unnecessary and useless. Insincerity is one of the most prevalent means of stumbling others. May we all be void of offence in view of the Bema.

Fruit appears frequently in Paul's letters. His last request in this prayer includes fruitfulness as the real goal of love. This is Love's Interests. It lies within the spiritual interest of every child of God to know the measure of which Paul speaks and as conveyed in the word 'filled'. The tense is a perfect participle, and so it looks forward to Christ's day, when Paul will see the Philippian saints laden like a fruitful bough with fruit abounding to the glory of God. The means is "by Jesus Christ". There is no imposing or implementing of law here either as the standard for the Christian or as a rule of life for the believer. Only Christ Himself is the means by which fruit-bearing is possible for the be-There is one over-riding motive: "unto the glory and praise of God". Surely, then, the fulness of fruitage is the work of the manifold grace of God wholly operative in our lives.

Lord, may this prayer be answered in each of our lives for Thy sake alone. Amen.

Book Review

"The Spreading Flame", by F. F. Bruce. Published by Paternoster Press; 420 pages; Price £7.80.

This book describes the development of Christian testimony from early New Testament days up to the arrival of the Gospel in the British Isles. It is really the compilation of three successive volumes written by Professor Bruce. The first is "The Dawn of Christianity" tracing the stages from the infancy of Church testimony up to the fall of Jerusalem in A.D. 70. The second is "The Growing Day" which continues the story from A.D. 70 up to the accession of Constantine, and the third is "Light in the West" dealing with the period from Constantine up to approximately A.D. 800 when the effects of the Gospel were seen in England.

This work is obviously the helpful product of the author's well-known scholarship and many interesting facts are given which will educate the mind of the careful reader. Not all of the opinions expressed in certain parts of the book are shared by the reviewer, yet it can be recommended as a very helpful work on Church history.

"But Me Ye Have Not Always"

by H. Butcher, Mitcham Junction.

In the context of Mark 14:7 these words of the Lord Jesus relate to the days of His flesh. The Lord was present bodily with His disciples and they had opportunity of working a good work as to Him personally and directly. That opportunity was soon to cease. In later days the presence among them of the ascended Lord was real and precious, but the opportunity, taken by Mary, of anointing His body was never again afforded them. "But Me ye have not always," said the Saviour.

Having recognised the significance of the words in their context, let us take another look at these searching words of our Saviour. Let us first consider the words "But Me". With these words the Lord sets Himself in contrast with the poor. "Ye have the poor always with you . . . but Me ve have not always." He said. We observe that the Lord could set Himself in contrast with any class of persons and with any individual. He is distinct, unique and supreme. He stands apart and alone in the eternity of His Being, in His unspeakable glories and in His mighty accomplishments. Did He set Himself in contrast with the poor? Is He not also in contrast with the rich? Their riches are limited. His are not. Their riches are merely earthly. His are not. Their riches pass away. His do

In the second place let us turn our attention to the words, "Me ye have". We possess Christ! There could be no greater possession. We have the Son (and having the Son, we have life), I John 5:12. We have Him as our God and Saviour (2 Peter 1:1), and as our Lord (2 Peter 1:2). We have Him as High Priest (Hebrews

8:1). In the language of the Song of Songs, "My Beloved is mine". Individually we say of our Beloved. "He is mine''. Individually we also say of Him (like David, Psalm 110:1, and Elisabeth, Luke 1:43, and Marv Magdalene, John 20:13, and Thomas. John 20:28, and Paul, Phil. 3:8), "He is my Lord". We have Him. What a Treasure! The Saviour said. "Where your treasure is, there will your heart be also". If we truly appreciate Him as our Treasure. our heart will be where He is. The hymnwriter has given us the lines, "My Saviour has my treasure and He will walk with me". May we be able to sing with full meaning, "My Saviour is my Treasure".

Thirdly and finally let us consider the words, "not always". At the outset we recognised the sifnificance in their context of the words, "but Me ye have not always". There is a legitimate application of these words to ourselves during the course of our little lives as believers in Him. We need to think very seriously when we consider these words, "not always".

Certain opportunities in connection with Him, our Possession, will end at the end of our pilgrim journey here below. Opportunities for confessing His Name in the face of a hostile world, opportunities for serving Him in caring for His sheep, opportunities of clinging to His faithful Word, opportunities of bearing reproach for the sake of His Name, all these and similar opportunities are ours now but only now. How solemn is all this! Opportunities missed are lost for ever and there will be no recurrence of even similar opportunities in the life hereafter. No doubt in the blessed future we shall

serve Him with priestly service, but the special opportunities afforded while there is opposition from the world and the devil and the old nature within us and within our fellowsaints, those opportunities will not be ours in that blessed future. If the truth of this really comes home to our hearts, we shall let slip opportunities for earthly advantage if these opportunities in any way hinder us from the golden opportunities of doing a good work as to Him. The opportunities of private communion with Him will be valued and seized when we realise that communion of that special character, communion with the rejected Christ in the midst of limitations is not for always.

Brethren and sisters, perhaps if we listen, we shall hear Him say to us, "But Me ye have not always". How shall we respond?

Are We The Chosen of God?

by J. E. Todd, Chesterfield

(All quotations are from the R.S.V.)

The nation of Israel was seething with revolt. The issue that agitated with whole nation was this. Who were those, chosen by God, to lead the nation? (see Num. chs. 12, 16, In respect of the high priesthood, God gave a clear and unmistakable sign that Aaron was his chosen man. It was the dead stick with Aaron's name upon it which sprang to life, after lying all night in the Tabernacle. God gave the evidence of his election by imparting life; this life also gave evidence of its presence with shoots, blossoms and fruit. "Behold, the rod of Aaron for the house of Levi had sprouted and put forth buds, and produced blossoms, and it bore ripe almonds" (Num. 17:8).

The apostle Peter teaches us the same truths in his second letter (1:3-11). Are we the chosen of God? Then we too must produce the evidence of our election before an incredulous world, "Therefore,

brethren, be the more zealous to confirm your call and election, for if you do this you will never fall" (v. 10). For the elect of God are the ones to whom he imparts life, "His divine power has granted to us all things that pertain to life" (v.3). Also, and this is the very purpose for which Peter has penned these words, that life must give visible evidence of its presence, "For this very reason make every effort to supplement your faith with virtue" (v.5).

The evidences of life were fourfold in the case of Aaron's rod; it sprouted, it budded, it blossomed and it bore fruit.

The shoot is the initial evidence of life, life must reveal itself. Peter reminds us that God has given us life. "His divine power has granted to us all things that pertain to life and godliness" (v.3). We, as Christian believers, have not only received

divine life, "become partakers of the divine nature" (v.4), but also all those things necessary to live out the life of godliness (God-like-ness).

Our Lord promised this rich endowment in the person of the Holy Spirit, "Out of his heart shall flow rivers of living water. Now this He said about the Spirit, which those who believed in Him were to receive" (John 7:38-39). The one born anew of the Spirit of God has life, life that must show itself (like the shoots on the rod) by rivers of living water.

But not only the shoot, also the bud. The bud speaks of growth, the promise of blossoms and fruit. Peter tells us that the spiritual life must not only show itself, but it must go on growing, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Peter further informs us how this growth will reveal itself, "Make every effort to supplement your faith with virtue" (v.5). Virtues are the buds of spiritual growth. Peter completes his instruction by telling us how this growth is brought about, "Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation" (1 Peter 2:2). It is "the sincere milk of the word" (A.V.) which produces spiritual growth. But notice that the baby does not contemplate the milk, the baby assimilates the milk. Bible reading and study will never of themselves produce spiritual growth. It is only when we assimilate the teaching of the Word by meditation and practice that we grow spiritually.

Aaron's rod also blossomed, the flowers reveal beauty. The most beautiful thing in the universe is the character of God, "One thing have I asked of the Lord, that will I seek after; . . . to behold the beauty of the Lord" (Ps. 27:4). The blessings

of God not only bring life to the believer, but also godliness. "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence" (2 Peter 1:3). We have been called to a life of 'Godlike-ness', to live out the glorious, excellent and beautiful virtues which shine forth from the character. "Let the beauty of the Lord our God be upon us" (Ps. 90:17, A.V.). The beautiful blossom is the harbinger of the fruit.

Aaron's rod bore ripe almonds, the fruit is the final evidence of life. Peter lists the fruit of the divinely imparted life in the experience of the Christian. "Supplement your faith virtue, and virtue knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these things are yours and abound, they keep you from being ineffective and unfruitful in the knowledge of our Lord Jesus Christ" (v. 5-8). Whether it be almonds or virtues, the fruit is the purpose of life and growth, this is the end-product.

We speak much of the privileges of the priesthood of all believers, "to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5); and rightly so. But can we, like Aaron, show the tangible evidence of our election by God to priestly privileges? Can we demonstrate the possession of divinely-given life by the shoots of new life, the buds of growth, the beautiful spiritual blossoms of godliness and finally the of practical "Therefore, brethren, be the more zealous to confirm your call and election, for if you do this you will never fall" (v. 10).

Regions Beyond

NORTH AFRICA

Radio broadcasts to Muslim lands continue to sow the good seed. The Kabyle tribe in North Africa is one tribe who receive radio transmissions. The following extracts from listeners' letters indicate that God is at work, even where missionaries aren't located. Miss D. Marsh worked for some years with the Kabyle tribe before having to leave that Muslim area.

Persecution: Anyone who becomes a Christian in a Muslim society, stands out like a sore thumb! The following letter demonstrates the effects felt in High School!

"I personally love the truth! Because of this my friends at school insult me and say: 'There goes a dirty Christian!' I'm hearing it all around me these days! . . . "

Badis.

Loneliness follows:

Any change of circumstances may bring cessation of the link by radio.

Nora listened in regularly in France, and wrote of her faith. Then she was suddenly married away into a Kabyle village. She wrote recently:

"Alas! I can now never listen to your programmes, because my husband's radio is out of order, and has not yet been repaired. How I hope that it will soon be mended so that I can listen to those programmes that I love so much, and which instruct us in the ways of God "

How can such learn and grow in faith?

Some are challenged by what they hear, but cling to their old ways they grow hard.

Massina wrote:

"I want to remind you, that though I have been much moved by your teaching, I am still a Muslim. After all, though in some ways Islam differs from Christianity, if you look closely, we as well as you have Jesus, One God, as well as Mary and the prophets. Jesus was born of a virgin, through God's power — so says both our religions. So, though I have taken your advice and not listened to Jehovah's Witnesses, because they are false, again I tell you that I believe in Jesus, but I remain Muslim!...."

Only the Holy Spirit can convince them, and convict of sin!

Saturated with Islam, often affected by the occult, response to new birth becomes difficult.

Rachid wrote:

"I have read the Gospel of John, for a copy was given to me when I was quite small. Yes! I love the Bible courses too, for I believe in God with all my

heart. I believe indeed in all the prophets, and respect all religions, but very simply I am human. I am a true Muslim, not like those around us who mix faith with politics, and impose on the ignorant.... God bless you...."

There are those who respond and become true witnesses for the Lord.

Badis, who wrote the first letter above, writes also:

"I have spoken to my professor at school and told him I believe in Jesus . . . he says: 'It's all the same whether you are a Christian or Muslim "

Ahcene writes:

"I have left my village for further education, and on my arrival in Tizi Cuzou, the first thing I did was to look for other Christians. I have obtained a supply of booklets from the brothers in Algiers, and am distributing these. Thank you for your prayers. I have a lump in my throat when I remember those I have left behind who love the Lord, but I shall return to see them every fortnight.... Greetings from your brother Ahcene...."

ROMANIA — AGAPE AND AFFLICTION

Bleak: In so many ways **economically** the country is as badly off as Poland—with bread rationed, dairy products scarce as gold, fresh meat virtually unobtainable, cars lining up to 3 miles long and waiting 3 days and nights to get petrol (one man was found dead in his car after a long wait), etc. etc.

In the capital, Bucharest, with almost 2 million population, we scarcely saw a dozen illuminated Christmas trees and shops were poorly decorated. Indications of Christmas were few and far between, though some provincial towns were a little brighter.

Blessing: Throughout a packed week of continuous road-travel (so readily and generously conveyed by various brethren in stages throughout the 1,000 miles' journey) we ministered in 6 major cities, sharing the Word on 10 occasions — and saw the blessing of the Lord. Vital consultations were held, and scores received Christmas cheer and practical help — through your gifts, our hands, and the Lord's provision.

Oppressed: Close and lengthy discussions with nine of the eleven ex-prisoners revealed disturbing, even alarming conditions. Most of them, months after release are still being intimidated — (even after being released unconditionally — or so it was said). Several months later some still haven't been reinstated in their employment, others have been set back 20 years in seniority (as with one research engineer) and others have been denied the right to work! Several want to emigrate (who can blame them?) but their applications are being dealt with so very slowly.

DO NOT CEASE TO PRAY FOR THEM — and for 5 others from various backgrounds who last summer were imprisoned for the similar offence of distributing Bibles!

Overflowing: Against this dark background we were moved again and again to tears with praise and amazement. Meeting places were packed to the doors with 150 to 500 people present — in ten meetings we spoke to over 2,500!

Throughout the Christmas and New Year period evangelistic meetings are held nightly and hundreds of unconverted attend — with numerous conver-

sions. A 15 years-old lass professed faith at a meeting where we spoke. In another city, ten were baptised the day we were there, and in a further town a baptism was planned for the following week. Prayer meetings are vibrant and fervent — twenty brethren shared in as many minutes in one packed hall!

Space forbids telling of the super-abounding hospitality in many, many homes — of the glowing warm-hearted fellowship with scores of dedicated believers in apartments and meeting-places, in cars and on walks, etc. — of the burning passion to present Christ everywhere and anywhere they can — and of the oft-repeated expectancy and longing for the Lord's return!

"As having nothing, and yet possessing all things; as dying — and behold (they) live"!

Burden: Hunger is a gripping force whether physical or spiritual and just now the need of Scriptures in POLAND is paramount. We have a burden to help with this need — and a practical possibility of producing 20,000 Bibles at modest cost within the land. Do pray with us for the Lord's direction, provision and fulfilment of this urgent need during this New Year, in His good and perfect will.

Greetings: So many believers, elders and leaders throughout ROMANIA and POLAND, as well as the many other lands of Eastern Europe have sent their **specific** loving greetings in the Lord to **all of you** who so faithfully and fervently pray for them with loving concern. (This was especially true of the ex-prisoners in Romania).

To these greetings we add our own with prayerful loving wishes for this New Year and our sincerest thanks — until He comes (Marantha!).

Bill and Jean Grunbaum

Lord's Work Trust

42 BEANSBURN, KILMARNOCK, KA 3 1RH

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L.O.F. £101.50. "Where most needed" £40. A. Sister £20 "In the Lord's Name" £10. ROMANIA: The saints suffer persecution and privation. Facilities are available for parcels to be sent to individual believers. The Trust is anxious to provide service in this connection and would welcome fellowship.

BOOK REVIEWS

Baptism—Its Mode and Subjects by Alexander Carson. Published by Kregel Publications U.S.A. Price in the U.K. £9.00.

The noble reprint is the most satisfying answer to the question of water baptism. It is exhaustive, and thoroughly Scriptural in its analysis of the mode and subjects of baptism. Carson carefully examines all the theories, ancient and modern that have bedevilled the Christian Church down the centuries. He takes on the highest dignitaries of the ecclesiastical establishment, as well as the lesser lights in the so-called evangelical circles, and with clear intellectual ability, and polemical power, demolishes root and branch, their artificial arguments, with the "sword of the Spirit, which is the Word of God".

There is furnished enough material in this volume to enable all to discern the difference between the terms "BAPTO" and "BAPTIZO", through which ecclesiastics bolster up their theories, as they play on these two words to further the unscriptural doctrine of infant baptism, sprinkling, etc.

This is no doubt a deep book to peruse, and use time and again and behold how God can raise a man of the spiritual calibre of Alexander Carson to show how far men have gone in departing from the primitive act of baptism by immersion, that follows the reception of Christ in the Gospel message. One can only regret that in his use of baptism in relation to the Person of Christ on Page 177, line 22, he commits a fundamental error.

Defilement is not in view in John's baptism in relation to Christ. For the Lord it is identification with John's commission and message, without participation in the confession of the people, who came to John in repentance. "Christ was fulfilling all righteousness" (with no confession of sin, for He had none, either in nature or practice) No thought of defilement is ever associated with Christ's Person and service in Holy Scripture.

R. McP.

Paternoster Bible History Atlas by F. F. Bruce. Published by Paternoster Press £7.60.

This is a well set out and easy to read book. Having the scholarship of Professor Bruce it forms a very helpful general background to the Biblical record both from a geographical and historical point of view. The maps are well produced and easy to understand and illustrate well the position of well known places and their relationship to other parts. The general unfolding story of Scripture is very broadly described from Genesis ch.1 until the 2nd Century AD.

The reader should not look for a doctrinal treatment, or even for accuracy of interpretation in particular passages. An instance of this would be that on page 8 where reference is made to the residents of Eden, moving out from living as food gatherers to become food producers. No reference is made to the Fall as the reason for this change of residence. This section of the book goes on to speak of the Flood in terms of being restricted geographically and not worldwide. It should be remembered that this is a Bible History Atlas and if used as such can be a valuable aid to scriptural understanding.

JRB.

Kingdom of the Lord by David Payne; published by Paternoster Press, price £10.60.

This major work of 310 pages deals with the history of the Hebrew monarchy from its inception until its dissolution with three further sections on Israel's enemies, her prophets and faith. The author as Head of the Department of Semitic Studies at Queens University, Belfast is well qualified to deal with both the inspired record and the contemporary non-biblical histories of those times.

The author warns in his preface that he gives scant attention in this book to such questions as the date and authorship of the O.T. books because "these issues tend to be controversial and the arguments about them inconclusive." However nothing of the fascination of the inspired history is lost. The author's style isn't pedantic nor is his use of available evidence over-complicated for the ordinary reader. Throughout the author makes the reader aware of his total reliance

on the authenticity of the Bible. He certainly faces the charge of legend attached to great historical figures like Elijah and answers their charge skilfully on their own ground by challenging them to explain the proportions of the reputation Israel gave them if there was no due historical foundation.

Interspersed throughout the book the thoughtful reader will need to ponder

whether in fact David exercised Melchisedek priesthood in Jerusalem or whether Josiah reigned over a united twelve-tribe kingdom.

Of the books available on the Hebrew monarchy this will prove the most reliable and enlightening. It should find a ready market amongst those who teach the Scriptures.

TW.



Light from an Old Lamp

Consider Him (1)

by Henry Heath

Hebrews 12:3.

One of the first and brightest glories of Christianity is, that it has for its central point a **Living Person**.

Christianity contains the beautiful story of redemption; yet the object it points to is not chiefly redemption, but the Redeemer. Light is thereby thrown around on all things for the believing eye; but if that eye be not attracted to the source of light, to Him who is Himself the light, it must abide in darkness.

What would the new religion have been to its first disciples without the living Jesus? He was everything to them, so much so that when He disappeared for a little from among them they had a mind to give it up altogether. (John 21:3; Luke 24:21.)

So when He was about to leave them to return to His Father's house, the burden of His touching farewell is, "Remember me, love me, abide in me, trust me, suffer for me, rejoice in me, and look for me to return to take you to myself". As much as to say, I want to be in my own person the centre and spring of your whole lives, as much now in my absence as I have been these last three years and a half. And this is meant for our instruction

as well as theirs. One great fault in these last days is giving the place due to the living, loving, coming Christ, to doctrine or service, or an outward form of godliness.

In these two little words—"consider Him," is contained the first great duty of Christ's saints. While this is fulfilled, our souls must prosper; but if this simple direction is neglected, all doctrine, all diligent Christian work, all fervent zeal for truth and holiness will not even help to make up the want.

The Scriptures afford us every facility for this most blessed study. Four faithful narratives, full of most minute details, set forth in simple form the story of that beautiful life on earth.

Not content with a historic acquaintance with the events of our Lord's life and ministry, if we search deeper, and seek to apprehend the reason in Himself for every deed and word,—if we study the divine character, the characteristics displayed in each action, we shall find a mine of rich revelation of God. We shall see the most profound humility along with the most dignified self-respect.

We shall discover most keen and withering censure of hypocrisy, and the softest, kindest regards for the poor and guilty sinner.

Words of tenderness proclaim a tender heart, looks of pity outwardly reflect the sympathizing soul within. He spoke exceeding loving words, because He loved exceedingly. He healed and comforted and delivered, because He felt for the sufferers who sought Him. He murmured not at His unhappy lot, because He never felt dissatisfied. In **Him** no outward act or word ever concealed or misrepresented the thoughts of His mind.

We may study the person of our blessed Lord in a variety of scenes—in His house and amongst His bitter enemies—in rest and peaceful intercourse with those who loved Him, and in fierce controversy with the opposing Pharisees—in the severest personal suffering, and in the majestic exercise of almighty power in the relief of others' pains.

Like the artist who desires to paint a lovely landscape, we may sit and contemplate Him. The painter will view the scene in sunshine and in storm, in stillness and commotion, in the blaze of the noonday sun and the glimmer of moonlight. He will survey its outline, and note its varied colouring. For days and even weeks he will accustom his eye to take in and his mind to be impressed by the scene before him, and then he will return to his studio and set forth its beauties from memory.

So may it be our delight to do with the object of our study, that the image of **His** beauteous character may be reproduced in ours, to the glory of His name.

Think: why are details of the minutest kind given us in so many cases in the gospels, but that we may thereby become better acquainted with the chief actor in them all—that the person of our blessed Lord

may become dear to us beyond everything?

What is the charm of that wellknown interview with Peter, marked by the thrice-repeated, "Lovest thou me?" It is its intense personality. What do the scenes at Bethany teach but that Jesus seeks and delights in His people's love? Why was Judas' charitable appeal for the poor rebuked so immediately? Because he did not see that devotion to the person of the Lord was to be preferred to all service. What was the force of our Lord's touching remonstrance with Simon the leper-Pharisee? It was, "You don't value me as you ought. Thou gavest me no kiss".

In a hundred of these simple narratives it might be shown that our blessed Master desired above all things that our religion should be essentially personal, and that He Himself should fill the highest place in our hearts. Read the gospels with this thought before you, and you will see how large a place it fills in them.

We have the Lord Himself no more bodily present with us, but the Spirit has come on purpose to keep Him before our hearts, and to be our constant means of communication with Him.

"He shall glorify me," said our Lord. And thus, when we are considering Him in obedience to the word, the Spirit and we are in unison and communion.

"That I may know **Him,**" was Paul's most earnest and absorbing ambition; and I have no doubt, in eternity, and in the very presence of the Lord Himself, "that I may know Him" will still be the desire of all His saints, and that it will take an eternity itself to reveal the fulness of Him in whom all fulness dwells.

We might pursue the subject throughout the epistles, and perhaps more wonderfully still in the Book of Psalms, where the deepest secrets of the inward man of our blessed Lord are discovered for our worshipping admiration and instruction; but enough for the present.

Let me only add, that this is not a matter of **brain**-work, of hard study and critical reading, but of **heart**-work, of deep and constant meditation. Its delight is not in novelties discovered in the Bible; no, the pastures are familiar to us all; but it is meditation on the beauties of Him who shines forth in every deed and word, the chiefest among ten thousand, the altogether lovely.

To be continued

The Olivet Prophecy (2)

by Jim Sinclair, Liverpool.

Matthew Ch. 24 & 25.

The Great Tribulation:

This section starts with the Lord giving a general view of the happenings that will mark this period and He does this in Matt. 24:9-14. Here He shows that they will be delivered up to be afflicted, they will be killed, hated of all nations, betrayed, deceived and wax cold. The question arises as to who He is speaking about. He is talking to the disciples and is comparing their nation with other nations. We therefore conclude that He is talking about the nation of Israel. This conclusion would be substantiated from Jer. 30:7 when it refers to the same period as that of "Jacob's trouble", and from Dan. 9:24 when Daniel is told the prophecy concerns "Thy people and thy city". It should be noted there is no mention of the Church: the passage concerns Israel in relation to other earthly nations. The Lord also shows that enduring to the end will be the mark of the real in this period and that the gospel of the kingdom as distinct from the gospel of the Grace of God shall be preached throughout the whole world before the end of this tribulation comes. This preaching is again referred to in Rev. 14:6.

The Lord now tells them in v. 15 the event that will mark the beginning of this tribulation. He says they will see the abomination of desolation set up in the Holy Place, spoken of by Daniel the prophet Dan. 9:27, 11:31, 12:11. This will be the image of the beast spoken of in Rev. 13:14-15 and coincides with the Antichrist breaking the covenant in the midst of the week. Dan. 9:27. Also coinciding with the setting up of the abomination of desolation in the midst of the week is the revealing of the Antichrist in his true character. He will not now be the covenantmaking ally of Israel as in the first half of the week but will be beastly in character, even blaspheming God, along with his false prophet as in Rev. 13. At the same time as these events, Satan will be cast out of heaven on to earth and will persecute in particular the woman who bore the man child, Rev. 12. This woman Israel. The of speaks therefore starts with a trinity of evil ruling the earth, the Beast, the False Prophet, and the Dragon giving the Beast his power.

In v.v. 16-20 the Lord now gives advice as to how they should conduct themselves when they see the abom-

ination of desolation set up in the Holy Place. Those in Judea should flee to the mountains; their flight should be in haste, not returning to their homes to collect their possessions; mothers will be in a serious plight, and they should pray that the weather will be congenial and that it will not happen on the Sabbath so that the distance they can flee will not be restricted in any way. The Lord shows clearly why they should do this for in v. 21 He states that great tribulation will follow the setting up of the image.

The severity of the tribulation that will follow is now dealt with in vv. 21-22. This tribulation is defined in two ways. It will be great and it will be unequalled in past or future These characteristics are history. also stated in Jer. 30:7, Dan. 12:1, Rev. 7:14. It is therefore a period of wrath and is referred to in scripture in various ways such as wrath, judgement, indignation, trial, trouble. destruction, darkness, desolation, overturning, punishment. The severity is seen in that detailed in Rev. ch. 8—ch.18 where the trumpets and vials are described along with the events described in the parenthesis in ch. 12-14. It should be understood that the source of this wrath is God as it is described as the Lord's wrath, Zeph. 1:18, Wrath of God Rev. 14:10, Vials of the Wrath of God Rev. 16:1. The persecution by Satan and the Beast is additional to God's wrath and is allowed of Him. We have already seen this wrath primarily concerns Israel but, secondarily, it concerns the godless nations as seen from the statement in Rev. 16:1 where vials are poured on the earth, Rev. 14:19 where the vine of the earth experiences the wrath of God, and Rev. 3:10 where the hour of temptation comes on all the world to try them. The Lord also shows in these verses that the tribulation will be so severe that if it is not shortened no flesh shall be saved. The period

will be shortened as we have already seen to $3\frac{1}{2}$ years, for the elect's sake, who, in the context of this passage, are the elect of Israel living on earth at these times

The Lord now refers in vv. 23-28 to the manner in which He will become publicly involved in these affairs. particularly with a view to relieving their anxiety and distress. He warns that false christs and false prophets shall arise and that they must not be deceived when men say He is in the desert or in a secret place for that is not how He will come. His coming as the Son of Man will be like to lightning thus indicating that all will see Him coming, as lightning is seen by all. There will be no secret about it. This public aspect of His manifestation is again seen in Matt. 17 at the Transfiguration and in Rev. 19 when He comes on a white charger. Incidentally, we should note that this is different from how He will come for His church some seven years before this, when He comes only to the air and not in public manifestation, I Thess. 4. In the last verse of this section. v. 28. the Lord now gives the reason why He will come. He refers to the eagles surrounding the body in order to have their share of the prey and thus eliminate it completely. This one would suggest, is a picture of the armies of the beast referred to in Rev. 17:14 and Rev. 19:19 surrounding Jerusalem in particular, ready to crush Israel completely. Thus the Lord is showing that He will come when Israel is in dire distress and surrounded by her enemies. This would be substantiated from Zech. 13:9 where it is shown Israel will call upon the Lord in their distress and He will hear them. Zech. 14 then shows His actual coming in response to their cry for help and that, with associated events, is what the Lord now talks about in the last section of the prophecy which we will discuss in the next article.

What is My Work To-day?

To search for truth and wisdom,
To live for Christ alone,
To run my race unburdened,
The goal my Father's throne;
To view by faith the promise,
While earthly hopes decay;
To serve the Lord with gladness—
This is my work to-day.

To shun the world's allurements,
To bear my cross therein,
To turn from all temptation,
To conquer every sin;
To linger, calm and patient,
Where duty bids me stay,
To go where God may lead me—
This is my work to-day.

To keep my troth unshaken,
Though others may deceive,
To give with willing pleasure,
Or still with joy receive;
To bring the mourner comfort,
To wipe sad tears away;
To help the timid doubter—
This is my work to-day.

To bear another's weakness,
To soothe another's pain;
To cheer the heart repentant,
And to forgive again;
To commune with the thoughtful,
To guide the young and gay;
To profit all in season—
This is my work to-day.

I think not of to-morrow,
Its trial or its task;
But still, with childlike spirit,
For present mercies ask.
With each returning morning,
I cast old things away;
Life's journey lies before me,
My prayer is for to-day.

AUTHOR UNKNOWN



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.



JUNE 4

Blyth: Gospel Hall, Devonworth Place, Cowpen at 2.30 p.m. and 6.30 p.m. J. Baker, D. West.

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

Ealing: Grove Hall, The Grove at 3.30 p.m. and 6.30 p.m. R. Hill, E. Hughes.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue at 7.30 p.m. R. G. R. Carnall.

Southport: Bethesda at 3.00 p.m. and 6.15 p.m. J. W. Hewitt, A. Allan. Mr. Hewitt will continue in ministry 6th, 7th and 8th June at 7.45 p.m.

Weald: The Gospel Hall at 7.00 p.m. A. Carew.

JUNE 4-6

Warrington: Hope Hall, Hawthorne Street off Longshaw Street, Bewsey Estate, Saturday 7.00 p.m., Lord's Day 2.00 p.m. and 6.30 p.m., Monday 7.30 p.m. A. J. Gamble.

JUNE 11

Jarrow: Gospel Hall at 7.00 p.m. L. Robertson — Abraham.

Skelmanthorpe: Saville Road Hall at 3.00 p.m. and 5.45 p.m. J. Hunter, J. MacDonald. Mr. Hunter will continue on Lord's Day at 3.00 p.m. and Monday and Tuesday at 7.30 p.m.

Swanwick (Southampton): Duncan Road Church at 3.00 p.m. and 6.00 p.m. J. Whyte, C. Roberts

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. G. Davidson.

Ely, Cambs: Gospel Hall, Market Street, Annual Conference to be held in Bedford House, Chapel Street at 3.15 p.m. and 6.15 p.m. J. Riddle, G. Waugh.

JUNE 18

Cheltenham: Bethany Hall, Newton Rd., Hesters Way at 7.30 p.m. F. Epps. Jarrow: Gospel Hail at 7.00 p.m. H. Hunter

West Mersea: Assembly Hall at 3.15 p.m. and 6.15 p.m. D. Hinton, A. Wiseman.

Ealing: Southfield Hall, Popes Lane at 3.00 p.m. and 6.30 p.m. B. Osborne, D. Williams.

JUNE 25

Jarrow: Gospel Hall at 7.00 p.m. J. Sinclair -- Jacob.

London: Hope Hall, Kilburn Lane at 3.30 p.m. and 6.00 p.m. W. Craig, J. Heading.

JULY 2

Jarrow: Gospel Hall at 7.00 p.m. D. West — Joseph.

Hurst: Nr. Twyford, Berks., in Hurst Village Hall at 3.30 p.m. and 6.30 p.m. R. Catchpole, K. T. C. Morris.

Chickerell: Gospel Hall, Nr. Weymouth, in Secondary School, Chickerell Road at 3.00 p.m. and 6.00 p.m. C. Goldfinch, K. Rudge.

JULY 9

London Convention: in Westminster Chapel, Buckingham Gate, SW1 at 10.30 a.m., 3.00 p.m. and 6.15 p.m. R. Catchpole, C. Hocking, A. Leckie, K. Rudge.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. A. Long.



JUNE 4

Mayfield: In combined School (opposite Gospel Hall), Stone Avenue at 3.30 p.m. G. Meikle, J. Rodgers, J. Stubbs.

JUNE 11

Lanarkshire Gospel Work: Open-air Rally in Newmains. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry 6.00 p.m. W. Cochrane.

JUNE 25

Lanarkshire Gospel Work: Open-air Rally in Muirhead. Meet in Moorpark Hall at 3.30 p.m. for prayer. Ministry 6.00 p.m. R. McPheat.

JULY 3

Lesmahagow: Hope Hall, 11.00 a.m. to 1.00 p.m. Breaking of Bread and Ministry, Interval 1.00 p.m. to 3.00 p.m. Ministry 3.00 p.m. to 5.00 p.m. D. Cook, A. Prentice.

JULY 9

Lanarkshire Gospel Work: Open-air Rally in Kirkmuirhill. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry 6.00 p.m. J. Anderson.



JUNE 4

Strabane: Annual Conference.

JUNE 8

Lungs: Annual Conference.

JUNE 11

Martray: Annual Conference.

JUNE 11 & 12

Belfast: Fortwilliam Hall from 2.30 p.m. to 5.00 p.m. Missionary Meeting, R. Watterson, S. Patterson, E. McCaughren. 6.30 p.m. to 8.00 p.m. and Lord's Day 3.30 p.m. to 5.00 p.m. Ministry T. Bentley, W. Craig, J. Flanigan.

JUNE 25

Sion Mills: Annual Conference.

JUNE 30

Ballykeel (Co. Down): Annual Conference.



NORTH & NORTH EAST

Cumbria: Gospel Tent and Van from May
— September with B. Dean as senior
Evangelist assisted by D. Locke, A. McMasters and D. McMasters.

Gateshead (Breadalbane Hall): The assembly are moving out of a clearance area into a new hall after almost 90 years. With the Lord's help, a sustained pioneer work in a nearby district has resulted in some being saved, baptised and brought into Assembly fellowship. As the hall has become increasingly dilapidated over the past 3 years, the saints realise that "Salvation is indeed of the Lord".

Hartlepool: A young lady has been saved, baptised and received into fellowship through the witness of her sister. They had a well-attended Easter Conference with the helpful ministry of S. Emery and S. Downs.

Sunderland (Pallion Road): A young lady has recently been baptised.

Tyneside: Easter Conference — Varied ministry from J. Anderson, A. Gamble, J. Hay and T. Wilson.

Whitehaven (Sandhills Lane): The hall has recently been reopened after building an extension. At the opening meeting D. Coulson and A. Pickering ministered to an audience of over 200. Mr. and Mrs. T. Frears have retired to the town after serving the Lord in Morocco since the 1930's but are continuing in translation work. The Assembly had a Gospel outreach campaign for 2 weeks at the nearby village of Frizington with A. McMasters. One girl was baptised.

Workington: J. Buchanan and A. Jessiman shared the platform at the Easter Conference.

EAST LANCASHIRE, EAST CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Manchester: Crumpsall. Door to door visitation being undertaken in preparation for Gospel Tent Campaign in July with J. Smyth and D. Locke. Many of the contacts from the tent campaign last year are being followed up. Distribution of tracts and leaflets planned for June. Earnest prayer for God's hand to be seen in lasting blessing would be greatly appreciated.

WEST LANCASHIRE, WEST CHESHIRE, MERSEYSIDE & NORTH WALES

Crewe: The Assembly has been established for about 30 years. The small company was encouraged by the support of neighbouring assemblies at their recent Annual Conference.

Merseyside: Encouraging numbers at United Conferences over Easter, at venues in Liverpool and Bebington. The ministry was greatly appreciated along with the Bible Reading on "The purpose of a New Testament Church".

Southport (Bethesda): The Assembly were

encouraged by two young people being recently baptised.

Bromborough: A week's Gospel effort with J. Milton saw encouraging numbers of young people attending as well as some from around the district.

WEST MIDLANDS

Birmingham, Moseley: A series of ten part Bible Studies on Tuesday evenings once a month commenced in April. The studies embrace the first two chapters of Luke.

Birmingham, Sheldon: The Annual Good Friday Conference saw a good gathering to hear fine ministry by N. Mellish and A. T. Shearman.

Broadwas on Teme: C. Lacey gave refreshing ministry from the Song of Solomon for a Saturday evening meeting.

Brownhills, School Avenue: The saints had an encouraging weekend with meetings taken by C. S. Jarrett. The Saturday evening ministry meeting was very well attended; and the Lord's Day evening saw the baptism of a teenage girl, with a good number of outsiders present, some who had never been in the hall before. The assembly rejoices in this time of blessing and continues to look to the Lord for His help.

Coventry, Church Street: S. Ford and J. B. Hewitt gave ministry at the Annual Easter Conference.

Coventry, Upper Hill Street: D. West gave ministry on a Saturday visit to this assembly which was appreciated.

Darlaston: John 12 was the chapter from which T. Smith ministered at an evening meeting, which was very helpful.

Redditch, Batchley Estate: The assembly at Foxlydiate Crescent Gospel Hall had their usual series of winter ministry meetings. Help was given by D. W. Gooding, D. West, N. Mellish, C. S. Jarrett, J. Sinclair, E. Hughes, A. E. Turner, J. Mitchell and B. Clatworthy.

Solihull: The first winter series of ministry meetings on the first Saturday of each month has been a source of encouragement with interest being shown by all age groups.

Wednesbury: D. Richards gave three evenings of ministry from 1 Timothy on the subject of "Prayer in the Assembly". The Wellcroft Street assembly figured predominately in the historical development of assemblies in the industrial "Black Country" over half a century ago, and it is particularly heartening to report activity and interest there.

Worcester: During the winter months a series on the Epistle of James has been much appreciated with help from various brethren.

Bearwood: Two women, and a young man in his mid thirties, who is particularly keen, obeyed the Lord in believers' baptism at a meeting which saw a good number present.

FAST MIDI ANDS

Kirkby-in-Ashfield: W. G. Barr and M. Horlock gave stimulating ministry at the Annual Conference. The small assembly were encouraged by a large number of believers attending.

Derby (Curzon Street): Bible Readings conducted by A. Gamble and G. Waugh on 1 Cor. 15 generated excellent interest by a large gathering. Additional ministry over the weekend challenged all who were present.

SOUTH EAST MIDLANDS

Bicester: The assembly has been encouraged by the response to a Senior Citizen's Meeting and Tea commenced in February and held on a monthly basis. Numbers attending have increased each month with good interest.

New Bradwell, Milton Keynes: This small assembly has also held a monthly Senior Citizen's Meeting and Tea for some time with good numbers attending. K. Morris and C. Hocking ministered the Word at the Annual Conference, and C. Hocking continued at New Bradwell and other small assemblies in the area for a few days.

EAST ANGLIA

Finningham: S. Mountstevens has recently held a fortnights children's Gospel campaign. About 50 attended each night and some have been added to the Sunday school. A number showed a very keen interest and three professed Salvation.

Helions Bumpstead: J. Stubbs has been in the area for two weeks. He has been doing visitation work in a number of villages partly as a follow-up to contacts made when J. Baker (Cardiff) was with them for a children's campaign in February. J. Stubbs also gave ministry on a number of evenings on aspects of heaven.

KENT & EAST SUSSEX

Eastbourne: The assembly at Marine Hall were encouraged with a series of children's meetings with S. Mountstevens.

Tonbridge: The ministry of J. Baker and G. Neilly over the Easter weekend was much appreciated.

Wainscott: A. Maunder and B. Price gave encouraging and heart-searching ministry at the Assembly's Annual Conference. Attendance a little disappointing.

Weald: The small assembly was encouraged by the attendance and the ministry at

the Good Friday Conference held in the local Scouts Hall. Ministering brethren present were J. Baker and G. Neilly.

GREATER LONDON

Stanmore: A visit by G. T. Bull encouraged the believers at Culver Grove, who ministered on peace in the scriptures and how he had personally experienced peace in prison and how it should be the possession of all believers today.

Uxbridge: Two weeks with S. Mountstevens saw a large gathering of children including a presence of ethnic minority children. On the final evening 98 children and 13 parents sat under the sound preaching of a simple gospel. One mother complained of hearing too much about sin, whilst a child confirmed her faith in the Lord Jesus following a previous visit of the evangelist.

HAMPSHIRE, DORSET and WEST SUSSEX

Bournemouth (Wallisdown): After taking part in this Assembly's Annual Conference, J. Harrison ministered most acceptably the following week. Many from neighbouring assemblies attended the meetings.

Bournemouth: The twenty-fifth Annual Bible Reading Conference was held at the Slavanka Conference Centre. The ministry of both A. E. Phillips and K. T. C. Morris under the General Title of "Studies in Matthew" attracted quite a few from the surrounding districts.

GLOUCESTERSHIRE, AVON, SOMER-SET & WILTSHIRE

Bath: S. Ford conducted a series of Gospel meetings at Manvers Hall. These were well attended and the Lord's presence enjoyed. The 25th Anniversary of Postal Sunday school work was held. A good number of believers actively engaged in this work attended. The ministry was given by K. Rudge.

Bristol: The current series of the United Ministry meetings concluded in March. It was a successful season of meetings and ministry from brethren over a wide area was appreciated. The meetings are held at four different locations in the city.

Missionary Conference: The numbers were greater than for the last few years and reports were given by missionaries from a wide variety of areas of service. The conference lasts for 4 days and the ministry during this period was given by R. Hill.

DEVON & CORNWALL

Plymouth: West Hill Gospel Hall Annual Missionary Conference heard reports from K. Jones of Brazil and C. Hocking of Israel.

They concluded a season of monthly meetings for ministry on the Minor Prophets. These meetings have been well supported. Wolseley Road Gospel Hall Annual Conference was taken up with refreshing ministry from J. Baker (Bishopton) and B. Osbourne.

Cornwall: J. Hadley plans, in the Lord's will, to be out with the gospel tent at the Royal County Show in early June and to hold 3 weeks of gospel testimony at Whitestone. S. Burditt has commenced working a gospel van in Launceston and district. He has found an open door at an old people's home and is also obtaining access to schools.

Bodmin: Four young women have been baptised. An older lady has also trusted Christ and has been baptised in recent weeks.

Whitestone (Near Bude): The wife of a farmer who has allowed his field to be used for gospel tent testimony has been converted and baptised, to the encouragement of this small assembly in North Cornwall.

St. Austell: Meetings for the ministry of the Word in the winter months have been well attended and young believers have been growing as a result.

SOUTH WALES

J. Baker has recently had Gospel meetings at Abergaveny and Hengoed. Contacts have been made.

F. Lonney will be pitching his tent in Deri during June. The assembly there is very small so they will be much encouraged by his visit.



HIGHLAND AND N. E. COAST

Cullen: Good interest in the gospel recently. Prayer will be valued for special meetings with R. McPheat in June.

Peterhead: Profitable ministry for the believers from J. Glenville in April.

GRAMPIAN REGION

Fernilea and Woodside: J. Hutchinson of Belfast gave most helpful, heart-warming ninstry in both companies. Those attending said 'He helped them much who had believed through grace'.

Fountain Hall: Most helpful ministry which was appreciated by those who had come from a very large area. Speakers: A. Foster, G. Waugh and J. Hutchinson.

FIFE, TAYSIDE, CENTRAL REGION

Montrose: A. Pollard continues with the postal work and follows up contacts among teenagers, with encouraging response. Prayer is valued.

Luncarty: J. Campbell and J. Hay found a poor response from the adults but good interest among teenagers; one girl professed faith in the Lord Jesus. Expect to move on to Stanley and will appreciate your prayer.

STRATHCLYDE REGION

Kilmacolm: Having encouraging meetings with S. Ford. Villagers were slow to come at first but interest built up with many good personal contacts being made. Local believers being stimulated by the gospel outreach.

Burnbank: Some time ago a centre was opened for alcoholics under the leadership of a brother in the assembly. Since then sixteen have confessed Christ as Saviour, some have been baptised, received into the fellowship and are showing real interest in spiritual things. Recently twenty-five from the centre attended a baptism and some still continue to attend the meetings on a regular basis.

Shields Road, Motherwell: After the gospel meetings here there is still a good interest evident with some being baptised and others added to the fellowship. Further cause for thanksgiving.

LOTHIAN AND BORDER REGION

Livingston: Over the past year the assembly has cause to give God thanks for seeing two saved locally, ten baptised and nine received into fellowship.

Dedridge now has twenty in fellowship and meets in the Community Centre. Two sisters have just been added, one a teenage girl saved and baptised locally. Plans have been approved for new hall, which they intend to start in early summer, the address will then be Almondvale Gospel Hall.

Winchburgh: D. Locke having gospel meetings in the village school. Although attendance has been small he has been encouraged by the response to door to door visitation.

Glenluce: R. Revie is expected for gospel meetings in June. Remember the small assembly that God will move in the village with souls being saved.



CO. ANTRIM

Ballyclare: J. Brown & J. Lennox have commenced meetings in the Gospel Hall.

Glenarm: J. Thompson & A. Graham are getting nice numbers of local people into the old Longfield School. The area is being well visited, with tracts being left in the homes.

Kingsmoss: E. Wishart & S. Thompson getting fair numbers, including some "mods", and seeing a little blessing.

Ballinaloob & Crosskeys: S. Jennings gave a week of helpful ministry at each of these assemblies.

Kells: J. Flannigan was with the assembly for a week of helpful and refreshing ministry.

CO. ARMAGH

Tynan: T. McNeil now in the fourteenth week of gospel meetings. The hall is overflowing nightly, and seven have professed salvation.

Verners Bridge: G. McKinley & B. Glendinning have commenced in the gospel. Much prayer needed for this effort.

Armagh: J. Hunter gave a week of practical, searching ministry. The saints were encouraged, and surrounding assemblies, as well as further afield gave their support.

Ardmore: H. Reid (Brazil) gave a missionary report, and D. West (Leicester) gave a night of ministry.

Stonewall, Co. Cavan: J. Kells & E. Stewart continue with interest in the gospel.

CO. DOWN

Newry: J. G. Hutchinson & T. McKelvey commenced meetings on 8th May in a portable hall on the edge of town. Prayer valued for this border town.

CO. LONDONDERRY & CO. DONEGAL

The Beagh (near Maghera): J. Martin & W. Jennings have commenced gospel meetings in a portable hall, with good numbers attending.

Limavady: A. McShane & J. Hawthorne have commenced in the Gospel Hall.

Coleraine: W. J. Nesbitt gave two weeks of ministry, based on the Song of Solomon.

Trentagh, Co. Donegal: G. Stewart & S. Patterson had seven weeks of very encouraging meetings, with three professing salvation.

CO. TYRONE

Kilmore: S. McBride continues in the gospel with interest.

Omagh: S. Ferguson & N. Turkington continue in the gospel with a little interest.

BELFAST & AREA

Cregagh Street: R. Johnston & R. Eadie continue in the gospel with large numbers of 'outsiders' attending the meetings each night.

Maranatha Hall: The saints have recently carried out extensive renovations to their hall. The work commenced in 1927 in a portable hall in Watson Street, through the open-air witness of four brethren. Sunday School started the following year with 50 pupils, and the assembly was formed shortly afterwards. In 1939 a new hall was built on the same site. This has now been completely renovated, with kitchen and cloakrooms being added. The assembly is very active in the Gospel, having four gospel meetings each week in the hall, an open-air meeting each Saturday evening, and also on Sunday during the summer. The fine building and prosperous work is a tribute to the Lord's doing.

> ADDRESSES PERSONALIA, ETC.

All correspondence for Cartsbridge Evangelical Church, Busby, should now be sent to Mr. Ewan Cathcart, 1 Croy Avenue, Newton Mearns, Glasgow, G76 5SG. Tel: 041-639 4245.

Saints in assembly fellowship visiting Kempston, Bedfordshire area, are welcome at the Manor Hall assembly, Manor Drive, Kempston, Bedfordshire. Times of meetings are Lord's Day— Breaking of Bread 11.00 a.m., Sunday School— 3.00 p.m., Gospel Meeting— 6.30 p.m. Telephone: (0234) 854818.

Having been omitted from the new issue of the Assemblies Booklet published by P. & I., we wish corresponding brethren to note that the assembly at Ludlow continues to meet, following New Testament principles, at the new Cleeview Gospel Hall, Cleeview, Ludlow, Shropshire.

Mr. John Lewis of Bellshill Gospel Hall should now be addressed at 43A Dean Street, Bellshill, ML4 1DW. All correspondence for Evangelical Church Selkirk Street, Hamilton, should be addressed to D. Sommerville, 7 Lomond View, Hamilton, ML3 9XA.

All correspondence for Gransha assembly should be addressed to Mr. J. Hartley, 12 Gransha Road, Rathfriland, Newry, Co. Down, BT34 5BX.



Mrs. Marjory Little, Aberdeen, on January 15th, aged 76 years. Saved in early life. Associated with assemblies at Inverkeithing, Airdrie and from 1957 with the Fountain Hall assembly and the Fernielea assembly Aberdeen. Will be greatly missed for her consistency, hospitality and great interest in missionary work, especially in France and Italy, where she and her husband frequently visited the Lord's servants, and encouraged them. The large attendance at the funeral service, including some missionary friends, indicated the high esteem in which our sister was held.

Mr. Joseph Wilson, on 16th February in his 89th year. A native of the Ballybay district, was saved at the age of 29, under the preaching of Mr. C. P. Mackintosh who was conducting a short Gospel series in Ballybay Presbyterian Church. Was later received into assembly fellowship at Erryroe, Co. Monaghan, but moved to Co. Tyrone in 1958, and was a member of the Fintona assembly until his homecall. The well-attended funeral, with a service in the Fintona Gospel Hall was a testimony of the respect in which our brother was held. A lover of the assembly, the saints and the truth of God, he will be much missed in the assembly and in the home. Prayer is requested for his wife and two daughters one of whom is not yet saved.

Mr. Alex Weir, on 28th February, aged 73. Saved under the preaching of Mr. R. Walker at a Gospel campaign in Ebenezer Hall, Wishaw in September, 1975. He was faithful in his attendance at assembly gatherings until failing health prevented him. Prayer is requested for his widow and family.

Mrs. Jean Adair, on 8th March, aged 86 years. Saved in her early years, she spent many happy years in fellowship with the saints at Moorpark assembly, Muirhead. She loved to gather with the Lord's people. Remember her 'Bairns' in prayer, as this was her earnest prayer that she would meet her family in Glory.

Alexander Moffat, on 9th March, in his 90th year. He was the oldest member of Selkirk Street assembly, Hamilton, having been converted and received into fellowship in the former Baillie's Causeway Hall, over 60 years ago. Here he was keenly interested in all the church activities, and became a Sunday School teacher and leader of the praise. He saw all his family of five daughters converted and in fellowship. Later he became Sunday School superintendent and a valued elder. For some time he acted as treasurer. It brought him much joy when two of his grandchild-ren went to the mission-field. His interest in the Lord's work and the Lord's people continued right to the end of his earthly life. Now he is with his Lord, where, latterly, he longed to be.

Miss Margaret McAlister, on 10th March, in her 79th year. She was saved in Belfast under the preaching of the late Mr. Frank Knox, in 1936. Later she was received into Kingsbridge assembly, but moved to Co. Armagh in 1950, and was in the Clonroot assembly until her home-call. A kind sister with a bright testimony, she was a very faithful assembly member. She had been in failing health for some months, but was tenderly cared for by her niece, and other relatives. The funeral was to her native South Armagh, where a faithful Gospel was proclaimed. She is survived by a sister and 2 brothers who are abroad.

Mr. James Brown, on 21st March, aged 80. Saved in early life and in assembly fellowship for 65 years, firstly at Ebenezer Hall, Wishaw, then Moorlands Hall, Lancaster, Olivet Hall, Ontario, Bethany Chapel, Calgary and finally at Wishaw, where his ministry was much appreciated. He is much missed by his wife and other members of the family circle.

Mrs. Mary Campbell, of the Ballymoney assembly, on 27th March, aged 83 years. Saved over 50 years ago, baptised and received into fellowship at Ballymoney. Had an interest in the assembly and was a regular attender at the meetings until failing health made that absolutely impossible. Her husband James went to be with the Lord 19 years ago, but she is survived by three married daughters, for whom prayer is requested that they might be saved.

Mrs. R. Johnston, of Belfast, on April 5th, aged 85. Our dear sister trusted Christ as a young woman of 21, and was in happy fellowship in the Ebenezer assembly, Belfast, until illness for many years hindered her from meeting with the saints. Prayer is requested for a large family circle.

Mrs. Kathleen Mary Hindle, on 9th April, aged 79 years. Our sister came to know the Lord when very young in York, where her

father and mother, the late Mr. & Mrs. Barrett, served the Lord for many years. Graduating from Sheffield University, she began teaching at Bacup in Lancashire and attended the Haslingden meeting. She met Sydney Carr Hindle whom she married in 1932. Three years later Mr. Hindle came to teach in Huddersfield, and he and Kit met with believers at the Gospel Hall, now Lindley Evangelical Church. She was a woman like Dorcas, 'full of good works'. Her husband and family take comfort in the assurance that separation is only "Till He come".

Miss Esther Eastman, on 12th April, aged 80 years. Saved at an early age, she was in fellowship in the Perth assembly for over 60 years. For many years she was the organist and a Sunday School teacher, and always took a keen interest in the affairs and welfare of the assembly. She was slight physically, but strong in spirit. Having nursed her parents and her brother through long illnesses, she was able to sympathise with those going through difficult and troubled times. Many appreciated her support, her great kindness, and her lovely sense of humour. A large attendance at the funeral, spoke well of the esteem in which she was held.

Mrs. Jeanie Stuart (widow of the late Bert Stuart), on 14th April, aged 84 years. Saved in early life, baptised and for over 60 years in happy fellowship with the saints in Bethany Hall, Gourock, until her home-call. A quiet, consistent sister, who has borne several years of declining health with patience, and is now missed from the gatherings.

Mrs. Lizzie Thompson, on 14th April, aged 90. As a girl she was brought up in a godly home in the Crosskeys district, and saved when 12 years of age, under the preaching of the late Samuel Meneely. Some time afterwards she was received into the assembly there. Thereafter she was for over 40 years in happy fellowship in the Ballymena assembly. A godly, consistent sister, who rarely missed an assembly meeting. Had a great interest in the spread of the gospel, and loved to hear of souls getting saved. A sister who knew her Bible, and was a woman of prayer, who will be much missed.

Miss Wilhelmina Campbell, on 15th April, aged 80, in hospital after a short illness. Associated with the saints in early days at Lochwinnoch, and for 39 years in Brisbane Hall, Largs. Our dear sister was a faithful attender at all the assembly gatherings, and particularly interested herself in Missionary activities. A sister greatly beloved, and one who will be missed by all who had the privilege of knowing her.

George Dryburgh, on 17th April, aged 77 years. Our brother was a believer for about 60 years, during which time he was in assembly fellowship. He was associated with assemblies in Lochgelly, Glencraig, Lochore and latterly Ballingry (formerly Glencraig). He was among the number who were at the commencement of the testimony at Glencraig in 1931, and was associated with this assembly for more than 40 years. Our brother was very consistent at all the assembly gatherings, and had a love for the Lord and a heart for the gospel. He and his wife Euphemia were very hospitable, and their home was open to the saints. He had the joy of seeing all his family saved and in assembly fellowship. Please remember his widow and family in prayer, Robert in Glenrothes,

Alex in Labrador, Euphemia in Canada and Elizabeth in Ballingry, who has been a great support to her parents in their declining years.

William Thompson, on 27th April, aged 76. For 60 years our brother was in fellowship in Kilbirnie Gospel Hall, where he acted as Correspondent for many years. In earlier years he was a Sunday School teacher, and a Tract Band worker. He was a respected elder, a wise counsellor, and contributed much to the assembly, both spiritually and in a practical manner. Apart from the past year, when he had indifferent health, he was a faithful attender at all the meetings. He will be greatly missed by both old and young, for whom he showed a great care and interest.

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A Study on Nimrod by R. McPike

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EDITORIA Searchlight

The stresses of modern life are undoubtedly great. Most admit them to be much greater than those faced by previous generations, although it is difficult to accurately assess just how much more stressful our society is. The unmistakable signs are evident to the interested observer: the medical authorities point to stress diseases such as coronary heart disease; the sociologists point to family life breaking down; the Christian worker can detect many more tell-tale signs.

Perhaps the least sympathy is afforded in Christian circles to those whose nervous framework is overwrought by the pressures of life. The worldling, whose selfishness we often deprecate, is likely to understand. But sometimes a spurious spirituality dismisses or accuses or despises those facing the pressures that can cause a nervous breakdown or nervous depression.

Of course the Christian has the privilege of taking his burdens to the Lord in prayer. Of course "the eyes of the Lord are over the righteous, and His ears are open unto their prayers" (1 Pet. 3:12). Of course we should cast all our care upon Him, for He careth for us (1 Pet. 5:7). But the evidence of stress on our feeble frames isn't proof that the dear saint involved failed to cry or (as Satan would assert) failed to be classified as "righteous".

Who would be bold enough to accuse Paul? Yet the Paul, whose prayer-life is being examined in this magazine, is the Paul who has detailed with an openness and frankness from which so many shrink, the very signs of stress and tension that some dismiss as unworthy of a Christian. Paul knew what it was to be troubled on every side, to be perplexed, to be persecuted, to be cast down, to be delivered unto death for Jesus' sake (2 Cor. 4:8-11). Had you seen Paul, your eye could have easily detected that inward pressures were causing outward, physical deterioration (2 Cor. 4:16).

Paul unfolded in the midst of such pressures that all such affliction is light, but only in the perspective of eternity. Light and momentary his sufferings were, when compared to the great and eternal weight of glory, but nevertheless those very afflictions were tribulation, real, intense and still distressing (2 Cor. 4:17; 1:4). And Paul wasn't too big not to need comfort. The very letter from which we quote begins with his assertions of just how important such comfort was. Most would have said Titus was no equal with Paul, but Titus did comfort him. Are you a Titus to some Paul? Or do you prefer to add sorrow to the afflicted by claiming their tribulation is self-imposed.

Nor is it anymore convincing to assert that because Paul's sufferings had a spiritual cause, then his troubles were legitimate, all others unchristian. "Who art them that judgeth another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom. 14:4). Can you be sure you have rightly asserted the cumulative effects of pressure on that soul you criticise?

Let us learn to comfort those that are cast down, not with any feeling of superiority as if we were the spiritual warning the unruly, the healthy Christians comforting the feeble-minded or the strong supporting the weak. But being ourselves also in the body, let us be patient to all men and remember those that suffer adversity (see 1 Thess. 5:14, Heb. 13:3).

A Study on Nimrod—Rebel and Renegade

by R. McPike, Annbank.

At the commencement of the "third" dispensation, Noah was given governmental authority over all things as head of a renewed creation, and thus becomes a figure of the Lord Jesus as Head of the New creation, after passing in victory, through the flood of death and divine judgement, to resurrection ground and subsequent ascension to God's right hand as supreme and sovereign Ruler. One of the offices of Christ is that of King, and "where the word of a king is, there is power", Eccles. 8:4.

It is in this position of authority that Noah appears, being given mighty world-wide magisterial power. Alas, he proved unfit to rule even himself: nevertheless in conferred power he portrays the Lord Jesus, being invested with world rule and dominion. The Lord Jesus, at His second advent, will come off His Father's throne and come to earth to sit on the throne of David at Jerusalem — Luke 1:32. From there He will wreak vengeance on His enemies, as Isa. 63 reveals, "travelling in the greatness of His strength, mighty to save". The "Rod out of Zion" will arise after the Church Age and be manifested as "King of Kings, and Lord of Lords" — Rev. 19.

Each age has found man incapable of ruling with equity and righteousness. No man has been able to combine truth and justice in his rule, coupled with concern, compassion and care, but One, Who Himself is inherently righteous and is truth in the absolute. Power, without love and truth, produces a tyrant and a rule of tyranny. The divine principle of government is correct, but the

incorrigible nature of man proves him to be a failure in all aspects of rule and authority. Thronedom can only be sustained by righteousness. When man sets aside God's rule, and institutes his own way and will, anarchy follows. This is witnessed in the period between the flood of Noah's day and the calling Nimrod Abraham. wanted himself to make a name for himself — God destroyed his aim, but in Abraham God decreed, because of his faith, "to make Abra-ham's name great" — cf. Gen. 11:4 with Gen. 12:2. Truly Abraham's name is great because God has made

In Gen. chaps. 10-12 we have the nature and events that fill out the history of that period, and especially the conditions that led up to God abandoning the nations, to start afresh in Abraham in grace and unconditional promise. In these illuminating chapters we are confronted with another ruler and lawless man. no doubt inspired by Satan, who in his scheme of unifying fallen humanity, seeks to hold them by despotic rule. This man and dominant figure looms large on the horizon of human anarchy, becoming in type a figure of Satan's last world ruler — "The Man of Sin", who at the end time will seek dominance over the nations of the earth through political, religious and commercial means.

In the light of events described in II Thess. 2 we cannot fail to observe that Nimrod foreshadows the man found there, who is in open rebellion against God, setting himself up as God, to be honoured and worshipped as the "god of forces". Cf. Dan.

MAGAZINE 195

11:36, 37. The introduction of Nimrod at this juncture in human history, before the call of Abram the Hebrew, is of special note, as he was called to seek a city promised by God, for Satan, ever an imitator. inspired Nimrod to build a city and a tower, wholly artificial in character and content, using "brick for stone and slime for mortar", and we are informed "The beginning of his kingdom is Babel". We are at once arrested by the fact that all human history and divine purpose revolve around these two cities. Jerusalem and Babylon, both of which come into prominence at the end time.

The only unification that God sanctions and seals by His divine approval is the Church of the present age, and of Israel in a future day as described in Isa. 11:11. In the long course of man's history, Satan has ever been opposed to God's purpose in setting man over earth's domain: the sceptre he wielded and lost, he desires to regain for himself. Knowing much of the ways of God, he parodies and imitates God in so many different ways, especially in religious circles. God's purpose for the earth will be realised and consummated in a "Man" — "the man Christ Jesus", who will yet reign as "King of Kings and Lord of Lords".

Satanic design in plan and purpose is also to head up his world system by "the Man of Sin" who will unite the government of the nations, who will own him as their head and king. He will be energised by the power of Satan, "Even him, whose coming is after the working of Satan with all power and signs, and lying wonders." — II Thess. 2:9. This despot will exercise autocratic rights on all alike — Rev. 13:16, 17. In Psalm 110:6 with Heb. 2:1-8 we have God's answer to this rebellious Man.

The "Man of Sin" will be a supercharacter, whom the world is looking for, and talking of, and for whom it is being rapidly prepared. While many of the happenings and circumstances and heroes of the O.T. history have their counterpart in the person of Christ, of Whom much has been written, little has been the interest in the one who opposes Christ, by his claim to rule the sons of men. Nimrod is one of these men who foreshadow the "Man of Sin" in open rebellion against God - indeed meaning of his name "Rebel" and II Thess, 2:9 describes Satan's masterpiece as "The Lawless One", whose hand is against all who would oppose his dictatorship.

To be concluded.

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BELIEVER'S

Truth Unfolding in Genesis (7)

by John Heading, Aberystwyth

Genesis 19: "And delivered just Lot"

Even just before its destruction. Sodom was active in sin, and it still proved attractive to a righteous man who was being urged to flee from judgement. Such a record is a lesson for believers today to be separated from what is ripe for judgement. The rest of Scripture makes much use of this record, since sins of idolatry are likened to Sodom and Gomorrah, and these cities are used as a sign of terrible, unexpected and inescapable judgement. It is used in Deut. 29:23: Isaiah 13:19, and Jer. 49:18; 50:40, being a lesson for Israel, for Edom, for Babylon and the land of the Chaldeans. In the N.T., the Lord used the event in Matt. 10:15: 11:23: Peter used it in 2 Pet. 2:16: Jude used the cities as setting "forth for an example, suffering the vengeance of eternal fire" (Jude 7) while future Jerusalem spiritually is called Sodom and Egypt (Rev. 11:8).

Just Lot had chosen the world in Gen. 13, and then had sunk lower by living in Sodom, no doubt having taken a wife of the daughters of Sodom. He chose to give his two daughters to the men of Sodom to satisfy an even more wicked lust of their desiring. But he had lost his testimony; he repeated the warnings of judgement given by the angels, but his family thought that he mocked (v. 14). See also 2 Chron. 30:10, where men mocked those who had not lost their testimony. Only four came out of Sodom (three survived) (Gen. 19:15) far less than the lowest number, ten, in Abraham's pleadings. But Lot lingered even before judgement fell. God's grace was shown in that the angels brought him out, "the Lord being merciful", so that he was allowed to enter into the little city of Zoar. Lot had got to the state where he could not dwell apart from the godless. God used volcanic means to destroy the cities. Lot's wife was still attracted to the city even in its judgement, and was caught up in a blast of volcanic substance (Luke 17:32) Moreover, Lot feared to dwell in Zoar, so he dwelt in a cave, unlike the dens and caves in Rev. 6:15 where there will be no safety. But Abraham had fellowship with God. in looking towards Sodom beholding its overthrow. Finally, the extraordinary behaviour of Lot's two daughters brought into being the nations of Moab and Ammon.

Genesis 20 & 21: "The other (son) by a freewoman".

Chapter 20 may appear to be a strange interlude in the onward history of the outworking of God's purpose. Not only would Abraham have a son by the appropriate woman, Sarah, but she would **not** have a son by any other man. Verse 6 shows how God intervened to prevent this from happening, and temporary trouble overtook all the family of Abimelech.

God always has His hour when promises and plans are fulfilled. Even if the time seems long, He is faithful that has promised. Consider His "hour" and His coming again in the purpose of God for His Son.

In ch. 21 Isaac was born, and we find that this has a special meaning, for Paul made a lot of this in Gal. 4:21-31. The chapter presents a contrast between Isaac and Ishmael (now 15 years old); between the freewoman (Sarah) and the bondwoman (Hagar); between the flesh and promise; between Sinai (or Jerusalem "which now is") and "Jerusalem

which is above"; between law and grace (though this word does not appear in Gal. 4:21-31). Not that the law had been given when Isaac was born, but it had long been in existence when grace and truth came by Jesus Christ. Yet in Gal. 4:21, Paul alluded to Genesis as "the law".

Paul's conclusion was, "we, brethren, as Isaac was, are the children of promise" (Gal. 4:28). The result of the birth was that Hagar's son mocked (Gen. 21:9), concerning which Paul commented, "as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4:29). Thus Hagar and Ishmael were cast out, the implication for Paul being that we must cast out dependence upon the law, v. 30, for this was a stumblingblock for the Galatian Christians. We must remain stedfast in the liberty with which Christ has made us free, not being entangled again with the yoke of bondage (5:1).

The birth of the child of promise could not undo the consequences of Abraham's action in having Ishmael as a son. Thus Ishmael would grow into a great nation "because he is thy seed" (Gen. 21:13). This has led to the Arab nations, always in opposition to the nation of Israel throughout the years of their subsequent history.

Genesis 22 & 23: "He received him in a figure".

Abraham's faith was tested both before and after the birth of Isaac. In ch. 16, Ishmael had been born, though hardly according to faith. In fact, God's purpose rested upon Isaac being born at the appropriate time. How carefully, then, Sarah must have looked after the young child, knowing that God's purpose would be worked out through him and him alone. Isaac was a young man when Abraham's faith was next tested; Heb. 11:17-19 interprets the

event as showing Abraham's faith in believing that God would raise Isaac from the dead so as to preserve this heir. We may also interpret the event as a historical type of the Lord Jesus as the sacrifice.

The love in v. 2 shows Abraham's human affections for his son, but the "burnt offering" shows his devotion to God. We recall that Moriah was the place where Solomon later built the temple (2 Chron. 3:1). What faith Abraham showed when he said, "I and the lad will . . . come again" (Gen. 22:5) although Isaac was to be offered in the meanwhile! What did he mean when he said, "God will provide Himself a lamb" (v. 8)? Did he anticipate a substitute sacrifice at this stage of the story? Yet his faith was not found wanting when he took the knife to slav his son (v. 10).

Then God intervened, as He did later on mount Moriah saying to the angel of judgement, "It is enough" (2 Sam. 24:16). The urgency of the call is shown by the fact that "Abraham, Abraham" is the first duplicated name in Scripture. Hence his faith was proved without the necessity of performing the act. James 2:20-24 interprets this as justification by works, but note that this took place many years after he had first been justified by faith (Gen. 15:6). For Paul, the order is important: works follow faith, as he wrote, "faith which worketh" (Gal. 5:6; 1 Thess. 1:3). Then God provided a ram for the sacrifice—a picture of substitution, though in Christ's case there could be no substitution for Him!

The promises through Isaac were then repeated (Gen. 22:16-18). Rebekah is then mentioned (v. 23), while ch. 23 records the death of Sarah and the legal details of the acquisition of a burial place. These events had to precede the finding of a suitable wife for Isaac.

The Daughter of Pharoah

by R. A. A. Barton, Birmingham

The more one looks into the pages of the Word of God, the greater becomes his appreciation of the unique way in which God works. 1 Cor. 1:27, 28 reveals unquestionably that His manner of accomplishing His purposes is totally foreign to the thoughts and practices of men. In His sovereignty He takes up whom He pleases, bringing in people and events in a remarkable way (Rom. 11:33-36).

This is illustrated by the unnamed Gentile princess who emerges from the palace of ancient Egypt to be used for the salvation of the children of Israel from their oppressive bondage. Her father, the Pharaoh, has set himself and Egypt on a desperate course of human misery seeking the death of every Hebrew baby boy in the land. Having failed in his attempt to get the Hebrew midwives to do his bidding, he gives license to all (Ex. 1:22). Pharaoh is a type of Satan (Eze. 29:3), for infanticide is characteristic of the devil (Deut. 12:31: John 8:44: Rev. 12:4).

Despite this appalling threat to these defenceless infants, the foundations are laid in the very heartland of the oppressor's kingdom for not only the saving of the Hebrew nation, but for the raising up of one of the greatest servants of God ever to dwell on the earth.

To Jochebed and her husband was born a son destined to be mightily used of God. It is important to note that the couple were both of the tribe of Levi, and the child conceived after the marriage meant that the home was without reproach, an important lesson in these days of diminishing spiritual and moral standards. Young believers now find themselves in an atmosphere which exalts immoral behaviour (1 Cor. 16:18), but the Word of God remains forever the same. The scene was, however, overshadowed by the threat of death to the infant, which called for two remarkable displays of faith by his mother. She managed to hide him three months, a truly amazing feat, as all parents will appreciate. Finally she places him in an ark of bulrushes by the river's brink while her daughter looks on from a distance.

Out of the palace the daughter of Pharaoh comes, the product of regal Egypt, trained in the royal court, educated by the learned, endowered with power, resplendent in wealth, her position unique, her walk stately. To the river she comes flanked by her ladies in waiting. Such an event was possible because Egyptian women enjoyed considerable personal liberty compared with their counterparts elsewhere in the ancient world. Beyond all this, God is directing every footstep. He has chosen her, though she knows it not, to save His people. Her visit to the river is a domestic one, but this does not hinder her active eyes in beholding the environs of the Nile whose waters were held in high regard by her people. observes the little ark, and sends one of her maids to fetch it. Upon opening 'she saw the child: and, behold the babe wept'. The One Who laid foundation of the manifested His perfect control over that moment of time. As the child wept this royal woman was filled with compassion for the little one, and irrespective of his nationality arrangements are made, with blessing, for him to be nursed as an Hebrew and schooled as an Egyptian.

When he was old enough the 'daughter of Pharaoh' took the child into the palace, giving him the name 'Moses'—drawing out (of the water). His days were spent in learning the Egyptian language, writing, arithmetic, geometry and law with tutors appointed by his 'adoptive' mother.

The daughter of Pharaoh was a unique woman, her virtues are worthy of consideration by all

- 1) She was at the river to wash: personal care mattered.
- She observed the scene around her: she was not blinkered by selfimportance, (Ps. 131:1; Prov. 3:7; Rom. 12:16; 3 Jn. 9).
- She had a heart of compassion which overcame political, racial and social prejudices, (Rom. 12:10; Eph. 4:32; 1 Pet. 3:8-12).
- She was not prepared to follow the satanic behaviour which was being encouraged in high places, even by her father, (Rom. 12:2).
- 5) She realised the value of weaning and raising a child the right way, (Prov. 22:6; 23:13; 29:15; Lk. 18:16; 1 Sam. 1 and 2).
- 6) She believed in proper material provision for the child's welfare and saw that it was loved and cherished, (Eph. 6:4; Tit. 2:4).

Moses was no 'plaything' for a royal princess, he received a unique education which did not quench his desire to alleviate the plight of his own people.

By the description 'the daughter of Pharaoh' it is suggested that she was the only daughter, a favoured position which gave her the opportunity to act contrary to her father's desire without incurring his wrath. She may have had the unique position and influence of co-regent which some Egyptian princesses enjoyed about that time. Neither does it appear that

she ever married. Although her name is omitted from the scriptures, historically it is believed that she was called Thermuthis, whose tomb has never been found. Did she turn her back on heathenism through her care of Moses? Did she spend her latter days living a life which found favour with God, refusing to die and be buried an Egyptian princess? The mind of God would have us not know these things, but we find Stephen about to be stoned, (Acts 7), describing her devotion and care, 'Pharaoh's daughter took him up and nourished him for her own son'. 'Took him up' means 'to own a child by adoption', and 'nourished' means 'to bring up'. One thinks that we would not be overrating her if we described her as one of the choice Gentile women of the Old Testament. Stephen spoke of only one woman in his address, the daughter of Pharaoh.

199

We have already seen how her virtues would teach us, in the light of other scriptures, something of the manner in which we should conduct ourselves, but further encouragement can be gleaned from this woman by sisters who are unmarried or childless. How many believers can look back on their childhood days and remember with gratitude and affection the sisters who spiritually adopted them, by prayer on their behalf, interest shown, words in season, practical help of a personal nature, and displayed a refreshing example of holy living?

The daughter of Pharaoh thus graces the sacred page, her role under the hand of God being essential to Israel; one in a line of Gentiles throughout history with whom the salvation of Israel is remarkably connected. May the commendable actions and desires of this woman who lived in ancient times be a help and encouragement to each and every one of us before the Lord in a different age.

Young Believers 6

Honour the King?

(7) AHAB, the Troubler of Israel

by Howard Barnes, Bromborough

Ahab succeeded his father Omri to the throne of Israel in relatively peaceful times. Omri, like Jeroboam and Baasha before him established new capital cities, hoping that the dynasties they started would thus be stable and prosperous. The lives of Ahab and his sons show how false this assumption was and that spiritual standards dictated national stability and prosperity.

Ahab's first action as king was to forge an alliance with his powerful and prosperous north-western neighbour Phoenicia, by marrying Jezebel, the king's daughter. Like Omri, her father Ethbaal had come to the throne by force. Ethbaal previously been a priest of Astarte (A V translates 'grove'), a female god. Jezebel brought the worship of Astarte with her to Israel became its national patron, while Ahab "went and served Baal and worshipped him". This Baal was the male counterpart of Astarte and also came from Phoenicia. The capital city of Phoenicia was Tyre whose previous king Hiram had been well disposed to Israel and their God (2) Sam. 5:11). However, Ahab was influenced by Tyre and not vice versa, reminding us today that we must be lights in the world but not love the world (1 Jn. 2:15). Solomon's original liberal attitude to nations around in his latter days had now become license in Ahab's early days.

Ahab thought 'light' of it all (1

Kings 16:31), but God's reaction was very strong—"Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (1 Kings 16:33). In these early days, although Ahab had seen others suffer because they disobeyed God's word (i.e. Hiel the Bethelite and his family because they built Jericho, cf Joshua 6:26) he had so far escaped suffering himself and his reign was outwardly prosperous.

God's messenger to the wayward Ahab was his very opposite. To the successful man of the world Ahab comes the stern, spiritual Elijah, from the isolated area of Gilead—a man who is prepared in praying for a drought, to threaten the material prosperity of Israel in order to bring about a spiritual revival. Later, Ahab taunts Elijah with the accusation of being "the troubler of Israel" (1 Kings 18:17), while it is actually he himself, who had caused so much trouble.

Eight years of prosperity are then followed by three and a half years of drought (James 5:16). During these years Jezebel instigated a great persecution of the prophets of the Lord (1 Kings 18:13). (There are many parallels between these three and a half years and the coming great tribulation). Jezebel's plans are thwarted by the godly Obadiah, whose own survival witnessed to the faithfulness of God (1 Kings 18:3 & 4). Obadiah and the ravens join in God's service at this time.

Elijah eventually reappears and challenges the idolatrous priests at Carmel in the presence of Ahab. With only 7000 people in Israel who had not bowed the knee and kissed the Baalim, Elijah's success was very important. Elijah had already proved God in private after a great personal spiritual struggle and now he was able to prove him in quite a spectacular way in public (1 Kings 18). The great victory he won that day brought no recorded word from Ahab; like the rest of the people that day he "answered him not a word" (1 Kings 18:21). As soon as he arrived home, however, "Ahab told Jezebel all that Elijah had done". (1 Kings 19:1).

Victory at Carmel seems to have brought back some liberty for God-fearers in Israel, and during the next few years there is peace. Then, however, a new national crisis arises when Ben-hadad led a Syrian An unnamed prophet (perhaps Micaiah) prophesied that God would turn obvious failure into glorious success. The next year Ahab is again promised success when God says "I will deliver . . . ye shall know that I am the Lord" (1 Kings 20:28). However, although Ahab went to war with God's guidance and blessing, he concluded a peace without seeking God's advice. God's messenger brings news of His displeasure in a dramatic way (1 Kings 20:35), and home "heavy Ahab went displeased" (1 Kings 20:43). Because of Ahab's folly, Ben-hadad lived on to worry Israel for years (2 Kings 6:24).

Ahab is upset again some years later when Naboth refuses to sell his vineyard, claiming his ancient scriptright (Lev. 25:13-28). scheming Jezebel cheers the sulking Ahab by arranging Naboth's murder. As Ahab arrives to claim his illgotten gain, Elijah turns up and accuses him of Naboth's murder. This was to bring vengeance from

God and turned Ahab's joy to anger, but eventually the word of God sinks deep into his soul and he repents. Elijah pronounced on him not only judgement for himself but also on his male successors, just like Jeroboam's and Baasha's (cf 1 Kings 14:1, 16:4, 21:24).

The measure of repentance shown by Ahab is immediately acknowledged by God, who postpones the inevitable judgement until after Ahab's own death. It was 13 years after his death that all that was prophesied actually took place (2 Kings 10:17).

Following a period of unusual peace between Israel and Judah, Jehoshaphat king of Judah, formed an alliance with Ahab. Ahab thereupon tries to induce Jehoshaphat to join him in a campaign to regain Ramoth-gilead from the Syrians, he even brings in 400 of his own prophets to support him. Jehoshaphat is not convinced however and asks for a prophet of the Lord. Ahab calls in Micaiah but warns Jehoshaphat the "he doth not prophesy good concerning me but evil" (1 Kings 22:8). Micaiah arrives, and despite much provocation, bravely delivers the Lord's message that Israel was not to go to war, (1 Kings 22:17), but to stay at home. Many today misrepresent the gospel as a personal affront to their dignity whereas really it is only for their

Ahab overrides all further objections and persuades the hesitant Jehoshaphat. They go to battle together but Ahab despite his seeming confidence disguises himself-he is still "halting between two opinions", believing neither his 400 prophets nor Micaiah. He eludes the specifically directed efforts of the Syrians to kill him, but is eventually mortally wounded—humanly speaking chance (1 Kings: 22:34). He bravely remained in his chariot until the battle ended, and then died.

Ahab's reign marked a new low level in Israel's spiritual decline, and he and his wife were to blame, and sadly their joint influence lived on (1 Kings 22:52). Let us see that we take note of the good counsel of spiritual

men and women, choose an appropriate partner in life and obey God's word; then we are sure to be a good influence to others now and later, and not have Ahab's terrible epitaph (1 Kings 21:25 & 26).

The Prayers of the Apostle

by T. Bentley, Malaysia

(7) The Knowledge of His Will and the Full Assurance of Knowledge

The prayers inlaid into the epistle to the Colossians embrace the Christian life in almost every aspect; and at the same time combine its several elements into one thought, the knowledge of God. The two intercessions (1:9-14: 2:1-3) consider that knowledge from two points of view. In the former it is the knowledge of and obedience to God's will; in the other it is the knowledge of God's Mystery, Christ. By starting from these vantage points, we shall best serve our study of the substance of the two petitions as they flow almost without break into the general run of the doctrine that follows. Colossians is so rich in prayer material that we must first, as in other studies, gather up the elements of prayer that pervade the epistle.

Salutation (1:2). Paul recognises that every company of God's people should share the resources of God and of Christ.

Benediction (4:18). If ever an assembly sensed the love of the apostle it was that of Colossae, for ere the letter closes one can hear the clanging of the chain as he reaches forward to append his signature of grace. Every eye in the company

must have been wet with tears as the words fell upon their ears—Remember my bonds.

Thanksgiving (1:3, 12; 2:7; 3:15, 17 and 4:2). The heart of the apostle overflows with thanksgiving as he recognises in the Colossian saints a faith that is based on hope and a love begotten by hope (1:3). In 1:12 he is giving thanks for fitness to experience all that the hope includes. The fact that the saints are established in view of the hope gives further cause for thanksgiving (2:7). Thanksgiving is expressed for the fellowship of the hope (3:15) and for a confession of the hope (3:17), while in 4:2 there is holy appreciation and sweet expectation of the hope.

Mutuality (1:3). Paul prays increasingly for the Colossians and assures them of this before he urges a constancy in their prayer exercise (4:2). He is then able to appeal for a place in their corporate intercessions (4:3). Our prayer life will be richer if marked by greater frequency. Fellowship in prayer is needful, hence the value of corporate intercession and giving of thanks. Another word appears which adds a further dimension and implies fervency. The word is 'conflict' (2:1),

employed by Luke to describe the intensity of the Lord's engagement in the Garden (Luke 22:44). It contributes a necessary element to the concept of prayer and supplies us with the term about which we know so little—"agonizing in prayer". Side by side as they engage in prayer, Paul and Epaphras literally "agonized in prayer" on behalf of the beloved believers of Colossae (4:12).

From these features appearing in the epistle both the Colossians and we are being told that prayer should be marked by (i) Steadfast Continuance (1:3; 4:2); (ii) Spiritual Conflict (2:1; 4:12) and (iii) Specific Concern. We come now to the two petitions of Paul (1:9-14; 2:1-3) and, for the reader's further study, that of Epaphras (4:12-13).

The Occasion of the Prayer. We observe four issues in verse 9 related to the prayer: (i) The Urgency of the Prayer— "since the day we heard it". In verse 4 Paul mentions hearing about their faith and love. This in verse 9 may include more, even the news of what was assailing the testimony in Colossae; hence the impelling nature of the prayer. (ii) The Constancy of the Prayer - "do not cease". It is fully understood that our prayer life cannot be uninterrupted, but it should be constant. Paul is an example of his exhortation. (iii) The Intensity of the Prayer- "pray and make request for you" (R.V.). Refer to Mark 11:24 for the use of these two words which Paul here employs. (iv) The Unity of the Prayer-"we", suggesting not only a fellowship in prayer, but also a focus and a force. At least there be Paul, Timothy would Epaphras, and very likely others. What prayer-power would be generated! Assembly prayer meetings would be re-invigorated if this was to prevail.

The Objective of the Prayer. Let us note four items in the object before

Paul as he prays for the saints. First it is practical. His desire is that they may "walk". How different from the bombastic claims of the errorists with their emanations. demi-gods and esoteric knowledge. Paul is down to earth and considers the daily walk of the believer to be of prime importance. And so it is today. Expressing the life of God in everyday walk is the objective of all truth. Walk means advancement and hence evidences life. He then makes it clear that his desire is congenial. The word "worthy" which he uses is familiar to the readers of his epistles. It is the very air and atmosphere of the walk. Paul is speaking here not of merit, but of a fitness of life in daily walk that becomes our association with Christ as Lord. He is really saying, set out to walk worthy of the Lord, Enoch-like. The tense infers a third feature, it is crucial. Such a crisis in spiritual life involves not merely a definite act, but a daily attitude. Fourthly it is continual. Says Paul. this walk is to be "unto all pleasing". This is a unique word and simply conveys that we are to be the Lord's "Yes-men", constantly acknowledging and accepting all that His will, word and ways with us demand. May this walk begin with us now, that, as with Enoch, we may walk with Him into eternity.

The Order of the Prayer. A careful reading will reveal that there is something before the Objective and something after the Objective. In verse 9 there are four items in this request: (i) A request for Maturity-"the knowledge of His will". This is a mature spiritual experience. It is the fertile root from firm which all stability will develop. request for Measure- "filled". This is Paul's key word in the epistle. conscious fulness is concern; an in-filling of the life, to its utmost capacity, with the knowledge of His will. (iii) A request for Means- "in all spiritual wisdom".

He alone is its Source and its Supply. (iv) A request for *Manifestation*— "and understanding". It is God's desire that we have a perception of His will which is available through the Holy Spirit and Holy Scriptures; the means is spiritual. It is His mind that we shall know an application of His will in daily display.

The Outcome of the Prayer. Visualise a spiritual tree of life noting its root (v. 9b), its trunk (v. 10a) and its branches laden with all kinds of fruit (v. 10b). The four branches are actually four participles that mark the consistency for which the Apostle is praying. viz

- 1. "Being fruitful"—yielding—the holy effect of union with Christ. This tree is unique, its fruit is omnifarious! All kinds of fruit abound and are always in season.
- 2. "Increasing"—growing— the highest experience through Christ. It is not something we once did, and have now ceased. It is a present continuous growing as a result of the knowledge of God, so it is in advance of verse 9. There it is His will, here it is the knowledge of Himself which promotes growth.
- "Being strengthened" replenishing—the habitual energy from Observe the power expressed by the word "all" -there is no limit. Then comes the proportion—"according to the might of His glory" (R.V.). Not measured by even our need but according to the illimitable supply of divine power and glory. Now consider the purpose -'Unto all patience and long-suffering with joy" (R.V.). Achieving heroic exploits may well have a place, but Paul is here concerned about the passive evidence of spiritual qualities, not in mournful resignation, but in exultant joy. Patience suggests no giving-up', just like bereaved Job in the ash-pit. It is manifest endurance under stress. Long-suffering infers 'giving-back', like battered

Stephen bowing in prayer for his tormentors. Joy insists on no 'giving-in', like Paul and Silas with beaten backs and bound feet, blessing God in exultant praise.

4. "Giving thanks" —thanking — the harmonious expression of thanks to God and to Christ. This is the only aspect of prayer that will continue when earth is done. Paul mentions four items that provide real cause for thanksgiving: Meetness for the Inheritance; Might in the Deliverance; Majesty of the Transference and the Mediator of the Clearance from gloom and guilt.

A further request of Paul appears in Col. 2:1-3 upon which a few remarks are necessary. Paul's prayer life is unveiled in the words of verse Note the 'openness' of prayer-"I would have you know". He would have them become aware of his personal concern that they might be encouraged. It is always encouraging to know that saints sustain daily remembrance of us at the throne of grace. Few are real prayer-partners. Paul was, are you? Insight to Paul's 'earnestness', for he adds, "how greatly I strive for you" (R.V.). We have already noted that this is a Gethsemane word, full of power and meaning. The picture is Jacob wrestling with God (Gen. 32:24-29) and prevailing (Hosea 12:4). Prayer really arises out of a consideration for others, so we note Paul's 'unselfishness'. Notice how he expresses concern for a wide range of need: "for you . . . for them . . . and for as many . . .". The fourth feature of this brief prayer is its 'tenderness'. Paul petitions for those who have never seen his face.

Four requests compose this short supplication: (1) "That their hearts may be *comforted*". Here the thought is, confirmed. Both the Holy Spirit and the Holy Scriptures will be operative in this accomplishment. (2) "That they may be *compacted*". The

Scriptures know nothing of individualism; Paul's concept is always corporate personality. He advances collective exercises in prayer, collective energies in power and collective expressions of the passion of love one toward another. Later on in the chapter the word is used of corporate growth (2:19). (3) "That they may be convicted". The reader is advised to acquaint himself with the four uses of this word "full assurance" in the N.T. It occurs here and in 1 Thess. 1:5, then in Heb. 6:11 and 10:22. A wealth of understanding and spirit-

ual certainty available to every child of God awaits the heart that will acknowledge the Mystery of God, which is Christ. (4) The final detail is announced in the corporate acknowledgement of the Mystery. Paul wishes them to be *consummated*. He is really saying to the Colossians and to us that all search for knowledge outside of **Him** is doomed to failure. If there is a secret source of knowledge, it is Christ, in Whom are hid all the treasures of wisdom and knowledge.

The Olivet Prophecy (3)

by Jim Sinclair, Liverpool

After Tribulation

From v. 29 of chapter 24 to chapter 25:46, the Lord now deals with events that will immediately follow the Great Tribulation. These are detailed as follows:

1. The Prelude to His coming. ch. 24:29.

He first of all shows the events that will be the prelude to His coming. The sun shall be darkened, the moon shall not give her light, the stars shall fall and the powers of the heavens shall be shaken. These events will immediately follow the Great Tribulation and according to Acts 2:20, come just before the great and notable day of the Lord. It should be noted that the 'Day of the Lord' is a protracted period but the great and notable day is a special point in that period.

2. His coming in public manifestation. ch. 24:30.

The special point in the Day of the Lord is now dealt with in v. 30. After these events in v. 29 which in them-

selves come after tribulation, the coming of the Son of Man will then take place. The disciples had asked "What shall be the sign of Thy coming?" He now tells them of the appearing of the sign of the Son of Man in heaven and that He will come in the clouds of heaven with power and great glory. Shining out of the abysmal darkness of v. 29 He will appear with His official glory as His face will shine as sun and with His moral glory as His raiment will be white as light (Matt. 17:1-8).

The power characterising this manifestation of the Son of Man is seen in Rev. 19 when He comes on a white charger with the armies of heaven behind Him and will crush His enemies beneath His feet casting the Beast and False Prophet to the lake of fire and Satan himself to the bottomless pit for a thousand years. Well might the Lord say that the tribes of the earth shall mourn as His appearing signals the crushing of their power referred to in other passages of scripture such as Joel 3, Zech.

14, Isaiah 34 and Isaiah 63.

3. The Ingathering of Israel. ch. 24:31.

Having appeared and crushed His enemies the Lord now turns to what He will do with the elect in v. 31. The elect in this passage refers to the faithful of Israel on the earth at that time. He will now send His angels with the sound of a great trumpet, (different from the 7 in Rev. and that in 1 Thess. 4), and gather together His elect from the four winds from one end of the heavens to the other. The Lord here shows there is a future for Israel which will be brought to fruition at His manifestation to earth. This is substantiated in Ezek. 20:33-44 and Rom. 11:26.

4. Exhortations from Illustrations. ch. 24:32-51.

This section is a form of parenthesis giving exhortations in relation to what has been said in v. 29-31.

The first illustration that is used is the fig tree in vv. 32-35. Various trees are used in scripture to depict Israel at different times of her history. The vine tree speaks of her past in election; the olive tree speaks of her present in rejection, and the fig tree speaks of her future in restoration. The Lord shows that by looking at the fig tree they can tell summer is near and He thus exhorts them when they see these things, that is those stated in vv. 3-28, they should be able to tell by such discernment that His coming is near even at the doors. He assures them that these things will take place within a generation and that His words to them are completely reliable, that whereas heaven and earth shall pass away, His words shall not pass away. They will stand the test of time and be completely fulfilled. His words are more stable than heaven and earth. They are certain and thus so is His coming.

The **second illustration** is in vv. 36-51 and draws attention to the

days of Noah and the lessons that can be learned therefrom. First of all, the Lord shows that the day and hour of His coming to earth is a secret no man knoweth, not even the angels but His Father only. This is substantiated in Acts 1:7 when He tells the disciples it is not for them to know the times and seasons. He then shows that His coming will be similar to the conditions that prevailed in the days of Noah. They shall be eating and drinking as in the days of Noah and will know not that the Lord has come just as the people in Noah's day were overtaken by surprise at the flood. His coming will be so sudden and unexpected. They shall be taken away as they were taken away in judgement at the flood. The division that will take place at His public manifestation to Israel is now stressed. Two shall be in the field, the one taken and the other left and similarly with two women at the mill. The picture is as in the days of Noah when one was taken in judgement and one left for blessing which in that day was comprised of eight souls in total. This is entirely different from what happens when the Lord comes previously for His church at the rapture. The ones taken then are for blessing and those left are for judgement. In vv. 42-44 the Lord now draws attention to the lessons that should be learned from the days of Noah. He says "Watch therefore". That is, watch in the light of vv. 36-41. He tells them to watch for they know not when He is coming and to learn from the good man of the house who wasn't prepared for the thief. They should not only watch but be ready "for in such an hour as ye think not the Son of Man cometh". The Lord closes His discourse on the illustration from the days of Noah in vv. 45-51 by issuing a warning. Faithfulness and wisdom will bring reward but acting as if He wasn't coming at all will bring judgement. To be continued.

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 expression 'assembly fellowship' intended to convey, and are there believers who are not in assembly fellowship?

letters of commendation in New Testament scripture also emphasises this matter.

J. R. Baker

ANSWER

'Fellowship is the common participation by two or more persons in any one thing. The particular kind of fellowship implied in any passage where the word occurs has to be gathered from the context. The Greek word 'Koinonia' which is usually translated fellowship in the New Testament is also rendered 'communion', 'communication', 'contribution' and 'distribution'. The first occurrence is in Acts 2:42, where it is stated that 'they continued stedfastly', thus there is a fellowship in which one may continue or not continue. This would be fellowship with the local assembly at Jerusalem.

When we speak of 'assembly fellowship' we not only refer to a believer breaking bread with the saints on the Lord's day. Every aspect of the assembly's function is included within such a description. In 1 Corinthians 5:13 the apostle instructs the saints to 'put away from among yourselves that wicked person'. The one who was put away could not continue in the fellowship of the assembly, thus he would be a believer not in 'assembly fellowship'. In 1 Corinthians 14 we read of the whole church being gathered together and then one comes in who is spoken of as 'unlearned' yet is distinguished from the 'unbeliever'. Such would be a believer not in assembly fellowship. It is again instructive to note in 3 John 10 that one could be 'cast out' of the church even though he did not deserve it. Such would be out of fellowship even though the reason would not be spiritual.

It is important for us to learn that there is in Scripture the truth of being received into the assembly. In Acts 9:26 Saul had a desire to be joined to' the disciples, and although at first the saints at Jerusalem were cautious, Barnabas introduced him. The teaching of

OUESTION

Could you please expand on the expression 'There's a man in the glory'. Does this come from Stephen's words in Acts 7:56, or is it from the reference in Revelation "One like unto the Son of Man"?

ANSWER

Whilst the actual term under question is not found in the Bible, there is no doubt that the truth it expresses is taught therein. The reference in Acts 7:56 shows that our Lord Jesus Christ is in heaven in true manhood, and a careful comparison of Luke 24:50-53 with Acts 1:9 will show that when our Lord ascended into heaven, the disciples watched as He was 'taken up' and 'carried into' heaven. It is clear that however we understand the opening statements of 1 Timothy 3:16, our Lord Jesus Christ is in view, in flesh, being received up into (or in) glory.

The use of our Lord's human name Jesus is emphasised in the epistle to the Hebrews, and there we learn that Jesus the Son of God has passed into the heavens, and whilst there He can be touched with the feelings of our human infirmities, 4:14-15. The same truth under a different figure is dealt with in 6:20, where we are taught that whilst He is now the only man within the veil, this will not be always so. A 'forerunner' implies that others are following after, and one day we, in bodies fashioned like His, shall be with Him. Hebrews 10:12 states that a man is now sat down on the right hand of God, and Colossians 2:19 uses a present tense to teach that the fulness of the Godhead presently dwells in our Lord Jesus Christ in bodily form. What He became at Bethlehem He will never cease to be, thus we can gladly say 'There is a man in the glory'. J. R. Baker

208 BELIEVER'S

Regions Beyond

HONG KONG

Our Chinese Lunar New Year meetings were the best yet in fifteen years. Our brother Robert Spurling of Brisbane, Australia came up to be with us accompanied by his wife Ruth. We are so thankful to have had them come and for our brother's help in the meetings. Four of our Chinese speaking assemblies came together and we were pleased to see relatives and friends brought in night after night to the evening gospel meetings. During this time I also had to make a hurried trip into the People's Republic of China to meet a brother in Christ who had journeyed down from Shanghai (36 hours on a hard seat train!) to have fellowship. Four of our brethren were able to go in and we had a good time and loaded him up with Bibles, literature and unobtainable goods for the believers in Shanghai. Thank you for your share and part in this also.

The Lord gives us some lovely opportunities in witness and hospitality, many different folk come to our gospel meeting at the down-town YMCA. Last night we had a white Russian lady—a dentist—home to supper. She related to us her flight from Soviet Russia when the Communist Revolution took over. Then as they waited in China (her father & other family members thought it would be over in a few months), the Communist Revolution came to China so they fled to Hong Kong, and she took up practice here. Now she is all alone—having suffered much but what character! We trust she will come to Christ for salvation and satisfaction!

Some will remember our old brother Wong Hoi whose wife separated from him by the Communist Revolution for 30 years (he came to Hong Kong to obtain work before '49 then was unable to get wife and family out these 30 years). Well last year he broke his leg-we appealed to the authorities on compassionate grounds to allow his family out—then all was O.K.'d but still no action, it appears the local commune officer wants his palm covered first, which thing our brother Wong will not do-and which he does not have anyway! Well, we would value prayer for we believe we shall be able to go up country (March 9th) to the village where his family and wife are and seek out why they cannot come **now**. It is quite a journey up the Pearl River—then up country by bus. Last year, December, before leaving for Malaysia we sought out a sister maintaining a testimony in Shun Tak area, and ate dust all the way in "bone-shaker" buses with broken windows out on the outback roads. Brother Silas So hopes to accompany me and we hope to take brother Wong as far as the city of Canton and then we two journey up country and back with relatives to him! Our aged brother is a man of faith and loved and respected by us all here.

Your prayer and encouragement to be here for Christ is a joy and strength to us daily. We love news from you all—and thank you for the time and love you so generously give as you take us into your hearts for the gospel's sake. Free and matchless grace! Saved by grace through faith, such grace constrains us, you there, and we here to live for Him.

It is by grace the heart is established and kept in these hard and lawless days.

John & Karen Short.

ECUADOR

Soy un joven viejo, que ya murio lejos, queya vivio mucho, Soy un mar abierto, a muchos rios.

The above was written not very long ago by a young Ecuadorian fellow of nineteen years of age, who had all his life ahead of him, a very intelligent young man with great artistic qualities. The poem says, "I am an old youth that has already died far away, that has already lived a lot. I am a sea, open to many rivers". Through a diving accident, in the month of September this young fellow lost the use of his arms and legs. He's now a quadriplegic.

Many of you will have no doubt read the books by Joni Eareckson and understand a bit more about the difficulties involved in being a quadriplegic. She tells of the emotional battles, the fears, the bitterness, suicidal thoughts that she had to battle with, until Jesus broke through the tunnel of darkness and illumined her life with His great presence.

Just after Manuel Valencia's accident, he trusted Jesus as his Saviour. One person is keeping Manuel together emotionally and this is Jesus.

Manuel comes from a broken home. His father ran off with another woman when Manuel was only six years of age. From then on he was brought up by his mother, and as far as we can gather, she has had a rather sordid past. She has gone from one place to another opening up drinking saloons. Three years ago they came to Archidona (only half an hours journey from Tena). During that time Manuel became very rebellious. He certainly had no thought of God in his life, but just a few months ago, like any other day, off he went for a swim in the Pano river. He dived into the water, but never surfaced. He couldn't because his arms and legs were motionless. Friends helped to pull him out and took him to the local hospital. Since his accident Manuel has been in three hospitals (one of which washed their hands completely of him). He's now in the mission hospital of HCJB where he is receiving the very best of treatment.

There is no hope that he will ever walk again, but he has regained some movement in his left arm. It is our hope that one day he will be able to feed himself. For all other things he is dependent on others. One day while visiting him, I had to wipe away tears from his eyes and with one hand hold a hand-kerchief to his nose and press his chest with my other hand so that he could have the strength to blow his nose. None of us will ever know what it would be like being a quadriplegic in a third world country. To begin with there is no social services that help folk like that financially. There is no occupational therapy that would help to promote better use of his left arm. In short, life is not going to be very easy for him.

Manuel wrote, "I am a sea open to many rivers". He has discovered the truth of Jesus' words, "the water that I shall give him will become in him a spring of water welling up to eternal life". To all who come to visit him, He witnesses to the eternal life that is welling up inside his heart.

Manuel Valencia never imagined when he was an active young man that in the year 1983 he would find himself in a wheelchair. Water nearly took his life, but he has found a new type of water that wells up in his heart.

I would ask you to pray for him. Hopefully among you there will be some who will covenant to pray for him on a daily basis. Only God and your prayers will sustain him.

The Letter to the Galatians

by Alan J. Gamble, Glasgow

Magna Charta of Evangelical Christianity

Introduction:

Galatians often seems to be one of the more neglected New Testament epistles. The purpose of this series of short papers is to awaken interest in this Letter by demonstrating its crucial importance and its contemporary relevance. One reason for the comparative neglect of Galatians may be a feeling that it deals with a long passed and particular problem with little relevance to twentieth There is century Christians. element of truth in this view but it must be emphasised that only a surface reading would support it completely. Further thought would demonstrate that the issues of principle discussed in Galatians are perennial and universal. Paradoxically one only sees the continued relevance of the epistle, especially to current concerns and controversies, when one grasps its background and immediate context.

There are familiar texts in this unfamiliar book but their value is greatly enhanced rather than at all diminished when seen in the wider context of the whole letter. Indeed Galatians demonstrates extremely well the value and importance of three vital principles of Bible interpretation often neglected. These are:

1. Reading a book as a whole.

This is a most important lesson for all believers especially young Christians starting Bible study. Detailed studies of chapters, paragraphs and words are vital. These must be conducted, however, in the light of a sound knowledge of the scope and structure of a Bible book and the drift of the author's thought and argument. The telescopic and microscopic approaches are both important in Bible reading and one must be

used to balance and assist the other. Galatians and indeed the other Pauline letters will be much better grasped and understood if read at a sitting. Indeed, the great value of many of the versions of Scripture in modern English is that their use facilitates such a practice which should be highly commended as giving the proper perspective to a Book of Scripture.

2. Bear in mind the historical situation.

It cannot be too often emphasised that the books of Scripture were written at a definite time in definite historical conditions. The more we can find out about the life situation of the first readers of any book the better we understand it. That is in no way to deny or even de-emphasise the timeless and indeed eternal character of Scripture nor its present living power. Rather these aspects will shine through all the more clearly as we also seek to set the message of any part of Scripture in its immediate historical and cultural context. There is an infinite variety in Scripture and many books are more directly related to a particular situation than others. The epistle to the Galatians is in the category of books where the historical situation is crucial to understanding it. The Galatian crisis is the key to the Galatian epistle.

3. Use Scripture to interpret Scripture.

The point made above emphasises the diversity of Scripture. This must be balanced by an equal stress on the unity of Scripture. Each of these principles is important in interpretation. Scripture is not merely a collection of books, it presents a consistent message. Recognition of

is sometimes called the "Analogy of Faith" principle. This emphasises that a definite "Body of Divinity" is presented by Scripture in unity amidst diversity. This fact is a signal proof of the inspiration of Holy Scripture. If the principles mentioned above are based on a recognition of the human factors used by the Holy Spirit in the production of Scripture, use of the Analogy of Faith recognises the organic unity of the Bible and its ultimate Divine authorship authority. In considering the doctrine of Galatians reference to other books in the New Testament is often useful

In these studies we shall seek to apply and use these principles.

The Character of the Letter.

It is controversial and indeed polemical. It breathes an atmosphere of crisis. It is like a spiritual electric storm in which the thunder rolls and the lightning flashes. Consider, for example:—

a) The abrupt beginning of the letter (ch. 1:1-5).

Note the omission of Paul's usual expressions of prayer and praise. Also note that the opening paragraph immediately introduces two of the vital issues in the controversy: Paul's apostleship and the unique value of the sacrifice of Christ on the cross.

- b) Vehement expostulations with the Galatians (e.g. ch. 1:6, ch. 3:1-5, ch. 4:12-19 and ch. 5:7-9) and solemn warnings of the consequences of their defection from the truth (e.g. ch. 5:2-4).
- c) Stern denunciations of the false teachers (ch. 1:7-10, ch. 4:17, ch. 5:10-12).
- d) Warm appeals of love and concern (e.g. ch. 4:12-20 especially v. 19 & 20).

Galatians was forged on the anvil of controversy and in the white heat of crisis. This sets the tone to the whole letter and forms the background to the autobiographical record of chapters 1 and 2, the logical doctrinal argument of chapters 3 and 4 and the earnest moral exhortation of chapters 5 and 6. The controversial atmosphere also distinguishes Galatians from Romans. Romans develops similar themes more fully but Galatians underlines the force of the doctrines of grace.

The Galatian Crisis.

The Galatians were converts from paganism (ch. 4:8). There has been a debate in academic circles concerning the identity of the recipients of the epistle. The two views are called the North Galatian and South Galatian theories. This turns on whether Paul is using the word Galatia in an ethnic sense (North Galatian view) or a political sense (South Galatian view). To my mind the case for a South Galatian destination for the Letter is convincing. This means simply that the Galatian assemblies are to be seen as the churches established by Paul on his first missionary journey (Acts 13-14). This view also implies that Galatians may well be the earliest of Paul's writings. (For a useful discussion of these matters one could consult Hendriksen on Galatians pages 4-14).

What matters is that these assemblies had been subject to infiltration by false teachers of a legalistic kind, probably Pharisees and certainly Jews (ch. 2:4). Their message was circumcision as a means of salvation or at least spiritual maturity. (Acts 15:1). Presumably some place was given to Christ but circumcision was an additional requirement to faith. The entryism was having some success. The Galatians were being swaved. They had already commenced to celebrate Jewish holy days (ch. 4:10). They stood in the very balance. It seems that they had not yet fully accepted the full programme being presented to them. Paul had hopes

for their final adherance to the truth (ch. 5:10). Nevertheless their position was perilous.

Paul saw that the issues involved were vital. The whole future of Christianity was at stake. It was not merely that the Galatian error would have reduced it to a sect of Judaism by requiring all Christians first to become Jews. Even more seriously "the truth of the Gospel" (ch. 2:5) was under attack. Circumcision as such was an irrelevance to Paul. Indeed, he had, himself, circumcised Timothy (Acts 16:3). Twice in Galatians itself, he stresses its intrinsic unimportance as merely a surgical operation (ch. 5:5, ch. 6:15). But circumcision as a pledge to keep the law and as a condition of salvation was another matter. Teaching of that character made it crucially relevant. No longer was it a matter of indifference. It had become as obnoxious to God as ritual self-mutilation (ch. 5:12-R.V. margin and see the helpful comments of Ridderbos in the Night on Galatians at p. 194-195).

Paul's depth of feeling is explained by the fact that the Galatian errorists represented a tendency in the early Church (which is far from dead) which we can call "the Christ-plus syndrome". They wanted to supplement Christ by circumcision. Their message was Human merit plus Grace, works plus Faith, Human Achievement plus Christ's Cross. They emphasised "both/and" Paul replied "either/or". Their teaching represented a mixing of incompatibles and a joining of irreconcilables. Paul pronounces this whole effort to spiritually impossible. message of Galatians is:- Christ supplemented is Christ supplanted. This is the burden of key verses such as ch. 2:21 and especially ch. 5:2-4.

Paul develops three great themes in support of his central message:—

1. The Exclusiveness of the Christian Salvation.

This is a positive emphasis of the letter which gives it its continuing and timeless relevance. Salvation is by God's grace alone. It is based on Christ's finished work alone. It is received by faith alone. The glory of God is at stake. He alone must and will have the whole credit for human (Isaiah 42:8. salvation 1 1:29-31, Eph. 2:9). He cannot and will not share this glory with His creatures. That was what the Galatian errorists were implicitly teaching. We must stress in our day the altogether aloneness of God's glory in grace and salvation.

2. Retrogression.

Implicit in ch. 3:3 is the idea that the false teachers were suggesting that their teaching led on to "perfection" or "maturity. Paul seeks to make it clear that their message of "progression" was really one of retrogression:— (a) To immature childhood from adult sonship (ch. 4:1-3). (b) To slavery from freedom (ch. 2:4, 5:1). (c) To weakness and poverty in spiritual things no better than former pagan servitudes (ch. 4:8-9).

3. Suspect Motives of False Teachers.

Paul does not hesitate to assert the falsity of the motives of the Galatian errorists. Their motivations were:—
(a) The avoidance of persecution (ch. 4:11, ch. 6:12) presumably from Jews and also by coming under the umbrella of the Jewish "Religio Lictio" (tolerated religion) from Roman authorities. (b) Religious respectability and popularity (ch. 6:12). (c) Self Glorification by the creation of a party of devotees (ch. 4:17, ch. 6:13). How relevant these factors have continued to be in Church history in motivating error.

Paul issues a clarion call to a clear choice on the part of his Galatian converts and raises the banner of **Christian Freedom** in the keynote verse ch. 5:1.

MAGAZINE 213



Light from an Old Lamp

Consider Him (2)

by Henry Heath

In the four Gospels we may study the Person of our Lord Jesus Christ in every minute detail of a lowly life on earth.

In them we may make acquaintance with One who in the garb of man lived and moved amongst men according to the manner of the time. Our lesson is taught in homely language, so to speak. God is manifest in the flesh, and so manifested as not to alarm the spectator with unapproachable glory, but to invite and win him by mild and tender attractiveness.

Glory there was to eyes of faith in every syllable He uttered and act He performed; but that glory was unobtrusive, and often purposely concealed. But where any were willing to discern Him, He was easily discerned by the Spirit's enlightening power.

As an illustration of this: painter having conceived the desire to represent his ideal of perfect humanity, took the Lord Jesus as his model, believing that if he could represent His character in the countenance, his object would be gained. With this object he began to study the Gospels. He had not read far when the supernatural beauty of that blessed One began to dawn upon him. He read on in intense admiration and wonder, till overpowered with the surpassing splendour of the divine character before him, he fell upon his knees exclaiming, "My Lord and my God", and became thenceforth His loving and faithful disciple.

What we learn of Christ in the Gospels is chiefly personal. Our

affections and sympathies are drawn out towards One whose love and whose sufferings were most intense.

In the Acts and the Epistles the glory presented to us is not so much personal as official, if I may use the word. His work, His offices, His present, and future manifested glory, majesty, and power, are plainly declared. He is no longer the suffering and unrecognized mechanic of Judaea, but is known in His true dignity.

The difference seems to be that in the Gospels we are in company with the Lord as He moved through the world, humbly and unknown, except to a few. His glories are veiled except to faith. No trumpet tongue proclaimed the presence of the great God and our Saviour Jesus Christ; and it is only as we are enabled by the Spirit to discover in gracious words, in deeds of mercy, and miraculous deliverances the dignity of His blessed Person, that we can learn our lesson. In the Gospels we have to believe in spite of appearances, that the plain man of Galilee and Judaea is the Son of God. But in the Epistles we learn otherwise. There no secret is kept, no mystery reserved. The Spirit tells us plainly of Christ, "He shall take of mine, and shew it unto you", is fulfilled.

Romans shews Him forth as the propitiation and atoning sacrifice through which God and man are declared righteous, and made at one.

Ephesians opens out the glories of those who are saved by virtue of union with One so glorious.

Colossians unfolds Him as Head of

214 BELIEVER'S

His body, the church, and first-born of every creature, the habitation of all fulness, and the pre-eminent Head of all things.

Philippians explains His extraordinary descent to the depth of humiliation, His present exaltation, and future appearing.

Thessalonians further develops the details of His promised return for His church, and to His kingdom.

Hebrews especially, from beginning to end, Christ is before us. All types are found to point to Him, all shadows to give place before Him. The solemn sacrifice, the priest in his beautiful attire, and the temple, glittering with gold, all come to an end and disappear, and no place is found for them when once He, their more holy and more glorious antitype, appears. The angels, sinless, glorious, exalted beings as they are, are here shown to be less worthy than He. Heaven and earth are His handiwork, and therefore less than He.

Moses and Joshua, Aaron and Abraham, patriarchs and priests, each and all are brought forth in this epistle, to stand for a moment beside the Lord of glory, and then to fall back with no glory, "by reason of the glory that excelleth", (2 Cor. 3:10). Yea, all that was hitherto highly esteemed amongst men, even because of its heavenly origin, must pass away, and be as nothing, now that God has brought forth from the treasure-house of His tabernacle, the brightest and best of His gifts to man, and that He who is the brightness of His glory and the express image of His person, has in grace incomprehensible taken upon Him the seed of Abraham, and is not ashamed to call us brethren.

In Peter we discern affectionate recollections (by one who had been much forgiven) of the patient, suffering, and atoning Lamb of God.

1st John is full of Christ. So full that in several cases the apostle

speaks of Him without naming Him, as though everyone must be as much occupied with Him as he was himself. He would teach those who had not known Jesus while on earth what He was whom John had heard, and seen with his eyes, and looked upon, and his hands had handled, that they might have fellowship with him in His knowledge and love.

Revelation opens the eventful future of Christ's return to earth to take His great power and reign, while its earlier chapters contain the affectionate appeal of the Lord of Glory to His church on earth still in His absence to give Him the first place in their hearts.

The prominent place given to the Lord Himself is very observable in the Epistles. The sacred writers, as guided of the Holy Ghost, turn from their subject, as it were, at some mere allusion to Him, to dwell on His praise, or to describe His character or work, showing that though they may be occupied in unfolding some doctrine, or inculcating some needful precept, it is still the **Person** of the Lord that most occupies their hearts.

Many passages that are very marked in this respect begin with the word "Who"; so that this little word is like the finger-posts in countries where the scenery is visited by strangers, to point them to some lovely spot from which the beauties of the landscape may be best surveyed.

For example: In Col. 1:13-20, what a glorious and expansive view that little word points to where from redemption by blood up to the height of glory, the fulness and pre-eminence of Jesus is displayed for our admiration and worship. It is a passage to pause at, meditate upon, and inwardly digest.

Look also at Phil. 2:6-11. "Who being in the form of God". This is the other side of the scene, and here is Christ's descent to humiliation, as the other gave His ascent to

glory. What a rich and wonderful display; a passage perhaps surpassing in grandeur almost anything in Holy Writ.

Again, Heb. 1:3. "Who being the brightness of His glory". Long might we pause to study the revelations of this one verse. But I am only pointing out the pastures, leaving the reader to feed upon them.

We find a notable "Who" in Heb. 5:7; and yet another in chapter 7:26. And if we refer to the verses from which the heading of this paper is taken in Heb. 12:2, 3, what a scene

that little "Who" introduces to us! "Who for the joy set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God".

1 Peter 2:21-25 is very familiar to us all, with its oft-repeated "Who" as the Spirit carries the apostle's heart along from glory to glory in the contemplation of the Lord.

Enough has been said perhaps to show how in the study of the epistles we may learn Christ, and maintain a personal communion with **Himself.**

Correspondence

'Westbury', Derby Road, WIRKSWORTH, Derbyshire. 15th February, 1983

Dear brethren in Christ.

Re: 'Truth Unfolding in Genesis' (1)

It has proved most helpful in the consideration of Gen. 1:1, to have to read the text as:— "IN (the) BEGINNING GOD CREATED THE HEAVEN AND THE EARTH". By omitting the italicised word (the) as signified in the Newberry A.V. Ref. Bible, we can see that GOD was Beginning His Creatorial WORK, and that by first creating the Heaven and the Earth, with the exception of any of those things that God was soon to fill them with. God had created, or laid the basic foundation of the World yet to be made. This elementary condition of the Earth is designated in Job 38:4-9 as the Foundations of the Earth.

From the beginning of God's WORK, (for it was begun on the first day and finished on the seventh day (Gen. 2:1), we discern GOD to be the Beginner (AUTHOR) and FINISHER of Creation; THE BEGINNING AND ENDING for God ended His work which He had made (Gen. 2:2). Now v. 2 plainly confirms the elementary condition, particularly of that of the Earth. The Earth was (or, came into being) without form and void (or empty). The Earth had then nothing of the form it was soon to have, and nothing yet filling it; but it was very soon to be inhabited.

If in v. 1 it had been the creation of all physical things, or even that some previous world had existed, then the Spirit of God (the only

witness) would have faithfully said, "In the beginning God created the world;" or He would have added His oft repeated words, viz: "and all the host of them" Gen. 2:1 or, "and all that in them is" Exod. 20:11 or, "and all things that are therein" Neh. 9:6 or, "and the things that therein are" Rev. 10:6.

As v. 2 does not record anything other than a creatorial condition, so the darkness on the earth can only be indicative of God creating the earth in darkness, and confirms nothing of whether or not the Heaven was then light or dark.

Now concerning the light in v. 3, we read, "and God said, let there be light, and there was light". This bears no indication at all that clouds of gas (or any other clouds) were obscuring the light of the sun; or that God was commanding the removal of some obstruction to the rays of the sun, but rather that He was creating, or commanding the light to come into being. He was, creating light before it was in the sun.

To clarify matters still further, we could truly say that if the sun had then already been created, and was operational, that there would have been some light penetration onto the Earth's surface during the day-time. Evidently there was none, and the sun itself was not created until the fourth day. We also note here that Paul never said in Acts 27:20, that they saw no light at all, but that, "neither sun or stars appeared", obviously they need them for their navigational purposes.

Our brother too speaks of Paul's reference to the Genesis record in 2 Cor. 4:9. This also must be read correctly to be understood. Instead of reading how the light shined INTO darkness at the creation, we note that it says, Light shined OUT OF darkness, the which is more consistent with the Genesis record. This was not at all a diffusion of light-rays from the sun, but Light BEFORE the sun was created.

To verify the reality that Light existed BEFORE it was located in the sun, we draw attention to, (a) that the Waters, the deep, were created before they were located in the seas; (b) that "Every plant of the field was created before it was in the earth; and every herb of the field before it grew". (see Gen. 2:4-5). Even man was created before the Garden of Eden was planted for him to dwell

"Thou art worthy. O Lord to receive Glory and Honour and Power, for Thou hast created all things, and for Thy pleasure they are and were created". (Rev. 4:11).

> Yours sincerely in Christ Jesus our Lord. WILLIAM SHIPTON

> > 40 Heretaunga Street. PETONE. NEW ZEALAND. 10th March, 1983

Dear Brethren in Christ.

Re: Jan. Issue B.M.

There is no doubt from the Word that man is intended to investigate nature and its origins, as is inferred from Gen. 2:19, Luke 12:27, Rom. 1:19-21, but God has given us the foundation on which to build so that man will be left without excuse and the Creator glorified, especially in His assuming human form (Phil. 2:6-11).

The thing that is most dangerous is the attempts of well meaning Christians to reconcile a historic geology as seen by those who do not recognise a Creator with the Bible and end up by casting doubt on the veracity of the truth of the Word. For instance those who teach flood geology tell us that the Euphrates and Hiddekel (Tigres) rivers of Gen. 2 are not the present rivers of those names, but a glance at a good map of Iraq will show that Moses's description of the Tigres is perfectly correct for the present river. (Euphrates was important to Israel as their eastern boundary). If Moses was incorrect with his rivers how can we be sure he was right a few verses further on in God's command about the tree of knowledge?

With all due respect to our sincere brethren who put forward these teachings, there can be no place for such ideas trying to give peace of mind to believers faced with two opposing

> Yours sincerely in the Master's service. J. W. PARNHAM.



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 2

Jarrow: Gospel Hall at 7.00 p.m. D. West Joseph.

Hurst: Nr. Twyford, Berks., in Hurst Village Hall at 3.30 p.m. and 6.30 p.m. R. Catchpole, K. T. C. Morris.

Chickerell: Gospel Hall, Nr. Weymouth, in Secondary School, Chickerell Road at 3.00 p.m. and 6.00 p.m. C. Goldfinch, K. Rudge.

JULY 9

Cowpen: Gospel Hall, Devonworth Place, at 7.00 p.m. E. Hughes.

London Convention: in Westminster Chapel, Buckingham Gate, SW1 at 10.30 a.m., 3.00 p.m. and 6.15 p.m. R. Catchpole, C. Hocking, A. Leckie, K. Rudge.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. A. Long.

JULY 16

Cowpen: Gospel Hall, Devonworth Place, at 7.00 p.m. G. Bourne.

JULY 23 Cowpen: Gospel Hall, Devonworth Place, at 7.00 p.m. W. Barr.

JULY 30

Cowpen: Gospel Hall, Devonworth Place, at 7.00 p.m. R. Dryburgh.

AUGUST 6

Weald: The Gospel Hall, at 7.00 p.m. T. Proffit.

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

AUGUST 13

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. W. Farquar.



JULY 3

Lesmahagow: Hope Hall, 11.00 a.m. to 1.00 p.m. Breaking of Bread and Ministry, Interval 1.00 p.m. to 3.00 p.m. Ministry 3.00 p.m. to 5.00 p.m. D. Cook, A. Prentice.

JULY 9

Lanarkshire Gospel Work: Open-air Rally in Kirkmuirhill. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry 6.00 p.m. J. Anderson.

JULY 23 - 30

St. Andrews: Gospel Hall, 41 Market Street. 23rd — Rally. Monday to Saturday — Ministry, 10.00 a.m., Gospel 8.00 p.m., J. Hay. Those willing to give help should contact I. Ross (0334) 75539.

AUGUST 3

Largs: Brisbane Hall, School Street Sisters Missionary Conference at 3.00 to 6.00 p.m.

AUGUST 20

Inverurie: Assembly Hall, High Street at 3.00 p.m. and 6.00 p.m. J. Baker, A. Foster, J. Hunter, J. Merson.

AUGUST 27

Bishopton: in the Bishopton Community Centre at 3.00 p.m. E. Parmenter, A. M. S. Gooding, K. Stapley.



JULY 12th

Ahorey: Annual Conference at 1.45 p.m. Ballybollan: Annual Conference at 12 noon Dunmullan: Annual Conference at 12 noon Kingsmills: Annual Conference at 12 noon.

JULY 13th

Ballymagarrick: Annual Conference at 1.30 p.m.

JULY 14 - 29

Bushmills: Annual Bible Readings in Gospel Hall. Subject: "The Epistle of James". All meetings will be from 8.00 p.m. to 9.30 p.m.

JULY 27

Kilmore (Co. Tyrone): Annual Conference at 12 noon.

ENGLAND AND WALES REPORTS

Blyth: A lady, recently baptised, has been brought into fellowship.

Consett: The annual conference was held on the first Saturday in May with T. Wilson and B. Osborne as the speakers.

Nunthorpe: The Christians are having good conversations with the bystanders in their Open Air in the local shopping centre.

Red Row: A small assembly in rural Northumberland had their annual conference which was very well attended. There was profitable devotional and practical ministry from J. Buchanan and J. Burnett.

Thornley: J. Stubbs had a week's ministry (with charts) on Nehemiah's Gates following the conference which he shared with J. Clackerty.

Walker: Have recently seen a teenage girl saved and a middle aged woman and a man in his 20's baptised.

EAST LANCASHIRE, EAST CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Doncaster: Skellow, J. B. Hewitt had a week's meetings on John chapters 13-17. The small assembly appreciated the help given.

Manchester: A. C. Gooding gave a week's teaching on the Galatian epistle at the Cheetham assembly dealing with Paul's defence of the gospel. The saints were particularly encouraged by the attendance at the meetings of believers who travelled a distance as well as the helpful teaching given.

WEST MIDLANDS

Birmingham: Quarry Lane, Northfield — The annual conference was well supported with edifying ministry from A. Wiseman and R. McPheat. Three evenings of challenging ministry by R. McPheat followed with good support by other assemblies. The Lord's Day saw a young man baptised, and a teenage girl was saved. Two weeks later, another teenage girl obeyed the Lord in believer's baptism before an encouraging number of unsaved who heard the Gospel faithfully preached by W. Burns from Worcester.

Broadwas on Teme: There was a good meeting when J. Scarsbrook ministered the Word on the last Saturday in April.

Coventry: Upper Hill Street - J. Riddle visited this assembly for ministry on a

Saturday evening, speaking from Isaiah 11 and 12. P. Young on another Saturday gave a report and ministered from Ephesians 6. The assembly was very encouraged by these meetings and the support from other areas.

Ludlow: There are only a few assemblies in the Welsh Marches, but the small company at Ludlow are keen to see the work prosper. Their May Day Annual Conference drew good support from a wide area. A. Maunder and D. West were responsible for helpful ministry, which was most appreciated.

Bearwood: Two obeyed the Lord in baptism on a Lord's Day evening in late May.

Oldbury: St. James Road, Rounds Green The move to the new hall has been most encouraging. The occasion was marked by a special meeting. An opportunity was given to view the new building followed by tea, an account of the building work and ministry by J. Wedderburn. The testimony commenced in the mid twenties in Market Street, and the believers through the trades at their own hands opened their own hall in West Bromich Street in 1932. Already they are seeing more outsiders at the Gospel Meeting and contact is being made with young people in the district. The Sunday School is strengthened by the move, and the assembly would appreciate the prayers of the saints for the work.

Worcester: Work has commenced on the new hall situated in Warndon on the north east side of the city. This is to replace the building in the city centre which because of its location away from the residential areas, limits the opportunities in Gospel work.

EAST MIDLANDS

Derby: J. Burnett and J. Heading gave helpful and challenging ministry at the Joint Annual Meetings at the Gospel Hall, Brunswick Street.

Winshill: The believers who gather unto the Lord's Name held their Annual Conference and were encouraged by the support from other assemblies. E. Hughes and J. Sinclair both gave helpful ministry.

Derby: The Curzon Street assembly have recommenced their Open Air testimony and would value prayer for the Lord's help. Over the last few years there has been a hardening of attitude and an increase in abuse.

SOUTH EAST MIDLANDS

Wallingford: The annual conference in the Scout hall was well attended, with ministry

from R. Fenn and J. Harrison, the latter continuing with ministry in the Town Hall. This assembly commenced only a few years ago and is prayerfully seeking a regular meeting hall.

EAST ANGLIA

Stowmarket District: A number from various assemblies hold open air meetings each Saturday afternoon in some of the many small villages in the district surrounding Stowmarket, Suffolk.

Dovercourt: There is now only one brother in the little assembly at Dovercourt. They continue to seek to maintain a faithful testimony and there are some who are unsaved who attend the Gospel Meeting regularly.

KENT & EAST SUSSEX

Faversham: Two weeks of adult and children's gospel meetings conducted by J. Baker of Cardiff at the Cyprus Road Gospel Hall. The assembly delivered tracts and invitations to most homes in the town. About twelve strangers attended the adult meetings but no professions were made. Prayer is requested by the assembly.

GREATER LONDON AREA

Mitcham Junction: At their Annual Conference the saints at the Gospel Hall, Percy Road welcomed the ministry of G. Bourne and A. M. S. Gooding, the latter continued in the exposition of the Word during the week following.

Southall: The small company of believers greatly appreciated the visit of brethren R. Dawes and J. B. Hewitt at their May Day bank holiday conference.

Bethany Eventide Home, Ealing: Their 26th annual meeting saw a good company of believers gathered to hear a report of the Lord's faithfulness over the past year, one of the residents having reached her 100th birthday.

Carrington House: Remembering the good hand of God over the past year, believers gathered together to hear a report of what the Lord had been doing at this lodging house for men, run by the Greater London Council. The Gospel has been preached here for 69 years on Sunday and Wednesday evenings, together with a Tuesday evening work at Evelyn Hall, Deptford. The report was followed by ministry from A. Carew and G. B. Fyfe.

Hammersmith: Further to the report in May issue the believers have now vacated the premises at Overstone Road. Other premises have not been forthcoming and it is sad to report therefore the Assembly is no longer functioning. The believers will be

seeking fellowship with local companies in the surrounding districts.

HAMPSHIRE, DORSET and WEST SUSSEX

Crawley (Hants): On Saturday, 14th May, the assembly at Crawley held their Annual Conference in the I.B.A. Institute. This venue was needed to accommodate the large number of believers from a wide area who attend. The spacious auditorium was almost completely filled for both afternoon and evening sessions by an appreciative audience of approximately three hundred people. A. Leckie and D. West ministered the Word most effectively.

Jersey, Channel Islands: During recent months the small assembly has been blessed and encouraged by visits from C. Hocking, K. T. C. Morris, T. P. Gilpin (S. Africa) and J. Gamble.

GLOUCESTERSHIRE, AVON, SOMER-SET & WILTSHIRE

Gloucester: The assembly at Russell Street has for a number of years held a gospel meeting on Thursday evenings. Rather more unsaved attend than on Sundays and the assembly is encouraged in this area of service.

Rockhampton: The annual conference was attended by over 250 believers from a wide area. The ministry was shared between J. Flanigan and J. Sinclair. J. Flanigan continued in ministry during the following week and was greatly appreciated.

Weston-super-Mare: The assembly at Bethany, Ashcombe Park is growing and is a lively force in the town. Believers have recently joined from other parts and there has been a baptism—all of which has cheered the saints.

Cheltenham: Monthly rallies for ministry continue at this assembly and ministry in recent months has been given by K. Rudge, R. Hill and F. Epps.

SOUTH WALES

Cardiff and District Sunday School Camps: These camps, which take place every year in July and August, are a real source of blessing to the young people of the area. This year the spiritual leaders are J. Baker (boys' camp), Miss M. Hare (girls' camp) and I. Rees (senior camp). Prayer is requested that once again the Lord will bless this work.

Tracting Work: As has been reported in the magazine on previous occasions, there are large areas of Mid and West Wales without any assembly witness, indeed, without any gospel witness whatsoever. Our brethren, F. Lonney and D. Morgan spend much of their time in these areas, tracting, knocking doors, preaching in the open air and carrying text banners. This is a lonely work, but many valuable contacts have been made.

The assemblies at Treorchy, Treherbert and Tonypandy have felt a burden about the many towns and villages in the Rhondda valleys which are never reached with the gospel and have spent much time making a united effort to tract every house in these areas.

WEST LANCS., WEST CHESHIRE, MERSEYSIDE & NORTH WALES

Liverpool: (Westvale, Kirby) The small assembly has just completed 25 years of witness in the Kirby district of Liverpool.

Blackpool: At their annual conference the assembly was encouraged by the ministry and the support from assemblies in the district.



HIGHLAND & NORTH EAST COAST

Peterhead: Interest continues in the gospel, and in recent weeks, three adults have professed faith in Christ and five young people have been baptised.

During four weeks' gospel meetings with the Portakabin in Tarves, Bobby Soutar found it very difficult although door to door work was more encouraging.

Culcabock (Inverness): Prayer has been answered in the gift of a hall, which has to be dismantled, transported from South of Scotland, and re-erected at Culloden. Plans are going forward for site preparation and the assembly look to the Lord for further guidance.

Frank Reid continues with the gospel in Connon Bridge, Ross-shire, with one or two unsaved attending. Prayer valued.

GRAMPIAN REGION

Inverbervie: D. Gillies engaged in children's work for two weeks. Continuing with adult gospel meetings and visitation.

Fernilea: A conference was held in the local school hall which was filled to capacity. Ministry by J. Baker, A. Gamble and J. Hay.

FIFE, TAYSIDE, CENTRAL REGION

Leven: J. Smith at present with the Fife Assemblies' Gospel work. A number of unsaved were present most evenings. Children's meetings were conducted by D. McMaster. A good number of children attended regularly and some showed a good interest. H. Kiers contacted many homes in the area. Prayer is valued that the seed sown will yet bear fruit.

Blairhall: The annual conference on May 21st was an encouragement to the small company. Helpful ministry was given by M. Browne, R. Cargill and J. Baker.

STRATHCLYDE REGION

Bellshill: Since the special meetings with J. Smyth concluded a man and a woman (not related) have regularly been present as observers at the Lord's Supper. The man has severed his connections with a church in the locality of which he had been a member for a good many years. The woman has some kind of "Brethren" background, but at the moment has no settled spiritual home.

Gospel Outreach: A number of assemblies in the area will again make use of the better evenings (mid-week) to visit with the gospel the outlying housing estates. Assembly Hall, New Stevenston expect to do this on the first Saturdays of June, July and August at 7.00 p.m.

Kilmacolm: As part of the Renfrewshire Gospel Campaign, Stan Ford had encouraging meetings in the little assembly hall during weekdays and very good attendances in the village hall on Sunday evenings. Good numbers attended the children's meetings. Two young people professed salvation at the adult meetings. A few villagers did come along and our brother worked very hard in personal contacts and visitation as well as preaching powerfully.

LOTHIANS, BORDERS AND GALLO-WAY REGION

Castle Douglas: Over 90 believers attended a conference to mark the re-opening of the hall after renovation. Well blended ministry was given by G. Waugh, I. Steele and J. Stubbs. The assembly purpose continuing the conference annually D.V.

Uphall: H. Scott gave instructive and enlightening ministry on the "Feasts of Jehovah". The saints appreciated support from neighbouring assemblies.

Torphichen: G. Meikle and R. Marshall had gospel meetings in their portable hall during May. While children attended well, the response from adults was poor resulting in open-air meetings being held.



CO. ANTRIM

Ballyclare: J. Brown & J. Lennox have been getting good numbers into the hall in the town, which has been well visited. Quite a few strangers have been to the meetings.

Clough: E. Wishart & N. Tinsley commenced gospel meetings on 5th June.

Glenarm: J. Thompson & A Graham have been encouraged in the meetings in the Longfield Old School. The area has been visited and tracts left in the homes. A few have professed, and the meetings have been well attended.

Kingsmoss: E. Wishart & S. Thompson concluded six weeks of meetings on 25th May. Good numbers attended nightly. Two were known to have professed faith.

CO. ARMAGH & CO. MONAGHAN

Tynan: The gospel meetings with T. McNeill have finished with ten professing salvation. He hopes to start in Keady in June.

Verner's Bridge: G. McKinley & B. Glendinning continue in the gospel, with some local people attending.

Armagh, Ardmore & Lurgan have heard reports from N. Burden (Prince Edward Island).

Stonewall: J. Kells & E. Stewart continue in the gospel.

Drum: Annual Conference on 30th May. The hall was well filled. Ministry given by J. G. Hutchinson, G. Hall, R. Jordan, R. Watterson, A. Aiken, J. Bamber & J. Wishart.

CO. DOWN

Bangor: The open air meetings on the sea front which are held by Central Hall annually during July, are being conducted by J. Graham & S. Thompson. The Assembly has carried on this witness for well over thirty years. Prayer valued.

Dromore: W. J. Nesbitt has had an encouraging start in a tent on the edge of town.

Newry: J. G. Hutchinson & T. McKelvey are being encouraged with numbers of local people attending the portable hall on the edge of the town.

Bangor (Bethesda Assembly): S. Jennings had two weeks of instructive and helpful

ministry on the book of Daniel, using a chart.

Bangor (Ebenezer Assembly): J. Allen had a week of very searching ministry on the Letters to the Seven Churches.

Ballynahinch: The small assembly was cheered by two weeks of ministry by S. Jennings on the book of Revelation, using a chart.

Comber: J. Harrison (Wirral) had a week of ministry on the Lord's Return.

Growell: S. Jennings conducted a week of profitable Bible Readings on 1st Peter.

Mullafernaghan: Annual Conference on May 14th. Helpful and encouraging ministry by J. E. Fairfield, N. Turkington, R. McLuckie, A. Aiken, A. McShane & J. Hawthorne.

Drumlough: Annual Conference on 18th May. A good conference. Ministry by J. Fairfield, W. J. Nesbitt, T. Gracey, D. Kane & J. Wells.

Ballymacashon: Annual Conference on 28th May. A large meeting in the tent. Profitable ministry by J. E. Fairfield, N. Turkington, R. Watterson, J. Harrison & J. Martin.

CO. FERMANAGH

Derrygonnelly: W. Armstrong & R. Jordan have commenced gospel meetings in a portable hall. It is many years since the Gospel last visited this needy border district.

Enniskillen: Half-yearly Conference on 21st May. A very well attended conference with helpful ministry by J. E. Fairfield & J. Hunter, followed by reports from J. G. Hutchinson & H. Reid (Brazil). J. Hunter ministered the Word to large gatherings on Sunday afternoon and Monday evening. Local assemblies were well represented, and many spoke of being helped spiritually

CO. LONDONDERRY & CO. DONEGAL

The Beagh (near Maghera): J. Martin & W. Jennings are having good numbers of unsaved attending, with one boy professing to be saved.

Limavady: A. McShane & J. Hawthorne finished seven weeks of gospel meetings on 29th May. While a number of young people showed concern, nobody as yet has professed salvation.

Bellaghy: Annual Conference. Speakers were J. Hawthorne, A. McShane, S. McBride, J. Wells, J. Brown and J. Martin.

Portstewart: The Annual Missionary Conference was very well attended. Reports were given by D. Stephens (Eire), E. McCaughren (Ballymena), J. Spiers (Scotland), D. Mawhinney (Zambia), H. Reid (Brazil) and J. McQuoid (Larne).

Quigley's Point: S. Patterson & G. Stewart commenced gospel meetings on the 22nd May in a portable hall. Prayer valued for the district.

BELFAST & AREA

Cregagh Street: R. Johnston & R. Eadie concluded 7 weeks of gospel meetings. The meetings were well attended, with strangers in nearly every night. One man professed faith in Christ near the end of the meetings.



The Dundonald assembly would like it to be known that they meet in the Dundonald Gospel Hall, 137 Comber Road, Dundonald. Correspondent: Mr. John D. Aicken, 11 Ferndene Road, Dundonald, Belfast, BT16 0EW.

The assembly known as Olive Hall, Hamilton, have built a new hall, which will be known as High Parks Gospel Hall.

The Christian radio programme "The Gospel Call" is looking for a brother to take control of the European end of their outreach. This is a voluntary position, and entails the handling of correspondence that results from the twice weekly broadcast via Trans World Radio. Monte Carlo. This assembly-based outreach is directed from "Masters House", London, Canada. Should you feel led, and wish to help with this ministry, please contact: The Secretary, The Gospel Call, Box 13, Kendal, Cumbria, LA9 4AA.

All correspondence for Mr. Jim Paul, now to: 1168 Dalhousie Drive, London, Ontario, N6K 2Y1, Canada.

Bournemouth: All Christian visitors warmly welcomed at Victoria Gospel Hall, Victoria Park Road, Winton, Bournemouth. Sundays: Lord's Supper 11.00 a.m. Gospel: 6.30 p.m. Car park. Phone: 529425.

Bridlington: Gospel Hall, St. Johns Walk. Sunday: 11.15 Breaking of Bread, Evening Service: 6.30 p.m., excepting third Sunday in the month. Family Service: 10.30 a.m. Evening Service: 6.30 p.m. followed by Breaking of Bread at 7.30 p.m. Wednesday: 7.30 p.m. Bible Study and Prayer Meeting.

Bridlington: Believers meeting in accordance with New Testament principles of gathering at 49 North Street, extend a warm invitation to visitors. Lord's Day at 10.45 a.m. Breaking of Bread: Gospel Meeting at 6.30 p.m. Tuesday at 7.30 p.m. Bible Reading and Prayer Meeting (D.V.). Correspondence to Mr. W. H. Boyd, 11A Chestnut Close, Bridlington, YO16 5YT.

The assembly who meet in Gospel Hall, Curries Close, Douglas, Lanark, are intending, God willing, to carry out extensive repairs to the building within the next few weeks. The present hall was formerly a two-storey dwellinghouse, the top storey of which was removed and altered to its present form. Although this work was finished in 1953, the actual structure dates back, probably to the middle 1800's, and as a result of its age, is now giving cause concern. Estimates have been obtained, and work will shortly commence. It is expected that the total costs will be around £10,000, and the bulk of the cost will be taken up in repairs to the walls and roof. This is a large undertaking, for the assembly which numbers 23 persons in fellowship, but it is felt that it is the Lord's will that a witness should be maintained in the village, where recent blessing has been seen. As the work begins, the prayers and exercise of the Lord's people would be valued greatly, that all will be done to the Glory of God.



ROBERT BROWN, on 7th November, 1982. Saved as a youth and received into fellowship in Victoria Hall, Aberdeen. Spent several years in Laurencekirk, returning to Victoria Hall where he has been in happy fellowship. A quiet consistent brother, who loved the Lord and His people. Prayer requested for his ailing widow, Molly.

LEONARD HOARE (Drumaness), on 31st January, aged 70. Was saved 29 years ago when J. Graham and S. Thomson had fruitful meetings in Drumaness school. Soon after received into Ballynahinch, and later when the assembly was commenced in Drumaness was one of the foundation members. A quiet brother, who loved the Lord, His word and His people, and bore a

good testimony amongst his R.C. neighbours. He had the joy, with his dear wife, of seeing all their family saved and in assembly fellowship. Will be much missed.

Miss ELIZA CAMERON, on 11th February, in her 57th year. Saved at the age of 9, she found her joy in the Lord and His people. Her later years were spent in happy fellowship with the saints in Hebron Hall, Coatbridge. The senior staff of the Royal Infirmary have spoken highly of her services. She was also most devoted to her father, who feels her homecall keenly. Prayer is requested for her father (Alex) and his sister, with whom he now resides at 10 Hunter Street, Airdrie.

Mrs. ISABELLA BRUCE, on 2nd March, aged 85 years, widow of William Bruce. Saved as a girl in Boddam, and received into fellowship in Peterhead, where she spent many happy years before moving to Arbroath in 1943. She has been in happy fellowship in Victoria Hall, Aberdeen for the past 38 years. A godly sister who loved the Lord and the assembly of His people, with whom she faithfully met in spite of failing health. Has been used of the Lord in leading souls to Christ. Our sister is greatly missed by her two daughters.

ALEX FORBES, on 12th March, aged 89, husband of the late Teenie Guyan. Saved at 13 years of age, and associated with Footdee Gospel Hall for over 70 years, bearing the heavy responsibility of the assembly through many difficult times. Last few years were spent in Summerhill Eventide Home, in a frail condition, but always interested in the things of the Lord. The goodly number from the village, at the service in the hall, was indicative of their respect for him and his manner of life.

Mrs. MARGARET ANDERSON, on 13th March, in her 97th year. Saved in early life, brought up in Wishaw, and received into fellowship there before being married and later moving to Edinburgh. Our sister was given to hospitality, and faithful to the Lord to the end. Please remember her daughter in your prayers.

FRASER HARPER, on 14th March, aged 18, as the result of a road accident. Youngest son of Janette and the late Jim Harper, and brother of Philip. Saved at the age of 12, was baptised at 15 and received into fellowship in Threshold assembly, East Kilbride. He engaged in Bible School work, and in outreach in Calder House Assessment Centre, Blantyre. There was a large company at the funeral service in the hall. Remember Janette and Philip in prayer.

JAMES McCOMBE, on 27th March, aged 89 years. Saved as a boy of 14 on 6th December, 1908, and received into fellowship at Gospel Hall, Auchinleck, where he remained until his homecall. Consistent in his attendance at all assembly gatherings, his voice is missed, especially his contributions at the Bible reading. For many years he was correspondent, Sunday School teacher and Bible class leader. He loved the Lord, and always had a great interest in evangelism and missionary work. He was predeceased by his wife 12 years ago. Prayer is valued for his niece and her husband, with whom he lived.

ALAN HUTCHISON JESSIMAN aged 45. on April 19th, in a hill-walking accident. Before his conversion at the 1955 Billy Graham Glasgow Crusade, he had attended Sunday School and Bible Class at Kingspark assembly, Glasgow, where he was later received into fellowship. On removing to Edinburgh in 1968, he became associated with Bruntsfield Evangelical Church. He eagerly sought to promote this assembly's spiritual growth, devoting him-self unsparingly to Bible teaching, gospel outreach, visitation, hospitality and young people's activities. His outstanding gift for clear and searching exposition of the Word was widely recognised in Scotland, and beyond, but behind his intensely practical teaching, lay his personal consecration to the Lord, love for His people, humility, steadfastness of purpose and sincerity. Prayer valued for his wife and three daughters.

WILLIAM MATTHEWS, aged 46, on April 19th in a hill-walking accident. Saved in 1946, he was received into Forres assembly in 1951. He was in fellowship in a number of assemblies before coming in 1975 to Bruntsfield Evangelical Church, Edinburgh, where latterly he was an elder. Far-seeing and approachable, he had both by example and counsel, a strong and wholesome influence in the assembly. His many activities included ministry of the Word, visitation and hospitality. He was involved in a mid-week children's gospel work, and in a regular Eventide Home service. His keen interest in youth work, found outlet in planning of the Scottish Autumn Bible Conference weekends, and the annual Edinburgh and District Bible School. Whatever he undertook in God's service, he did wholeheartedly and well. Prayer valued for his wife, three sons and two daughters.

Many assemblies were represented in the gathering of over 900, who attended the joint service of thanksgiving in Bruntsfield Evangelical Church, for Alan Jessiman and William Matthews, on April 26th

WALTER SCOTT, of Evangelical Church, Selkirk Street, Hamilton, on 24th April, in his 58th year. His association with the assemblies in Mid Lanarkshire goes back to his teenage. Walter was hospitable, generous and an example to all. He shunned the limelight, but gave much help in building work associated with the Lord's work. His life portrayed true Christian grace and clear witness of the faith he had in his Lord.

Miss REBEKAH (RUBY) GRAHAM, on 3rd May aged 73. A quiet, consistent sister, who for over 40 years was in happy fellowship in Ebenezer assembly, Belfast. In 1976 she became a foundation member of the new testimony at Ballyduff. She loved the Lord, His people and the gathering centre. Greatly missed by the saints at Ballyduff, and especially by her two sisters, both in assembly fellowship.

DAVID McCULLOCH, on 3rd May aged 75 years. Saved 60 years ago in Overtown, where he was baptised and received into assembly fellowship. As a young man he spent 4 years with the saints in Victoria Hall, Clydebank, and was for over 45 years in Bute Hall, Prestwick. In early life he was interested in Sunday School and Choir Deputation work. In later years he and his wife gave hospitality to many of the Lord's servants. Remember his wife in prayer.

Mrs. WILSON, Markethill, Co. Armagh, on 6th May. Saved over thirty years ago, she and her late husband, Joe, were in happy fellowship in the Ahorey assembly, where they were much loved by all. She bore a consistent testimony in the district where she lived, and had the joy of seeing her four sons and one daughter all brought to Christ. At her funeral, good attention was given to the Word spoken.

Mr. T. LOVE of Bangor, N. Ireland, on 7th May aged 91. Saved as a young man when Messrs. Diack and Poots were preaching near to his home in Co. Armagh. Had a knowledge of his Bible and a concern for the perishing. While engaged all his life in secular employment, he did a lot of gospel preaching here and there, and God blessed his work, and quite a number were brought to Christ. Prayer valued for his aged widow and family.

Mrs. AGNES FLANNAGHAN, on 7th May aged 69. Brought up in connection with the Wellington Street assembly in Ballymena, she was saved over 50 years ago. For some years after her marriage she was in fellowship in assemblies in Belfast, and then for the last 13 years in Harryville. A quiet godly sister, she had been in poor health for some time.

Mrs. ADAMS on 9th May after a long illness, she was saved 57 years ago when J. Hutchinson and W. Lunn had meetings in Dromore. Since her marriage she was in Shanaghan assembly, where she was very

highly esteemed. Possessed of a quiet mild disposition, with a love for the Lord and His ways. The very large funeral was an indication of the respect of the neighbours. Prayer valued for her family, some not yet saved.

Mrs. JESSIE HELEN ADAMS, widow of William Adams (Aberdeen), on 9th May in her 81st year. Saved when she was 9 years old, she was in Academy Street Hall (exclusives), Aberdeen, where she was a Sunday School teacher for several years. She then moved with her husband to assembly, Dufftown then back to Aberdeen, where she loved to meet with the Lord's people in Hebron Evangelical Church. She then came with her daughter. to live in Kilbirnie in 1975, and met with the saints at the Gospel Hall, until the Lord took her home. Prayer would be valued for her daughter Vera.

Mrs. MURIEL FALOON (Nee Nolan), on 10th May aged 65 years. Saved as a girl of 14, in meetings conducted by Mr. Robert Hawthorne and Mr. Eddie Fairfield, in Donegall Road Gospel Hall. She spent all her life in this assembly, and saw her three children and three of her grandchildren saved. Her funeral from Donegall Road Hall was attended by a very large gathering of unsaved friends and neighbours, showing the esteem in which she was held. Remember her husband, sons and daughter in prayer.

Mrs. AGNES GLACHAN, on 13th May aged 84. Saved on 4th February, 1914, she was associated with Rankinston and Barrmill for some years, then moved with her husband to Stevenston over 40 years ago. She was linked with assembly testimony there, mainly in Bethany Hall, right to the close of her life. She was a godly and faithful sister, whose presence is much missed in the meetings. Prayer is requested for her husband, Willie, and her family, of which one member lives in Australia.

Mr. BOWMAN, on 13th May. Saved nearly 30 years ago and in fellowship in the Magherafelt assembly. For quite some time had been ill, and was unable to attend the assembly gatherings, but ever had a keen interest in the scriptures and the things of God. His funeral from his home was particularly large, many hearing the gospel.

JOHN HOGG of Shanaghan, Co. Down, on 14th May aged 84 years. Saved as a youth of 15 in 1914, while attending gospel meetings conducted by the late Francis Logg, in Springburn, Glasgow. After some years in Scotland, he returned to N. Ireland, and settled when he was 19 in the assembly at Shanaghan. Few men put so

much labour into the well-being of any company, as he did, so his passing is to the saints, a great loss. His diligence in the scriptures, his consistent practice of what he learned, and his fluent manner in expressing what he knew, made him not only a useful man in his own assembly, but in a much wider sphere. Whether preaching the gospel or ministering to the saints, he graced the platform with wisdom and dignity. He accepted responsibility for the business side of the magazine 'Assembly Testimony' since its inception. This work he did with meticulous care. Doubtless the saints will remember his widow, daughter and son-in-law in their prayers.

Mr. T. H. McNEE on 19th May, aged 77, was saved when a boy of 9, and for over 50 years in the assembly in Londonderry. Was deeply interested all his life in the Word and work of the Lord. He was assembly correspondent for many years, as well as teaching the bible class, and giving wise counsel and help in very many ways. Had a good testimony in the city, and was greatly appreciated by his brethren. The last 10 years of his life, since he retired, were spent in Portstewart. Prayer valued for his widow and family.

Mrs. MARY MORTON on 25th May, aged 72, much loved sister of W. B. C. Beggs of Newmilns. Our sister was saved in her early teens, baptised and received into fellowship in the Darvel assembly. On the closure of that assembly in 1950, she met with the assembly at Newmilns. She was of a quiet disposition, very consistent in her attendance at the assembly gatherings, and bore a bright testimony, despite the fact that she was in failing health for over three years prior to her homecall.

TOM JARDINE, while visiting his son Jim and daughter-in-law Carmen, who are missionaries in Brazil. The funeral service in Brazil was conducted by James Crawford and William Maxwell. As a young lad, Tom was converted in the Bible Class at Low Waters Gospel Hall, and for the last 26 years was in happy fellowship in Ebenezer Hall, Burnbank, Hamilton. He will be remembered as a willing and capable worker, and will be sorely missed at Burnbank. In addition to his local responsibilities Tom found time to help many other assemblies in the area, by ministering and preaching the Word. Over 200 attended a memorial service in Burnbank on Lord's Day, 29th May.

WILLIAM PORTER on 2nd June. Saved over 40 years and for many years associated with the assembly in Dundonald. A helpful brother with an interest in the gospel. Had an excellent testimony in the district and his kind happy disposition endeared him to all.

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EDITORIA Searchlight

The removal of good men from the public sphere of testimony has recently emphasised the importance of recognising the sovereign ways of God in such matters. Some have been taken suddenly and others after a period of lingering illness with none in the particular way, or at the time, they would have chosen. How true it is that "The secret things belong unto the Lord our God", Deut. 29:29.

It is with deep affection and loving memory that we look back on the lives of those 'who have spoken unto us the Word of God'. Their voices will now be silent yet much of what they said remains as a precious deposit of truth for us to hold and practise. The end (or aim) of their manner of life was "Jesus Christ the same yesterday and today and forever" and ours must be the same.

In meditating on these things we are assured from Scripture that the reward for all service is sure. It would have been a sufficient display of the Grace of God to deliver us from eternal wrath, yet our God fits His children for service, sustains them along the pathway, and when it is completed He gives rewards. Early in His ministry our Lord Jesus Christ linked the principle of 'recompense' for service rendered to the truth of resurrection (Luke 14:14), thus when our Lord has returned, and the dead in Christ have been raised and caught up together with the living saints, the giving of reward at the Bema will take place.

When we feel that those who have been removed are irreplaceable we must then rest upon the wisdom and sovereignty of God. No doubt the saints of the Antioch assembly would feel that their most needed and dependable brethren were Paul and Barnabus, yet in Acts 13 these are the very servants who are taken away into a wider sphere of service. The preceding chapter reveals the same principle. It commences with three men, well known and greatly respected yet they are quickly taken from the forefront of testimony, James to be beheaded, Peter into prison and John for Patmos. All these could have been preserved from such if God so desired, but we are encouraged to know that the Lord had a Paul and Barnabus with John Mark to step in at the end of the chapter.

An appreciation of the sovereignty of God should never be used to discourage individual exercise in preparation for, and participation in, the service of God. Our younger readers should see in the removal of some the need to prepare before God, so as to be ready, if raised up, to fill the gaps in the ranks. Paul's exhortation to Timothy is to prevent neglect of the gift which had been given. The empty seat of those who have been called home should speak to others who are following on. A careful reading of 1 Timothy 4:12-16 will give detail of the type of spiritual application required of those who would serve acceptably and with godly fear.

At the time of homecall and funeral we usually clarify our true thoughts of the one who has gone. Often we recall the help they have been and so much of the good they did. Our minds do not dwell on the failings. Would it not be better if we thought of each other like this whilst serving together. High thoughts of Christ are really consistent with high thoughts of His people. Let us think on these things.

J.R.B.

A Study on Nimrod—Rebel and Renegade (2)

by R. McPike, Annbank.

God's message to the people, who were of one language and speech, was to spread themselves abroad on the face of the earth, as given to Noah and his descendants after the flood — Gen. 9:1. This rebel was bent on defying God, creating a form of worship alien to the mind of God. It was to be the basis of unification for the people then peopling the earth, its revival in our time being the World Council of Churches and ecumenical movement with its ultimate objective of bowing down to Romish authority, all preparatory to the hero worship of the "Rebel" as described in Rev. 13.

over, the word Four times "Mighty" is used concerning him, three times in Gen. 10 and once in I Chron, 1:10, the very repetition of the word concerning him is in itself quite significant. The reference in I Chron, is in perfect agreement with that of Gen. 10, in describing him as "Mighty": the word "Gibbor" from the Hebrew is elsewhere translated "Chief" or "First". We are forcibly reminded of Paul's description of the lawless one, "whose coming is after the working of Satan with all power, and signs, and lying wonders", II Thess. 2:9.

He is said to be a "mighty hunter, against, or before, the Lord", Gen. 10:9. His warlike nature sought subjection from all. Being a tyrant he compelled the souls of men to own his rule and authority. This feature marks the lawless man of II Thess. 2, and is seen by the Psalmist in Ps. 5:6 as "the bloody and deceitful man". We are reminded "that the beginning of his kingdom was Babel"; as head of this confederacy of peoples

he foreshadows "the wilful king" of Dan. 11:36 and the "man of sin" in Rev. 13. In Isa. 14:4 we have the king of Babylon, another of the same kind, all associated with a system of religious apostasy, headed up in "Mystery Babylon", Rev. 17 and 18.

The cry "Let us make a name" reveals the ambition that urged him to subdue all to his way of thinking. Ruthless, as well as rebellious, he reveals a tyrannous attitude that always accompanies pride, which, as we know, was the downfall of Satan-"Lucifer, star of the morn-Satan's masterpiece oppose all that is truly of God. "exalting himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God", II Thess. 2:4.

His origin is given in the words "and Cush begat Nimrod, he began to be a mighty one in the earth", thus he was a descendant of Ham, one of the sons of Noah, who was cursed of God by reason of his indiscretion and sin. A free translation of the text has been given by another as "Cush begat Nimrod who began to prevail in wickedness, for he slew innocent blood, and rebelled against Jehovah". This imperious man made open war against the Divine edict, revealing the inveterate hatred of his heart against what is of God.

The word "before" is better translated by the word "against" and indicates to us the utter variance of Nimrod, who is bent on furthering his ambitious future and design. We have significant, yet ominous words in the statement "The beginning of his kingdom is Babel". It unlocks the

history of a Satanically directed attempt at imitating God's Divine purpose in unifying the peoples of the earth at Jerusalem where He would place His Name. Here for the first time on the page of Scripture we have the word "Babel" giving colour and character to its after-mention in the Word of God.

Scholars tell us that the word originally meant "The Gate of God" but subsequent to the Nimrod rebellion, and God's judgement on his sin, it became known as "Confusion", and bears that name and state until it is destroyed in Rev. 17 and 18. His aim was to consolidate his position as king in the political sphere, and priest in an idolatrous opposed to the true God. This also is true of the last great arch-rebel: both demand the utmost obedience to their edicts and decrees. Babylon stands in the Word of God for all that is contrary to the Divine mind: it is a society without a Redeemer and His Cross, and a unity apart from the Spirit of God. All that it has defiles, as witness the attraction of a Babylonish garment, which caused Israel to sin on their entering into the land of Canaan. Building great cities, Gen. 10:11 and 12, we are given to understand, here was a man whose business was extension, eventually to assume world-wide proportions. This is best done in appealing to religious instincts, and to that which is outwardly sensual and attractive. Centralisation of religion, commerce and social life was Nimrod's aim, so they journeyed from the east, where the gate of Eden was situated, and found a place in the land of Shinar. and dwelt there. This was rebellion of a high order, a complete act of apostasy against God; the men of the third dispensation fell in behind this lawless rebel in their refusal to continue to worship the one true God. History repeated itself in the days of Constantine, when the Church wedded itself to the world as seen in

the Church at Pergamos.

Pergamum, or in its plural form, Pergamos, signifies a "tower" or "fortress of a city". Nimrod had come from the east to the plain of Shinar, and built such a tower, and city, making it their dwelling, or abiding place. With reference to the Church at Pergamos, the Lord charges it with dwelling where Satan's throne is, and setting aside its pilgrim character, accepting Satan's sway and rule, refusing the Lord's authority, like Nimrod, who set aside God as supreme ruler.

A Misconception Concerning Babel's Tower.

This was not so much a building whose aim was to reach heaven, as a tower whose dome was circular in shape, and a replica of the world of stars in the heavens, with the Sun as central figure. It was Nimrod under Satanic influence introducing an idolatrous system of worship with the Sun and the Star systems as the object of veneration. This tower was not of great height, but probably of ordinary measurement, associated with heathen temples, and was a caricature of the "things in the heaven" that portrayed God's plan of worship and redemption. It was an attempt to unify the people in a religious sense, completely condemned in the O.T.

Here the Sun-god, the centre of Baal worship originated, votaries were completely demoralised when Elijah called down fire from heaven on Mt. Carmel. The O.T. warns quite frequently of worshipping the host of heaven - The Mazzaroth, or Zodiac and kindred matters - they were a snare to the nation of Israel. The present mad trend of horroscope prognostications is a further development of this and leads to a complete setting aside of the Word of God for daily life and blessing. It is the worship of the created and of creatures, rather than

of the Creator; it will blossom into awful fullness at the end time, and result in will and beast worship. The cry today as well as then is "Come out of her my people, and be not a partaker of her plagues".

Concluded.

Learning Christ

by Edward Robinson, Exmouth

Learning Christ might be said to encompass the whole business of the Christian. It began at conversion with the knowledge of Christ as Lord and Saviour and will be completed (so far as he is concerned) by either his 'falling asleep' or his being taken to be with Christ at the Rapture. Earlier in Ephesians 4, the apostle had been speaking of the Gentiles thus, 'This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart' (vv. 17,18). Paul then goes on to say, in a strong yet telling negative 'But ye have not so learned Christ' (v. 20). Oh, that this verse might so burn into our heart and mind as to be a constant and ever present voice to us, regulating all that we say or do throughout our pathway here. It may well hold us back at times from unsuitable words in a moment of annovance, or from a course of action contemplated in the future.

But what is it to 'learn Christ'? Is it to study the four Gospels, so full of Christ and all that marked the pathway of supreme moral glory? That surely will be most rewarding. His own word to those who would take up discipleship was (and is), 'follow Me'. The consideration of that pathway (not merely as an historical study of course), and the meditation upon it, cannot be otherwise than subjective and practical in its effect.

There will be increased desire day by day to apply the word to our walk and ways that there might be greater conformity to those of the One Whom we adoringly follow. But perhaps the greatest gain and the most positive and blessed, way to 'learn Christ', (exceeding even the study of the Scriptures), is to walk with Him and to enjoy communion with Him each day. Then we shall really know that reverential and worshipful companionship nothing else in this world can afford. The soon-coming Rapture and the prospect of seeing Him face to face will then take on an increasingly joyful anticipation. This will doubtless find expression week by week in our worship as we come together to remember Him at the celebration of the Lord's Supper. The hymn says of Him:-

Wherever we follow Thee, Lord, Admiring, adoring we see That love which was stronger than death, Flow out without limit and free.

The apostle enlarges upon this verse. (20), or perhaps qualifies it, 'If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus' (v. 21). He does not say as we might have expected, was in Him, i.e. in His pathway here on earth, but would occupy our hearts and minds with the living Lord in glory. He still serves, speaks and teaches all who are desirous of learning from Him. To sit at His feet was the blest preoccupation of Mary, but may be ours still; indeed, it is a

necessity 'if so be' we are to 'learn Christ' in this inward manner. It is as though nothing 'second-hand', only what we receive directly from Himself will suffice to impart to us this precious knowledge of Him, to which neither theology nor Bible College can supply the key. Truth, says the apostle, is in Jesus, but we know also that He Himself is the Truth, the two cannot be divorced. It is but rarely that Paul employs the title 'Jesus' without prefix suffix. We, especially in these days, need to take note of this. He does so here advisedly, but in introducing the subject of the Lord's Supper (1 Cor. 11:23) he says 'the Lord Jesus, the same night in which He was betrayed . . . ', using the title in affection which His church would use in speaking of Him.

In the closing verses of the section at which we have been looking, Paul brings before us practical and farreaching results of our having 'so learned Christ' (vv. 22-24). If ye have heard of Him and have been taught by Him, 'that ye put off concerning the former manner of life the old man that is corrupt'. This last word might be rendered 'goes on in corruption'; the Greek word is translated 'destroy' in 1 Cor. 3:17—the two thoughts combine here. Of course 'the old man' is not the same as the flesh (of which the apostle treats in Corinthians Galatians). The flesh remains with us and is to be kept under, but the old man, the nature which marked us in unconverted days, is now to be completely discarded, as according to the deceitful lusts. This would result in a vacuum, and so we are exhorted to be renewed in the spirit of our mind (v. 23). These things cannot be done in our own strength but only in the power of the Spirit of God. In 'so learning Christ' we cannot but hate the sin which marked 'the old man' whose features we bore when alienated from the life of God.

With the negative putting off comes the positive, 'And that ye put on the new man, which after God is created in righteousness and true holiness' (v. 24). Again Paul writes 'If any man be in Christ he is a new creature (or, better, 'there is a new creation' JND). It is clear that new creation must be the work of God, but in putting on as a result of being renewed in 'the spirit of your mind' (v. 23), we are acting in tune with the mind of God. We put on not only as an outer garment but inwardly the new man, which, after God (i.e. in accord with all that God is in Himself) is created in those features of righteousness and true holiness, which shone out in such perfection in the Christ Whom we have 'so learned'. May we then continue to learn Him in Whom is such fulness inexhaustible, 'Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ' (Eph. 4:13).

Book Review

"Thessalonians, Jesus is coming again", by R. H. Sykes. Published by Everyday Publications 62 pages; Price £1.20

This short book is easy to read and forms a very helpful introduction to the main ideas in the Thessalonian epistles. It can therefore be commended to those who have never studied these New Testament letters. Mature students of Scripture will not find a detailed exposition of the problem passages although the writer makes clear what he believes they mean, and the standpoint is sound.

J.R.B.

Truth Unfolding in Genesis (8)

by John Heading, Aberystwyth

Genesis 24: "Only in the Lord"

We find here the initial purity of the line leading to Christ. Isaac was not to have a wife of the Canaanites (v. 3), and God's purpose was that he should marry Abraham's brother's grand-daughter. The story cannot be understood without having family tree in one's mind. Thus Abram's "wife" from Egypt (16:1), and Esau's wife of the Hittites (26:34), could not be in the Messianic line. Similarly, Jacob was not to have a wife of the Canaanites (28:6). The lesson for Christians is that there should be no unequal voke (2 Cor. 6:14), but that marriage should be "in the Lord" (1 Cor. 7:39).

Typically, in this story we see the Holy Spirit (through evangelists) seeking a bride for Christ, namely the Church.

In vv. 1-9, we have the commission of the servant. All rested upon the promise of God, but the servant had to be absolutely trustworthy. In vv. 10-14 we have the servant's arrival in Mesopotamia (namely, the northwest part, Padan-aram). We find dependence upon the Lord, yet a sign was sought so that God's will might be recognised.

Verses 15-27 describe the discovery of Rebekah. Her confession that she was of the appropriate family, resulting from the desired signs being fulfilled, led to worship on the servant's part. The Lord had made his mission prosperous. In vv. 28-33 there is the entry into the house. In spite of idolatry, Laban said, "Thou blessed of the Lord" (v. 31). Thus in vv. 34-49, the servant announced his mission exactly. Note his testimony for the Lord in idolatrous surround-

ings: he used the name "Lord" in vv. 35, 40, 42, 44 and 48, showing his faith within a home of darkness. Verses 50-60 describe the arrangements for their departure. There was to be no delay, and even Laban recognised the Lord's purpose (v. 50). Abraham's servant was thus led to worship the second time (v. 52).

Finally, vv. 61-67 show that the mission was accomplished. 400 miles had to be traversed, yet Isaac was in the right place at the right time to receive his bride, who became his wife. Today, the Spirit uses evangelists to seek out members for the bride of Christ, His servants then seeking to help the converts to approach and to enter into their high calling in Christ Jesus.

Genesis 25: "And Isaac begat Jacob"

The position of Isaac was unique in the Messianic line. The fact that Abraham had further sons by another wife (25:1-4) introduced no rivals. To prevent any intrigue of the flesh, Abraham separated these other sons, so that only Isaac remained in the family encampment (v.6). (Rehoboam did the same for his son Abijah in the Messianic line, 2 Chron. 11:22-23). The separation of the elect is a thought disliked by religious men today, but John 17 is full of the provisions made by the Lord for those who are sanctified.

Verse 9 records the last common act of Isaac and Ishmael (note the order)—the burial of their father. Thereafter, each developed into a nation apart, each having a common claim to Abraham, with enmity between them, and neither believing on the Messiah as Lord and Saviour.

Verses 12-18 trace the genealogy of the foreign line originating from Ishmael. But v. 19 states the beginning of the Messianic line, a great fact that is never lost sight of in the O.T. This line was to be the subject of prayer, promise and prophecy, miraculously watched over by divine power; prayer is found in v. 21, leading to the birth of twins for Rebekah. Even before they were born, the Lord gave the promise, "The elder shall serve the younger" (v.23), namely, Esau the firstborn would be subservient to Jacob the second-born. In other words, the nation of Israel would dominate. (Deut. 7:6, 28:13).

Verses 27-34 describe the reversal of natural order, so that the order of divine purpose should dominate. Jacob maintained the pilgrim status by dwelling in tents, but Isaac failed to react to God's purpose in Jacob, since he "loved Esau" (v. 28). Unfortunately, Esau was interested in obtaining wives from the Hittites (26:34). At the same time, Esau deshis firstborn status-see pised Hebrews 12:16; he was not a man of faith, but fell by becoming defiled with the heathen. Thus Jacob replaced him, admittedly by a fleshly method rather than by waiting upon God to achieve the replacement. Under grace, any blessing in God's purpose comes from God, and not through any evangelistic means that are coloured by the methods of the flesh.

Genesis 26: "This man shall be blessed in his deed".

The recorded life of Isaac is divided into several stages.

Verses 1-5: Vision and divine revelation. The patriarchs were sustained in their life of faith and service by revelation—as was the apostle Paul. The promises to Abraham were repeated to Isaac. God, independent of time, would not change the promises, though His servants passed away (Heb. 11:13). Isaac was not to go into Egypt (as did

Abraham in Gen. 12:10); compare "Go ye not into Egypt" (Jer. 42:19). Rather, "this land" was recognised by the Lord, although it was surrounded by enemies. In Gen. 26:4, the first "thy seed" refers to the nation, while the second "thy seed" refers to Christ. Verse 5 is remarkable, for the promises to Abraham were mingled with his responsibilities as God looked back upon His servant's faithfulness.

Verses 6-11: Isaac dwelling in Gerar. Alas, here was no altar, unlike the first altar that Abram erected, (12:7). The absence of the altar led to deception; Isaac lied to the Philistines so as to procure natural self-protection; God appears to have been absent from his motivations.

Verses 12-22: Isaac's testimony. Strictly, only God could enable Isaac to have a good testimony before the Philistines. Thus the Lord blessed him with crops, herds and servants, so that the Philistines envied him. Again, the Lord provided a well that the Philistines did not challenge (v. 22). Today the Lord's people are always more privileged in their blessings than men in the world, for they possess things that the world cannot possess.

Verses 23-25: the second vision. This led to Isaac's first recorded altar, built in the outside place, for Beer-sheba was over 20 miles east of Gerar.

Verses 26-35: the world recognises the source of blessing. The king of the Philistines came to Isaac, and saw that the Lord was with him (v. 28). The Lord's people must not make trouble in the world (v. 29); rather the gospel must be provided, in the same way as Isaac made a feast (v. 30). Yet his blessing was tempered by grief (vv. 34-35). Esau's marriage was not "in the Lord" (1 Cor. 7:39); certainly Jacob was not to go that way (Gen. 28:6).

Young Believers

Honour the King?

(8) **JEHU**

by Howard A. Barnes, Bromborough

When we are invited by someone to "come, see my zeal for the Lord" (2 Kings 10:16), we cannot help but examine such a claim carefully. When the man's subsequent actions turn out to be partly to his personal advantage, then we become even more critical of his motives. Such is the case with Jehu.

The circumstances that brought Jehu to prominence are as follows. The house of Ahab seemed to have established itself firmly on the thrones of Israel and Judah. Although Ahab's eldest son Ahaziah died an untimely death after a fall from his palace balcony, his second son, Jehoram (or in it's contracted form, Joram-it is no new thing to shorten names!) was now on the throne of Israel. Ahab's daughter Athaliah had married Jehoram, the son of Jehoshaphat King of Judah. Athaliah was to Jehoram what her mother Jezebel was to Ahab, she too introduced idolatry into her adopted country. Her influence and the close ties between the two thrones are seen in the naming of her son-Ahaziah after her brother.

Eventually Jehoram king of Israel and this Ahaziah find themselves reigning together in their respective kingdoms. Both were under the strong influence of an ungodly queen-mother; Jezebel over Jehoram and Athaliah over Ahaziah.

Jehoram's coming to power saw a

change in the religious life of Israel. He "put away the image of Baal that his father had made" (2 Kings 3:2). However two things were unchanged; Jehoram not only allowed the debased worship at the high places to continue—but he "cleaved unto the sins of Jeroboam and departed not therefrom" (2 Kings 3:3). It appears also that he did nothing to interfere with the worship of Astarte as patronised by his mother.

In Judah however the worship of Baal still flourished, Ahaziah "also walked in the ways of the house of Ahab; for his mother was his counsellor to do wickedly" (2 Chron. 22:3). Not only that, but he was greatly influenced by his northern relatives "for they were his counsellors after the death of his father to his destruction" (2 Chron. 22:4).

How important are the injunctions of Psalm one, written by a man who knew the same pressures as Ahaziah, indeed the same as ourselves today, but nevertheless gave heed to the blessings bestowed on those who neither "walk", "stand" nor "sit" in the counsel of the ungodly.

It is not surprising to find that the young king Ahaziah is soon allied with his uncle Jehoram in an attempt to regain Ramoth-Gilead from the Syrians. The city was recaptured but Jehoram was wounded in the battle. He went back to Jezreel to recover and shortly afterwards, Ahaziah goes

down to Jezreel to see him, leaving Jehu in charge at Ramoth-Gilead.

As the king recovers, thinking no doubt that the future was looking brighter for him, God intervenes—time has run out for the house of Ahab.

Elisha instructs a young prophet to go quickly to Ramoth-Gilead to anoint Jehu, and to do it in such a way that it is done in private and without the opportunity for any argument from Jehu. Thus the will of God would be brought about unhindered. The message that went with the anointing was that Jehu should avenge the blood of the prophets, particularly those killed at Jezebel's instigation. Every male heir was to perish (2 Kings 9:6-9).

Jehu is eventually persuaded to tell his companions what had happened. His reluctance to acknowledge the anointing is in great contrast to the immediate response of his companions, who arrange an impromptu enthronement; they seem to have little loyalty to Jehoram.

Jehu, having stopped anyone else leaving the city, sets off himself with all haste to Jezreel. Jehu's fiery nature was known to all, even the humble watchman on the walls of Jezreel knew his driving habits "for he driveth in madness" (2 Kings 9:20, Newberry margin).

Jehoram goes to meet Jehu but soon realises his danger. He warns Ahaziah who had gone out with him and then turns and attempts to escape himself. However the aim and strength of Jehu are too much and Jehoram is soon slumped down in his chariot; killed by an arrow through the heart.

Ahaziah escapes, but soon afterwards is mortally wounded by Jehu and dies on his way home to Jerusalem.

Jehu then sets about the systematic extermination of the house of Ahab, beginning with Jezebel. She

stood in her window as Jehu drew up in his chariot. She is heavily 'made-up' with her eyes lined with a mascara type of substance (this is the literal meaning of "painted her face") and the rest of her face and head covered with cosmetics. She was making every attempt to hide her age and to put on a brave face. She is unrepentant to the last. Our young sisters are reminded that Jezebel, the most noted user of "make-up" is no example to them, rather someone to reject.

Jehu then arranges for the male relatives of Ahab to be killed "until he had destroyed him" (2 Kings 10:17), in a way we might find rather strange (2 Kings 10:1-11). Even stranger is the way he enticed all the worshippers of Baal to assemble at their temple, by pretending to be Baal's new patron! Although Jehoram had destroyed the main image of Baal, the religion was still deeply entrenched all over Işrael.

It is then that Ahab meets Jehonadab the Rechabite. This belonged to a non-Israelite tribe "strangers in the land" that lived in tents and was teetotal (thus giving their name to a modern temperance movement). They were God-fearing and posed no threat to Israel, rather the reverse—they were a better example of virtue than Israel. (Read Jeremiah chapter 35 to find more about this interesting tribe). Jehonadab is invited by Jehu to "see my zeal for the Lord" (2 Kings 10:16). The words 'zeal' and 'zealous' are derived from the similar sounding word "jealous". Was Jehu really jealous for the Lord, allowing nothing to detract from His glory?

His extermination of the worshippers of Baal (2 Kings 10:15-28) was complete—"thus Jehu destroyed Baal out of Israel". However the very next statement shows us that Jehu's zeal was limited—for "from the sins of Jeroboam Jehu departed not .

... the golden calves ... in Bethel and Dan'' (2 Kings 10:29). Because of this the blessing to Jehu was limited "thy children of the fourth generation shall sit on the throne of Israel". Then would befall Jehu the same fate as all the dynasties before him in Israel, they would be cut off because of the golden calves (2 Kings 15:10).

A re-examination of the life of Jehu shows that every action that would strengthen his own position (the killing of all the house of Ahab, and the extermination of the religion associated with it . . . etc.), he carried out with all his well-known careful planning, vigour and thoroughness,

however when it came to removing the golden calves, this would turn the people to Jerusalem to worship. This was too much for Jehu—his zeal was now for himself, he was jealous of his own position and popularity.

When we look for true zeal, we turn naturally to the Lord Jesus Christ, of Whom it is said, "the zeal of Thy house hath eaten me up" (Psa. 69:9, John 2:17). Jehu's zeal fell far short of this, the temple meant nothing to him.

Christian zeal should be spiritually educated and selfless (Rom. 10:2, Col. 4:13, Acts 22:3, Gal. 1:14, 1 Cor. 14:12, Tit. 2:14, Rev. 3:19).

The Prayers of the Apostle

by T. Bentley, Malaysia

(8) Abounding in Love and Establishment in Holiness

Had we treated the prayers of the apostle Paul in the order of their historical expression we would have commenced with those found in the epistles to the Thessalonians; they are the earliest of his intercessions on behalf of the saints. Having followed the path of their appearance in our New Testament, the more thoughtful reader may now wish to compile them in chronological sequence. There will be value in that approach, for if there is progress in his doctrine there will be a similar progression in his devotion.

The epistles to the Thessalonians abound with insight into his devotion. There are in the two epistles what we may safely call prayers, five in number (1 Thess. 3:11-13; 5:23-24; 2 Thess. 1:11-12; 2:16-17; 3:16). The first of these occupies our attention in these lines.

All the elements of prayer with

which we have now become gladly familiar pervade these two epistles. Note how the first epistle begins with salutation (1:1) and ends with benediction (5:28). Paul's signature of grace is common to both. Let us never become unduly familiar with the resources that are at our daily disposal. Mutuality in prayer finds its early appearance in Paul's dealings with the saints. In verses 2 and 3 of chapter 1, the servants pray for the saints, while in 5:25 the apostle breathes a brief behest: "Brethren pray for us". Perceiving causes for thanksgiving in the saints is ever Paul's delight (1:2; 2:13; 3:9). His exhortation (5:18) is endorsed by his own example. This example/exhortation principle continues in the realm of prayer on which Paul strikes a welcome note of consistency (5:17). Matt. 6:6 may seem contradictory, but here the Lord Jesus is speaking of the act of prayer while Paul in 1

Thess. 5:17 stresses the **attitude** in prayer. "Must the vicissitudes of life disturb this attitude?" one may ask. Paul says, "No". He writes, "Night (in my waking moments) and day (in my busy moments) praying exceedingly that we might see your face......" (3:10). Paul does not envisage uninterrupted prayer; he encourages, rather, that our prayer be unremitting.

The prayer before us should be considered with two factors in mind:

- The Basis of the Prayer.
- 2. The Background of the Prayer.

Those for whom Paul prays in these words were beloved children. They were true born as indicated by their amazing birth certificate in 1:9. 10. Paul delights to remember their beautiful graces, the cardinal graces of Christian experience: faith, love and hope (1:3). There are rich accompaniments. Paul speaks of "work of faith" for faith without work is lifeless and work without faith is worthless. It is their "labour of love" he values knowing that love without labour is useless and labour without love is fruitless. Nor does he overlook their "patience hope" seeing hope without patience is weakness and patience without hope is groundless. But the work of faith, the labour of love and the patience of hope which causes Paul's thanksgiving to abound is priceless. We witness their bold endeavours, the fruit of grace, the devotion of their love to God in expansive and energetic activity in the sounding forth of the Word of the Lord (1:8). Is not the basis of Paul's exercise his desire for the growth of that grace in a continuing abundance?

Counter-productive elements appear which cause Paul deep concern, so he prays against the background of their **bewildering experiences**. Affliction's flame burned in, strongly and subtly. Satan fanned those

flames. He inspired their severe persecution. Paul feared lest he had laboured in vain (3:3-5). The Thessalonians were victims of biased thinking. Their heathen philosophy beclouded the bright horizon divine revelation had lit for them. Their appreciation of truth and their assessment of the timing of truth required adjustment (4:13-18; 5:1-11). A third contribution to this background appears in behavioural problems that beset them (4:11-12). Apparently these 'manual problems' were the reason for Paul not accepting material support from the Thessalonians (2:6, 9). With these evidences, it becomes clear that prayer was needed and strong intercessory prayer at that.

Pastoral care for an assembly cannot be over-emphasised in these days. Were we lacking in the nature of that care, chapter 3, the chapter in which the prayer is set, offers help for the heart that cares and would seek the spiritual development of the saints. Verses 1-10 express the Strength of Paul's Interests. The paragraph has a notable expression, your faith", occurring five times. It is true he yearns and longs to be among them, as he puts it in 2:17 "to see your face with great desire". But his desire to see their face is only that he may establish their faith. Perhaps we should know that our faith can be established—its confirmation (v. 2). Its state can be known—its condition (v. 5). Should the condition of our faith be healthy, the fact of it will be as gospel and will bring joy to those who share interest in us-its constancy (v. 6). This will cause encouragement-its comfort (v. 7). Faith always requires stimulation its contribution (v. 10).

The Strength of Paul's Intercessions emerges in the prayer of verses 11-13. Verse 11 is strictly not a prayer. It is a prayer-wish. It is a wish in what we call 'the third person'. "Himself" is, by force of its

position, emphatic—He alone is almighty. "God and our Father" suggests He holds sovereign sway in the care and love of an approachable Father. "And our Lord Jesus Christ" means that He shares equality with God, a fact Paul ever assumes and eagerly acknowledges. He uses a singular verb, 'direct', to display that oneness in mind and in action that ever exists between Father and Son.

The appeal is that the saints may abound in love. Paul is tapping the Source of love's might when he uses the words "The Lord". He desires that the saints will know love's measure, so he prays that they will be made to 'increase' in love. Finding an extension in growth involves discovering greater avenues for its increase. To 'abound' in love means to exceed in growth, and as a result seek more ways for the expression of love. Love must be demonstrative: it cannot be docile. This is the effusion of Divine love. We have the infusion in Romans 5:6. Possibly we really need a transfusion! Just to love the saints we know, those we meet with so regularly and have come to know so intimately, fulfils the desire of Paul. It is love's manifestation. The principle, 'one toward another'. is the essence of local testimony. Paul extends the range, and implants by his plea a love for all men. Following the Lord Jesus always involves imitating Him. He successively did and then taught; so it was with Paul, as he says, "even as we do toward you". Herein is love's model. We are to be the personification of all we teach.

The aim is that the saints may appear in holiness. If I say that I love the Lord, then I should be holy

before Him. If I say that I love my brother, then I should be holy with him (4:1-8). The connection between this abounding in love and being unblamable in holiness is one of the most important topics in his experimental prayer. Paul is not adding to his supplication in what follows, but showing the reason for which he presented his request. Confirmation in holiness of heart is the immediate result of abounding in love. Love is the energy of holiness.

The sphere is the heart. This teaches that nothing in the heart shall resist the abounding in love; its abounding will fill the heart, and will overflow the life, even unto a relative perfection now, but unto absolute perfection then. Hence the holiness. for the confirmation of which the petitioner pleads, is a state of sanctification in which the believer's heart, that is, the believer himself, is already established by the power of God. The state is holiness. Reader. the answer of Paul's prayer involves nothing less than the control of a life that allows no commandment to be disobeyed, no service to be neglected, no offence to be conceived, no means of pleasing God to be overlooked.

The scene is home. The Father's house is reached. The Lord has brought us in. He has come. Paul carries us forward to that day, which is the vanishing point of all lines of the apostle's truth and hope. He bids us look on to the establishment of the unblamable holiness of perfect love; and that establishment is itself the confirmation of the soul in a state that can never know change. With all saints, we shall be established eternally.

The Olivet Prophecy (4)

by Jim Sinclair, Liverpool.

Last month we commenced to look at the events which will immediately follow the Great Tribulation, concluding with (4).

5. The Kingdom Likened to Ten Virgins. Ch. 25:1-13.

This section starts with 'then' showing that there is continuity from what has gone before. The continuity in this case is from v. 31 of the previous chapter as the intervening verses have already been shown to be a sort of parenthesis of illustrations. We, therefore, see that this likening of the kingdom of heaven to ten virgins is depicting a situation that is associated with His ingathering of Israel as in v. 31 of ch. 24. In keeping with the context of the whole prophecy the likeness is referring to Israel and not the Church and demonstrates the basis for the ingathering of the faithful in Israel. It shows there will be a judgment of Israel to determine who is eligible to go in to the marriage feast. The passage mentions that it is the kingdom of heaven that is likened to these virgins. What is being stressed here, is the sphere of profession they were all in. They were all professedly loyal, they all had lamps and they all went out to meet the Bridegroom. It is interesting to note that they went to meet the Bridegroom which in Jewish minds would mean He was coming with His Bride and that the virgins were going in to the marriage supper as the word marriage should read in v. 10. This is a picture of what will happen when the Lord comes with His Church to set up His kingdom at His public manifestation which is the subject matter of this whole prophecy. The likeness shows that only those who were ready went in to the marriage

supper. The sole criterion for being ready was that five of them had oil in their lamps. Oil speaks of the Holy Spirit in the scriptures and thus eligibility for the kingdom will not be determined for Israel by profession but by possession of the Holy Spirit. This will be in spite of the facts that "they all slumbered and slept", and "that all those virgins arose" passage shows that to the professors of Israel He will say "I know you not", and closes with a warning to watch so that they will be ready and thus eligible to share as those of Israel, in His kingdom set up and associated with earth at His public manifestation.

6. The Kingdom Likened to Giving of Talents. ch. 25:14-30.

The Lord now likens His coming to Israel to a man travelling to a far country, leaving his servants his goods to carry on in his absence and now returning after a long time. He had given different amounts of talents to each, such as 5, 2, and 1, and we see that each one was responsible in direct relationship to the talents given. This is a principle seen in scripture where the greater the gift, the greater the responsibility. In the previous passage of the virgins, the Lord was showing the basis on which eligibility for the kingdom would be determined whilst in this passage, He is showing the basis on which position in the kingdom will be determined for Israel. The two servants who had traded, received the same reward, "I will make thee ruler over many things". Their return in each case was the same, being 100%. The one gained five on five, the other two on two. The unprofitable servant with one talent

was a mere professor who showed no return and was not only not worthy of a position in the kingdom but was not even eligible and was cast into outer darkness.

To be concluded.

"Far Above All".

Eph. 1:21

"Far above all! Enthroned in highest heaven, Our Lord and Saviour sits at God's right hand. Once humbled here, to Him all power is given, And we by faith in Him, accepted stand. The Lamb of God, worthy of adoration, Bearing the Name, all other names above. Who died and rose, in whom is full salvation, The priceless gift of God's eternal love.

Far above all, each great and perfect blessing,
Which comes through Him, with every new-born day.
What need we more? Gladly His Name confessing,
We follow Him along the narrow way.
Through cloud and sunshine, He is close beside us,
The loving Shepherd of the ransomed flock.
Far above all whatever may betide us,
God's grace has placed us firmly on the Rock.

Far above all! He lives our Intercessor,
The Great High Priest, who pleads our cause with
God.
He knows each need, the greater and the lesser,
For He as man, a path of sorrows trod.

What comfort this! He loves and cares about us, And watches over us by night and day.

When trusting Him, no foe can rob or rout us, Far above all! He is our strength and stay.

Far above all! There is a land of Glory,
Where songs of praise to Him shall never cease.
No sorrow there, and none grow old and hoary,
It is a realm of Life and Joy and Peace.
Our glorious Lord will soon be coming for us,
To call us up to meet Him in the air.
O what a prospect bright is set before us,
Far above all! We wait to see Him there".

F. A. V. Regler.

JESTION BO



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.

OUESTION

What is the sin that is not unto death, 1 John 5:16?

ANSWER

The context in which this verse is found is emphasising prayer which is seen to be the privilege of those who have believed on the name of the Son of God, and therefore know they have eternal life.

Such prayer if according to His will, will be heard, and if heard then the petitions will be granted. It is important to note the necessity of the petitions being according to the will of God and it is this fact which leads into the problem verse quoted in our question. Here the apostle shows that we can pray about the spiritual condition of our brethren. Earlier in the letter it has been shown that it is not the will of God for His people to commit sin. It has also been taught that if the believer does sin then there is provision made to be forgiven and cleansed from the defilement incurred. This is the concluding passage of the epistle on the topic of sin in relation to the believer.

The verse is clearly teaching that when sin is discernable in a brother then we should ask (pray for) on behalf of the person in question. The apostle then points out that there is a sin which is unto (tends towards) death and spiritual enquiry before God is not therefore suitable. In the context of this epistle it appears that this would be the sin of apostacy which involves the denial of the person of our Lord Jesus Christ. Such would be a brother in name only but not in fact. (see 3:15). The passages in Hebrews chapters 6 and 10 are interesting parallels here, showing the impossibility of such being truly saved and therefore fitting the terms of this passage. If we see a brother committing sin which can so easily beset, Hebrews 12:1, we should pray about it. The difficulties in this passage should not obscure this important exhortation.

J. R. Baker

QUESTION

Can the practice of 'solo singing' in assembly gatherings be supported from Colossians 3:16?

ANSWER

It should be remembered that the punctuation of our English Bible is not inspired. The sense of the verse in question is probably better served by inserting a comma after 'richly' and also one after 'another'. Thus the verse would show that the Word of Christ is the means by which we are taught and admonished, and the Psalms Hymns and Spiritual songs the means by which we sing with grace in our hearts unto the Lord.

In the New Testament singing is a collective assembly exercise and is with a view to expressing praise to God. Never is there an intimation of the idea of, pleasing the ear, or, cultural enjoyment of those who would listen. There is a clear identification of the gifts which God has given for the benefit of His gathered people and singing is never named in this connection.

J. R. Baker

SEVEN ASPECTS OF CHRISTIAN LIFE

In 2 Timothy, Chapter 2.

A Son (v. 1)— In Affection.

A Steward (v. 2)— Faithfulness.

A Soldier (v. 2)- In Endurance.

A Wrestler (v. 5)- In Skill.

A Workman (v. 15)— In Diligence.

A Vessel (v. 21)— In Fitness.

A Servant (v. 24)- In Obedience.

The Letter to the Galatians (2)

by Alan J. Gamble, Glasgow

Magna Charta of Evangelical Christianity

The Structure of the Letter.

Galatians falls easily into 3 divisions. Each can be seen usefully as an answer to arguments advanced by Paul's opponents. Paul turns each argument on its head and uses their assertions to support his position and his doctrine. Remember the false teaching was "bewitching" (ch. 3:1). Paul seeks to break its spell.

1. Historical — Chapters 1 and 2.

The Judaizers attacked Paul as a second class Apostle, a much inferior person to the "Twelve Pillar Apostles" (ch. 2:9). He was after all a very late recruit to the Christian cause with no contact with Jesus on earth. Paul takes up these arguments and demonstrates:- a) His Apostolic position and message were divine in their origin (ch. 1:1, ch. 1:11-12). b) His independence of the Twelve enhances rather than diminishes his status and his gospel's authority, by underlining their independence of any human channel (ch. 1:13-24). c) His status and his message were nevertheless freely and fully recognised by the Apostles and the Jerusalem leaders (ch. 2:1-2, ch. 2:6-10). Note the care with which Paul makes clear that this was merely recognition and not the creation of his Apostleship and his use of respectful terms for the Jerusalem leadership (perhaps the very phrases used by his opponents for them). d) If occasion demanded, Paul would defend the implications of the Gospel against even apostolic inconsistency (ch. 2:11-12). The Gospel message was greater than Peter.

2. Doctrinal - Chapters 3 and 4.

These chapters form the core of the Epistle. Almost certainly Paul is here taking up his opponents on their own ground and dealing with their appeal to the Old Testament. In particular it would seem that their argument for circumcision rested on assertions concerning the Seed of Abraham. Paul concentrates on that idea and truly identifies Abraham's Seed. These are complicated chapters and careful reading is necessary. A suggested analysis of the apostle's argument is:—

A. The Gospel is the true fulfillment of the Abrahamic Covenant:—

1. It is also a message of faith which characterised Abraham and was the instrument of his justification (ch.3:7-9). In contrast the basic principle of the law was works not faith (ch. 3:10-11). Further, the message of God to Abraham encouraged a hope of world-wide blessing, not restricted to Jews. 2. Christ is the true Seed of Abraham in whom the promises centre and are fulfilled (ch. 3:16). By faith believers are united to them and Him and are thus as in Him, the Abrahamic Seed (ch. 3:27-29). Circumcision plays no part in this. What matters is faith and union with Christ. (Paul develops similar arguments in Romans 4).

B. The Abrahamic Covenant thus fulfilled in Christ is superior to the Mosaic System stressed by Paul's opponents. Several factors show the superiority:—

1. Terms. The terms of the Abrahamic Covenant stress blessing; those of the Mosaic law emphasise cursing. The note from Ebal sounding out

over the natural amphitheatre in the centre of the Promised Land at Israel's settlement underlined the character of the Mosaic system (Deut. 27:9-26). It is significant that of the two mountains, Ebal of cursing and Gerizim of blessing, the former is the taller. So significant is this curse of a broken law that Paul explains it was only by it being borne by Christ that these blessings of the Abrahamic Covenant and now the Gospel should flow to us. These great blessings are justification and the Holy Spirit (ch. 3:9-14).

2. Date. Paul founds on generally accepted ideas in the legal world of his day which provided for the irrevocability of wills and other documents to show that the later giving of the law did not and could not revoke the earlier relationship with Abraham. The Abrahamic Covenant preceded the law by 430 years. (The detailed Chronology is different but the essential point is the priority in time of the Abrahamic promises) (ch. 3:15-17).

3. The charcter of the Abrahamic Covenant. This is stressed throughout ch. 3. The relationship of God with Abraham was unilateral. It was one of promise. It depended on God alone. It was really a One Party rather than a Two Party covenant. The word "promise" constantly recurs in the Apostle's argument. (e.g. ch. 3:14, 16, 17, 18, 21, 22, 29). The law by contrast depended not only on God but also on men. It involved obligation on their part with the consequent certainty of failure. The law resembled more a contract than a unilateral promise. The two arrangements thus stand in utter contrast with the Abrahamic Covenant now fulfilled in Christ much superior because of its unilateral nature (ch. 3:18). This is the meaning of the vital but difficult verses in ch. 3:19-20. The two sided nature of the law was revealed by the use of intermediaries i.e. the angels and

Moses. In contrast, God personally made His covenant with Abraham. No agent was used. The relationship was thus altogether unilateral, depending for its basis entirely on God who guaranteed its continuance. How glorious a basis for certainty it is that our salvation ultimately depends on an unchangeable and faithful God who cannot lie, and not on ourselves. (For an illuminating discussion of ch. 3:20, see Lightfoot on Galatians at page 146-147).

4. The Negative, Temporary and Supplementary Nature of the Law. All of this raises the question-"Why then the law?" (ch. 3:19). Paul's reply in the same verses shows:— a) it was supplementary "added" b) negative "for transgressions" e) temporary— "till the Seed should come". The law had power to command, none to give life to enable its demands to be met (ch. 3:21). This function is illustrated by three pictures—all suggesting bondage and immaturity:— the jailor (ch. 3:22-23), the child supervisor or pedagogue ("schoolmaster" in A.V.) (ch. 3:24) and the child's guardian (ch. 4:1-3). In contrast the message of the Gospel has led to freedom, mature sonship and heirship (ch. 3:25-29, ch. 4:4-7). This is as a result of the blessings of justification and adoption and the gift of the Holy Spirit. The law did not contradict the promises. It had a God-given task to accomplish in emphasising human guilt and pointing to Christ. But that role had now been fulfilled and "faith had come" (ch. 3:25).

The Gospel and continued reliance on Law for salvation are diametrically opposed (ch. 4:21-31).

This carries the argument a stage further. In a detailed allegory, Paul compares the believer with Isaac, and one who depends on the law with Ishmael. Ishmael's opposition to Isaac is paralleled in the irreconcilable opposition to the Gospel by continuing adherents to the law (ch. 4:29). Paul also applies Abraham's apparently harsh measures against Hagar and Ishmael to this situation and shows the impossibility of peaceful co-existence between the two principles of faith and works and the followers of each (ch. 4:30-31). Note in all this Paul's use of the Old Testament—effectively turning his opponents arguments against themselves (ch. 4:21).

Moral and Practical — Chapters 5 and 6.

These chapters present the practical implications for the believer of the Gospel of Grace. They also are best understood as part of the argument of the epistle. They can be seen as serving four purposes at least: - a) To answer the argument that a gospel of free justification led to loose living and that the protection of the interests of morality was found in the legalist's message. Paul shows that on the contrary these moral interests are protected and only protected by the gospel, especially by the operation of the truths of union with Christ in His death and the work of the Holy Spirit (ch. 5:16-24). b) To protect the opposite flank from that under attack by the legalists by underlining that liberty is not license. Christian freedom is a freedom from sin, to serve God and not a license to sin (ch. 5:13). This safeguards against real or potential Antinomianism "the Cheap or Grace" mentality which denies the moral obligations laid on believers. c) To guard against a subtler form of the Galatian error than the one directly presented in the epistle i.e. a view which would make holiness or maturity rather than initial salvation depend on law keeping. d) To deal with some of the issues of fall-out and discord caused by the controversy in Galatia. implicit in the emphasis on good relationships among believers in the

section (e.g. ch. 5:15). Considerable dissension obviously existed in the assemblies.

The crucial lesson of this section is to underline that justification and practical, progressive sanctification, though distinct, are vitally related. The latter must attend the former. Unless a man is being sanctified, he gives no proof of having been justified. Justification without some measure of growing holiness is a moral absurdity. Equally, practical holiness is a moral impossibility without a secure foundation in acceptance by God on the basis of Christ's work. This is all underlined by the fact that some of the clearest teaching on holiness in the whole New Testament is found in a letter which is designed to defend a free gracious and all-sufficient justification.

Series to be continued.

Meditation on Isaiah 40:28-31.

The downcast saint, weary and faint. Yearns for a word from God his Lord. The great Creator, Emancipator, Who faileth never, nor falters ever. When we are faint He hears our plaint And bids us wait at Wisdom's gate. Bids us be still and know His will. Obtain fresh strength for each new length. Attain new heights in lofty flights. Maintain the pace throughout the race, Sustain the load along the road. When tired and weak, from Him we seek Power to retain "things that remain". While many fall in youthful days, The Lord of all directs our ways. Strengthens the weary when days are dreary. And gives more grace dark hours to face. We laud His name. His worth proclaim. For He doth keep His feeble sheep. His praise we sing: our lives we bring, An offering to Christ our King.

A. Naismith

Assurance (1)

by H. H. Snell

"And he said, Lord God, whereby shall I know that I shall inherit it?" Gen. 15:8.

We read in the Gospel by John that "the law was given by Moses, but grace and truth came by Jesus Christ"; and while it is blessed to contemplate the glorious testimony of divine grace coming in, after man had proved himself so helpless and guilty under the law, yet we must not suppose that the gospel was not preached before Christ came. It was preached to Adam, after he had fallen beneath the power of sin and Satan, in the promise that the Seed of the woman should bruise the serpent's head. It was also preached to Abraham four hundred years before the law was given, when God said, "In thee shall all nations be blessed". (Gal. 3:8). It is important to see this, and to consider how God's grace abounded to man, as a sinner, long before the law came. In Scriptures everywhere teach, that it has only been in the way of grace that God has ever established man in blessing since the fall. When, therefore, the apostle Paul, in the New Testament, treats subject of justification, he usually takes us back to Abraham, as having lived long before the law was given, to show that a sinner is reckoned righteous before God only in the way of faith. This is very important, as it clears from the mind all questions of law-fulfilling as a ground of justification, it leads the soul away from the common thought of creature-fitness to come up to God's standard, and prepares the anxious enquirer to receive the peace-speaking fact, that God has come down to man while a sinner, with present forgiveness and

eternal redemption, in the death of His beloved Son.

God's verdict long ago went forth, that "by the deeds of the law no flesh shall be justified in His sight". The law made demands on fallen, sinful man, such as he was unable to fulfil -it demanded righteousness from man to God in the way of works; it therefore proved all to be guilty, and under condemnation. The question, then, with a soul truly sensible of his guilt is, can man be accounted righteous by God in any other way? Can a sinner have any ground of assurance in any other way? The answer is, Yes: God has come down to man, when a ruined, helpless sinner, in Christ, and brought a perfect and everlasting righteousness to him in the way of faith. This, as I have said, has been always God's way. He made coats of skins, and clothed Adam and his wife. Abel obtained witness that he was righteous by faith. Noah became heir of the righteousness which is by faith: God said to him, "Thee have I seen righteous before me". "Abraham also believed God. and it was counted to him for righteousness". All these are examples of righteousness in the way of faith before the law was given. But did the law alter this ground of assurance and confidence in God? No: for David, who lived under the law, describes the blessedness of the man unto whom the Lord imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man unto whom the Lord will not impute sin".

And Paul's fervent language, when coming to the close of an unparalleled life of devotedness to his Master, was, that I may be "found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith".

But some may ask, Why by faith? Is not faith an act of creature-merit? We reply, No; faith is not a work of the flesh, but a fruit of the Spirit. Faith is the gift of God. Faith is always self-renouncing; it brings a broken, empty heart to receive and welcome God's gracious gifts. Faith therefore, gives all the glory to God. As another has said, "Believing in Christ, we come to Him for all, employ Him in all, trust Him though all, look to Him under all, hope in Him to do all, and to Him ascribe the glory of all".

To return to the chapter before us, we find that Abram "believed in the Lord, and He counted it to him for righteousness". And so now every broken-hearted sinner that believes in the Lord Jesus Christ for salvation is justified before God. He may have seasons of conflict and temptation, yet he is justified. "By Him all that believe are justified from all things, from which they could justified by the law of Moses". They are justified by the blood of Christ. By His death Christ put away their sins, that they might be made the righteousness of God in Him. Hence we are further told, that "Christ is the end of the law for righteousness to every one that believeth". This is blessed. This is the true grace of God wherein we stand, and the reception of this glorious truth into the heart gives assurance. Here is ground for unwavering, unceasing assurance: for it springs from God's sovereign grace; it is manifested in Christ's perfect work, and based not upon our frames, feelings, or even our measure of apprehension of it, but

on the perfect righteousness, unchangeable love, and never-failing faithfulness of God. "The work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever".

"Unchangeable His will,
Whatever be my frame,
His loving heart is still
Eternally the same;
Our souls through many changes go,
His love no change can ever know".

But all believers have not this happy assurance. Some, because they do not know the blessed truth, that the righteousness of God is unto all and upon all them that believe. Others, because carelessness of walk grieves the Spirit, and dims the eyes of their understanding and faith. Moreover there are various characters of faith. We read of "little faith", "great faith", and "the full assurance of faith"; but the weakest in the faith is not less justified, not less accounted righteous, than the strongest in the faith. We do not get pardoned at one time, justified at another, sanctified at another. No: receiving Christ crucified, risen and glorified, for salvation, we have all at once. We are washed in His blood. All things are yours", said the apostle; "for ye are Christ's". The Father "hath blessed us with all spiritual blessings in heavenly places in Christ". This, I say, is the present portion of the most feeble-minded believer in Christ; but the personal enjoyment of this wondrous grace will be just as we, by faith, abide in the Lord Jesus.

There are some believers who are so weak in faith, and so uninstructed in divine things (perhaps because they do not daily read and prayerfully meditate on the Scriptures), that they stagger at being told that they have life and righteousness in Christ; while they believe in Christ for the forgiveness of sins, they shrink from crediting the glorious reality that God has made Christ to

be unto them "wisdom, righteousness, sanctification, and redemption". Such, however, lose much joy. as well as strength for service and conflict, and are often filled with gloomy and distressing thoughts; they doubt and fear, and brood over self and circumstances, because they do not look away from every other object straight to Christ at God's right hand, and believe God's infallible word, which assures them of their completeness and security in the glorified Saviour of sinners. In some respects they are like Abram was in the Scripture before us; for

although God had told him that He had brought him out of Ur of the Chaldees, to give him the land to inherit it, he seemed to doubt whether God really meant what He said-whether He would keep His word and fulfil His promise. Abram was righteous by faith, yet he had doubt and mistrust, like many in the present day. God had told him that He brought him from Ur to give him the land. This should have been enough to have warranted assurance and confidence; but it was not. He therefore said, "Lord God, whereby shall I know that I shall inherit it?'



Light from an Old Lamp Consider One Another (1)

by Henry Heath

"Let us consider one another to provoke unto love and to good works". Hebrews 10:24.

Have we ever taken this brief apostolic exhortation into the closet and pondered over it in the Master's presence? It will soon bring us to our knees in heart-felt confession of daily, hourly shortcoming; of opportunities neglected times without number; of coldness and carelessness of spirit; of selfish motives, half-confessed jealousies, which have been allowed to come between us and the free, happy, discharge of our duty towards our brethren.

Ah, who will dare to reckon up openly on paper all that we shall find to bewail? God grant it may not be to bewail only, for few things stunt spiritual growth more surely than barren confession; nor to pore over in that faithless despondency which gives Satan his favourite moment of assault against a child of God. Let us rather say with David, "I will declare

mine iniquity, I will be sorry for my sin"; and then in Christ's name let us come boldly unto the throne of grace,—there how surely to obtain mercy and find grace to help in time of need.

Shall we read the verse again? "Let us consider one another to provoke unto love and to good works". "Consider" is a suggestive word. Does it not imply a patient, thorough examination of particular case, a taking into account of the position, qualifications, and circumstances of each brother and sister; no mere passing thought, suggested it may be by a meeting in the street or an hour's social intercourse, but a loving, individual interest, springing from a deeper, surer source than any friendship?

That other word also, "provoke".

246 BELIEVER'S

How explicit it is. How often we hear the expression, "If such a person persists in such a course of conduct, I shall be provoked into doing so and so". Gradually brought up to the point by a steady series of attacks, small it may be in themselves, but more effectual by far than one or two fierce onslaughts, and more lasting too as to the result—once fairly provoked, we all know how easily irritation can be kept up, how a word, or look, can rouse the apparently smouldering flame; and how difficult it is to put out the fire which had taken long to kindle. Is not this also true as regards the "provoking" here spoken of,-this better provoking "to love and good works", which we Christians are so apt to neglect, while our proneness to the other too often brings such grievous reproach on the cause of Christ?

We know how gifts differ. In 1 Cor. 12, which we must study and bear constantly in mind if we would wisely "consider" our brethren, this truth is vividly portrayed.

It is quite possible to provoke another to undertake work for which he is totally unfitted, on the plea that the need is great; but it would be far better left undone, than that by illjudged urgency the wrong person should be induced to manage or mismanage it, while the right person stands unemployed, or, it may be, is set to the very business which really belongs to the other. Are we not sometimes over-anxious, over-eager in these matters? Do we realise that the work committed to the church is Christ's work, that we are His members, and that time spent in seeking to know His will regarding work, will prove never to have been lost, but emphatically gained?

We all know the difference between doing work because we think it has to be done, and doing work for which we reverently believe we have a commission from our Head. In one case we have to hold on, wearily and painfully to our task; in the other our task holds on to us, and amid the weakness of the flesh and sore besetments of the spirit, perhaps, because of our own unbelief, there is light on our path. Unprofitable servants as we are, we feel the eye of our Master following us and we are strong to face everything for His sake.

Let us then be very careful, very watchful, that in striving "to provoke one another to love and to good works", we may do so according to the mind of the Spirit. But this is only a passing caution; for practically there is far more harm done in the church by omission than by commission.

We will now seek to illustrate the apostle's meaning in the words "consider" and "provoke".

Persons of a certain disposition find a peculiar difficulty in **beginning** an undertaking. If the first sod be cut, the first step hewn in the rock, they will often follow on with a determination which is a thorough contrast to their previous inertness or trepidation. We know how to deal with such persons in worldly affairs, but have we been as careful to "consider" them spiritually as brotherly love requires?

It may be a brother or sister who has reached middle age, in easy circumstances and with a certain amount of leisure, and yet they never visit the poor, never care for the young; and if the question were asked, "Whom shall I send, and who will go for us?" no one would expect them to answer, "Here am I, Lord, send me". And yet, brethren, rather than turn upbraiding eyes on these dumb and timid ones, let us pause and ask ourselves this searching question, Have we "considered them in the past? Are we "considering" them now? Considering them with tender, loving reference to their peculiar case?

Silence is not always death, nor even sleep. Under these speechless, passive exteriors there are often hearts yearning even to pain for the power of expression; cramped energies that long to be made use of; humble spirits that would willingly sit at the feet of the youngest disciple that could teach them how to set about any of the tasks which they would so gladly perform if they

fancied themselves fitted for the work. Who will cut the first sod? Who will carve out the first step and start them in their labour? Left to themselves, they will do nothing; kindly "considered", gently "provoked", "the love and the good works" will be sure to follow, though it may be slowly, with pauses for doubt and indecision, as Satan strives to paralyse the wakening powers and discourage the diffident spirit.

To be continued.

THE BIBLE

OLD TESTAMENT—Number of books, 39; chapters, 929; verses, 33,214; words, 592,439; letters, 2,728,100.

The middle book is Proverbs. The middle chapter is Job 29.

The middle verse would be 2 Chronicles 20:17, if there were a verse more, and verse 18 if there were a verse less.

The word 'and' occurs 35,543 times.

The word 'Jehovah' occurs 6855 times.

The shortest verse is 1 Chronicles 1:25. The 21st verse of the 7th chapter of Ezra

contains all the letters of the alphabet.

The 19th chapter of 2 Kings and the 37th

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike.

NEW TESTAMENT—Number of books, 27; chapters, 260; verses, 7050; words, 181,258; letters, 828,580.

The middle book is 2 Thessalonians.

The middle chapter is Romans 13, if there were a chapter less, and 14 if there were a chapter more.

The middle and least verse is John 11:35.

OLD AND NEW TESTAMENTS—Number of books, 66; chapters, 1189; verses, 40,264; words, 773,697; letters, 3,556,690.

The middle chapter, and least in the Bible, is the 117th Psalm.

The middle verse is Psalm 118:8.

Lord's Work Trust

GIFTS ACCOUNT, YEAR ENDED 31st MARCH, 1983

Received:	1983 £		1983 £
Individuals	132,299	Distributed	456,766
Assemblies	180,802	Awaiting Allocation	26,656
Covenants & Income Tax 159,253		Contribution for expenses	17,644
Legacies	28,712	The state of the s	
	501,066		501,066

We certify that the above is a true extract from the full Accounts.

Robert A. MacGillivray & Co.

Wishaw, 4th July, 1983.

Chartered Accountants

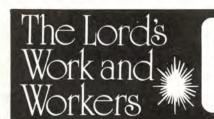
Once again it is a pleasure to present details of the gifts entrusted for the year ending 31st March. We record with gratitude the many expressions of fellowship extended. Also the privileges afforded in the Epaphrodities ministry. We are honoured in thus enjoying the confidence of the Lord's people and to be engaged in service for the benefit of the Work & Workers world-wide. We express thanks to God for His faithfulness and blessing.

Lord's Work Trust

42 Beansburn, Kilmarnock, KA3 1RH Secretary— C. D. Pollard Telephone: (0563) 21098. Home: 0674 83 407

Total gifts received from 1st to 30th June, 1983.

For the Lord's Work	and Workers	Gifts towards expenses	S
From Assemblies From Individuals From Covenants	£12,743.13 7,592.98 6,929.00	From Assemblies From Individuals From Covenants	£512.35 239.00 158.18
	£27,265.11		£909.53



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 30 - AUGUST 4

Wroughton: Markham Road Gospel Hall at 7.30 p.m. Ministry G. Harrison.

AUGUST 6

Bishop's Stortford: Official Opening of New Gospel Hall, Dunmow Road, at 5.00 p.m. to 8.30 p.m. Interval 6.45 to 7.30 p.m.

Weald: The Gospel Hall, at 7.00 p.m. T. Proffit.

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

AUGUST 13

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. W. Farquar.

Cowpen: Gospel Hall, Devonworth Place at 7.00 p.m. W. Craig.

AUGUST 20

Cowpen: Gospel Hall, Devonworth Place at 7.00 p.m. J. Riddle.

AUGUST 27

Cowpen: Gospel Hall, Devonworth Place at 7.00 p.m. R. Cameron.

AUGUST 30

Treorchy: Mid Glamorgan, Annual Conference in Junior School, Glyncoli Road, (turn alongside Lion Hotel), at 2.30 p.m. and 6.00 p.m. Platform open to the Lord's Servants.

SEPTEMBER 3

Newcastle: Bethany Hall, Wingrove Road at 3.00 p.m. and 6.30 p.m. J. Baker, J. Riddle.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate at 3.00 p.m. and 6.00 p.m. A. Leckie, D. Gooding.

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate at 7.00 p.m. S. Brown.

SEPTEMBER 10

Skelmanthorpe: Saville Road Hall. Home Workers Conference at 3.00 p.m. and 5.45 p.m. R. Revie, J. Burns. Lord's Day 11th September at 3.00 p.m. Ministry, 6.00 p.m. Gospel, R. Revie.

Hastings: Gospel Hall, Castle Hill at 3.00 p.m. and 6.00 p.m. J. Page, A. C. Gooding.



AUGUST 3

Largs: Brisbane Hall, School Street Sisters Missionary Conference at 3.00 to 6.00 p.m.

AUGUST 19 - 25

Irvine: Central Gospel Hall, Saturday 20th at 3.15 p.m. S. Emery, W. Barr, J. Campbell, Perth. Lord's Day 3.00 p.m., Friday 19th, Monday 22nd to Thursday 25th at 7.30 p.m. S. Emery, Ministry.

AUGUST 20

Bowhill: in Welfare Institute at 3.00 p.m. Ministering brethren expected.

Inverurie: Assembly Hall in the Inverurie Academy at 3.00 p.m. and 6.00 p.m. J. Baker, A. Foster, J. Hunter, J. Merson.

Lanarkshire Gospel Work: Open-air Rally in Shotts. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry 6.00 p.m. H. Scott.

AUGUST 26

Glenrothes: Gospel Hall, Queen Margaret Drive at 7.30 p.m. J. Baker, E. Parmenter.

AUGUST 27

Glenrothes: in Auchmuty High School at 3.00 p.m. W. Mowat, J. Hay, J. McDonald.

Bishopton: in the Bishopton Community Centre at 3.00 p.m. E. Parmenter, A. M. S. Gooding, K. Stapley.

Kilmarnock: Ayrshire Missionary, in Central Hall, John Finnie Street at 3.00 p.m. W. K. Morrison, J. Burnett, A. Shedden, R. Revie.

Forth: in Parish Church at 3.30 p.m. A. Leckie, S. Emery, W. Alexander. Mr. Leckie continues in ministry until 1st September, at 7.30 p.m.

SEPTEMBER 3

Annbank: Centenary Conference in the Village Hall at 3.15 p.m. A. Gamble, L. Waite, G. Waugh. Mr. Waite will continue in Ministry in the Gospel Hall, during the following week at 7.30 p.m. each evening.

Kinross: in the Town Hall at 3.00 p.m. R. McPheat, J. Last, D. West.

Baillieston: Hope Hall, Church Street at 3.30 p.m. Ministry S. Foster, Ministry and Report J. Hay.

Lanarkshire Gospel Work: Open-air Rally in Douglas. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry 6.00 p.m. W. Prentice, J. Lightbody.

SEPTEMBER 4 - 25

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road. Gospel Campaign with Peter Brandon. Sundays at 6.30 p.m. Monday, Tuesday, Wednesday at 8.00 p.m. Saturday at 7.00 p.m. Youth Night— Friday at 8.30 p.m.

SEPTEMBER 10

Bellshill: Gospel Hall, Johnstone Street, off Unthank Road at 3.30 p.m. W. Stevely, R. McPheat, W. Banks, J. Hay (Report).

Peterhead: in York Street Hall at 3.00 p.m. A. M. S. Gooding, J. Paton, J. Burnett. Lord's Day at 2.30 p.m. Mr. Gooding continues in Ministry to 16th September.

SEPTEMBER 17

Blantyre: Bethany Hall at 3.30 p.m. A. M. S. Gooding, A. Rae, J. Buchanan.



AUGUST 1

Clones: Annual Conference.

AUGUST 17

Fintona: Annual Conference.



NORTH AND NORTH EAST

Blyth: A well attended Conference learned about The man of God's foundations (2 Tim. 1), John Baptist's witness to Christ, Love (1 Cor. 13), Interpreting Heb. 5 & 6 and a Christian's attitude to the Election from J. Baker and D. West.

A boy and a girl were baptised. A large number of relatives, neighbours and friends were present to hear the gospel message and witness the baptisms.

Jarrow: The assembly has enjoyed a series of meetings on the Patriarchs by L. Robertson, H. Hunter and J. Sinclair.

Sunderland (Hendon): A large Conference audience heard J. Warne and E. Short give searching ministry from Colossians 3 and Psalm 22.

Walker: The small assembly is now further depleted by three active male students having just completed their courses at Newcastle.

EAST LANCASHIRE, EAST CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Manchester (Crumpsall): Gospel outreach has been continuing in connection with Lancashire Gospel Tent campaign with J. Smyth and D. Locke. Interest among the lost has been encouraging but support from saints for the preparatory door-to-door work was disappointing.

Yorkshire: J. Hunter took 3 series of meetings in assemblies at Harrogate, Leeds and Skelmanthorpe. The teaching was appreciated by local saints.

WEST LANCASHIRE, WEST CHESHIRE, MERSEYSIDE & NORTH WALES

Southport (Bethesda): The assembly has been conducting an outreach for some time in the Kew district. They have now purchased land and are erecting a temporary building to expand the work of the outreach. A permanent building is the ultimate intention.

Liverpool Assemblies: The annual tent crusade has just finished with J. Baker (Cardiff) as the evangelist over a period of three weekends. Numbers were encouraging with good companies of young people on the Friday evenings. Interesting contacts were made and at least one is known to have made a profession of faith in our Lord Jesus Christ.

WEST MIDLANDS

Birmingham (Aston): The saints were pleased to have good support for their annual Conference. R. Cunningham and E. Hughes gave ministry which was well received. R. Cunningham continued with a series of meetings.

Birmingham (Camp Hill): D. Ogden and D. W. Gooding gave help at the annual Conference with D. Ogden staying on for further meetings.

Broadwas on Teme: The Saturday evening Ministry meetings concluded for the summer with a visit from G. Neilly who ministered from Ephesians 2.

Solihull: J. Hunter ministered to well supported meetings during a week he spent there. The saints found the teaching from the Epistle of James both challenging and helpful.

GLOUCESTER, WILTSHIRE & SOMERSET

Pensford: The assembly has been encouraged recently by very well attended Saturday evening meetings for ministry by A. Carew, J. Glenville and P. Ferry.

Weston-super-Mare: D. Wilcox had a series of Childrens Meetings at Bethany Hall, Ashcombe Park where the assembly has been heartened recently with a baptism and a couple joining the fellowship.

Taunton: D. Wilcox is currently conducting tent meetings at Bishops Hall.

Bath & West Show: The usual Gospel Tent was erected for this large annual show. A number of evangelists were in attendance and many contacts were made among the very large number of visitors from all over the South West.

SOUTH EAST MIDLANDS

Bicester: A weekend of Bible Readings on Philippians 1 & 2 was led by J. Jamieson (Australia). Well attended especially by younger believers.

High Wycombe (Bethany Gospel Hall): Several nights ministry given by J. Hunter, who was joined by R. Catchpole at the annual conference.

EAST ANGLIA

Denston: C. Moore made application to erect the East Anglian Gospel Tent in the neighbouring village of Wickhambrook in June. The application was passed by the Borough Council but there has been opposition, particularly from the local parson and the Parish Council has had the permission reversed.

Braintree: The assembly had a good time at their annual conference with A. Leckie who continued with them for a week of ministry.

GREATER LONDON

Ealing (The Grove): Following their monthly conversational Bible readings on 1 Peter the believers were encouraged by the ministry of E. Hughes and R. Hill and the support of believers in the area at their annual conference.

Ealing (Southfield Hall): The company consisting of four in fellowship were greatly encouraged by a large gathering at their conference. The ministry of B. Osborne and D. Williams was both uplifting and challenging. During the interval a large crowd stood on the green of a surrounding housing estate where a number listened to the simple presentation of the gospel.

Harrow (Belmont): The last of the monthly meetings with R. C. Sharman saw a representative number present and an unbeliever who came into the gathering was spoken to and has been attending the Sunday evening gospel meetings.

Kilburn: The small but not weak company were strengthened by the ministry of W. Craig and J. Heading at their annual conference. This also followed a series of monthly Saturday ministry meetings.

Sydenham: The annual conference saw a good number listen to the Word of God when ministry of E. Hughes and J. Riddle was encouraging.

Open Air Testimony: The day of open air witness is still very much with us and at their annual meeting the Thames Valley Mobile Unit were able to rehearse what God had done with them during 1982/83. This work had been carried on since 1950 in the Thames Valley in areas as far apart as Ealing and Basingstoke. A recent visit resulted in two children joining the Sunday School at Uxbridge and the promise of an older man to attend the gospel meeting. The ministry of G. Davies was also appreciated.

KENT & EAST SUSSEX

St. Nicholas-at-Wade (Thanet): Children's tent meetings conducted by S. Mount-stevens, good attendance and interest, one girl wanted to know more about 'God and Jesus'.

Wainscott: T. Bathgate and D. Bingham held two weeks of children and adult meetings in their tent erected on the local recreation ground. Good numbers of children and teenagers attended, remarkably mostly boys. The local assembly are

seeking to follow-up with Tuesday evening children's meetings.

Whitstable: A week's children's meetings with S. Mountstevens, numbers small but interest good. Helpers are desperately required for a continuance of the work in this small assembly.

Tonbridge: Two weeks of ministry in the Gospel Hall by J. Page on the Feasts of Jehovah illustrated by a chart were very much appreciated by the assembly.

Weald: It was announced with regret that the assembly is to close in August. Numbers have been depleted in recent years leaving only four in fellowship. After more than a century of assembly witness in the village, prayer is requested for villagers who appear to be blind to their need of Christ as their Saviour.

HANTS, DORSET & WEST SUSSEX

Waterlooville (Nr. Portsmouth): Assistance given by brother S. Mountstevens was much appreciated in the campaign among the children of the area. Just over 60 children came and 6 parents attended the final night. A Sunday School has commenced, and we are looking to the Lord for His continued blessing on the assembly outreach.

Shillingstone (Dorset): The small assembly held their annual conference in the main hall of the neighbouring Public School. A truly representative company of approximately 100 gathered at both sessions. The ministry from J. Heading and E. Hughes was much appreciated.

Southampton (Sirdar Road): At the annual meetings expository ministry by brothers M. Horlock and J. Sage was much appreciated by a packed congregation.

Southampton (Bitterne): The assembly has been cheered by the recent baptism of two young men also welcomed into fellowship.

DEVON & CORNWALL

St. Austell: The believers in this small assembly were encouraged by the presence of many visitors who had come down to share the ministry at their annual conference. B. Osborne and A. M. S. Gooding ministered the word. A. M. S. Gooding continued for a week of addresses on Zechariah. Believers might consider opportunities of taking holidays near smaller assemblies at conference times for the spiritual benefit and encouragement of the local saints.

Plymouth: West Hill Gospel Hall enjoyed help from a week of ministry by A. Leckie on John's gospel. A. Leckie spent a second week at Wolseley Road taking up Romans 12. These meetings drew wide support from West Devon but the limited interest from young believers causes concern and needs prayer.

Tavistock: The believers in this assembly were encouraged to see wide support for a visit from A. Leckie who gave Christ exalting ministry on two evenings.

Saltash: The annual conference was addressed by A. M. S. Gooding and F. Holmes with good support from believers in South Devon and Cornwall. A. M. S. Gooding continued for a week of ministry of the word, taking up Leviticus 23 "The feasts of the Lord".

Truro and Falmouth: A. Leckie ministered the word in these small Cornish assemblies to the great encouragement of the believers who seek to maintain a testimony there.

Whitstone (Nr. Bude): J. Hadley is engaged in gospel work from a tent in this remote Cornish village. There is a small assembly there and prayer is needed that the gospel seed might yet bear fruit.

SOUTH WALES

Glan y Llyn: A. M. S. Gooding recently spent two weeks giving helpful and thought-provoking ministry on "The Fall".

Swansea: The Mobile Unit goes out every week taking teams of workers to the city and to outlying towns and villages to do tracting and open-air work.

Tent Work: F. Lonney pitched his tent in the village of Deri, where there is a small assembly comprising a handful believers. The children's meetings were very encouraging, with over 60 children from the village in each night. On the parent's evening held on the last night there were over 30 parents in the tent to hear the gospel. The doors of every house in the village were knocked and a few responded by attending the meetings. One man in his 40's was under deep conviction but had not made any profession when the tent was taken down. Many of the believers from elsewhere supported the tent, some of them bringing their unsaved friends. One young man, who had been witnessed to by his colleagues at work and was brought to the tent, trusted the Saviour.

Dowlais: D. Morgan sited his tent in this town where there is just a small company of believers gathering to the Name of the Lord Jesus. Doors were knocked and quite a few outsiders came into the tent but no outward results were evidenced. A strange thing happened with the children's meetings. About 15 came into the tent—all boys! When David told them of his intention to bring the meetings to a close, they pleaded with him to carry on.



GRAMPIAN REGION

Fernilea: D. McMaster has just completed children's meetings with a little fruit being evident.

FIFE, TAYSIDE, CENTRAL REGION

Falkirk: Thornhill conference was well attended with helpful ministry by A. Gamble and R. McPheat.

STRATHCLYDE REGION

Mull: This island was visited again by D. Gillies and R. Marshall and the gospel preached in the town of Bunessan. They found it to be benighted with immorality and drunkenness with little time for the gospel among the adults. Children's work was most encouraging. Pray for this dark corner of our land.

Annbank: J. Spiers conducted the Ayrshire Gospel Outreach campaign with good support from the local assemblies. An elderly lady from the village professed salvation and several others from the district also passed from death to life.

Bellshill: Orbiston Hall were encouraged in the gospel with G. Meikle preaching the word faithfully and unsaved in attendance. Although no one was known to have professed salvation the seed shall not return yoid.

Newmains and Muirhead: There was a poor response from the saints for the gospel rally on June 11th but an excellent turn-out two weeks later at Muirhead including a good number of young Christians. It is encouraging to see young people spend their Saturday afternoons in this work.

LOTHIANS AND BORDER REGION

Mayfield: J. Stubbs continued after the conference with ministry from Genesis 49, the blessing of Jacob's sons. The practical and prophetic application was appreciated and enjoyed.

Glenluce: R. Revie had much to encourage during the gospel effort in June. The final meeting in the village hall saw two hundred present, thirty adults and fifty children from the village. A young woman in her twenties professed faith in Christ.

Livingston: R. McPheat gave a week of ministry from 1 Samuel. The practical application of these scriptures gave those who heard much searching of heart.



CO. ANTRIM

Clough: E. Wishart and N. Tinsley continue in the Gospel with fair numbers.

Broughshane: S. Jennings gave helpful ministry for one week. The following week he was with the Assembly at Ballinaloob for ministry.

CO. ARMAGH

Keady: T. McNeill has commenced Gospel Tent meetings close to S. Armagh border.

Verners Bridge: G. McKinley and B. Glendinning continue with some interest.

Portadown: N. Turkington and S. Ferguson had two weeks appreciated Bible Readings.

CO. MONEGHAN & CO. CAVAN

Stonewall: J. Kells and E. Stewart have just finished Gospel meetings. Some showed good interest.

J. Fulton continues to labour steadily to bring the gospel to both young and old, in the Billis Co. Cavan and Longford areas, with some encouragement.

CO. DOWN

Dromore: W. J. Nesbitt continues in tent with good attendance and some blessing in salvation.

Newry: J. G. Hutchinson and T. McKelvey concluded six weeks meetings in portable hall on 19th June. The seed was faithfully sown. The Assembly at Newry are continuing a Sunday evening Gospel meeting in the portable hall.

CO. LONDONDERRY & CO. DONEGAL

The Beagh (near Maghera): W. Jennings and J. Martin have been encouraged during 10 weeks of well-attended meetings, with several professing to be saved.

Quigley's Point: G. Stewart and S. Patterson continue in their portable hall. About 15 unsaved attend each evening, with several expressing an interest in salvation. Much appreciated support is being given by the assembly in Londonderry.

R. Wilson continues to labour in the open air and from door to door with tracts in the Sligo and Ballina areas, sowing the good seed of God's Word.

CO TYRONE

Martray: Annual Conference on June 11th. A good number attending. Helpful ministry by D. Kane, W. J. Nesbitt, W. J. Wells, W. Halliday and J. McCann.

Lungs: A well attended conference with the hall completely packed. Good and helpful ministry by A. McShane, J. E. Fairfield, J. Hawthorne, J. G. Hutchinson, R. Jordan and A. Aiken.

PRAYER REQUESTED

John Hawthorne has gone to Nova Scotia for a spell in the gospel with labourers in those parts.

Leslie Wells has gone to New Brunswick to labour with Mr. McCandless and Mr. D. Kember in the gospel, during his summer holidays.



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

Saltcoats A	£30.00
Dreghorn A	£30.00
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Bournemouth: All Christian visitors warmly welcomed at Victoria Gospel Hall, Victoria Park Road, Winton, Bournemouth. Sundays: Lord's Supper 11.00 a.m. Gospel: 6.30 p.m. Car Park. Phone: 529425.

All correspondence for the Kingsmoss assembly, Newtownabbey, Co. Antrim, should be addressed to Mr. Roy Lewis, 28 Rosemount Park, Newtownabbey, BT37 ONL, Co. Antrim.

All correspondence for Fountain Hall, 7 Don Place, Woodside, Aberdeen, should be addressed to Mr. John Mitchell, 16 Hopecroft Terrace, Bucksburn, Aberdeen. Tel: (0224) 712697.

All correspondence for the Mullafernaghan assembly should be addressed to Mr. Thomas A. Alderdice, 3 Jubilee Road, Dromore, Co. Down, BT25 1BE.

Mr. Stanley Hunter can now be contacted at 43 Ayr Road, Prestwick. Telephone: (0292) 77991.

Arthur H. Pollard, 12 Union Street, Montrose. New Telephone number: Montrose (0674) 72867.



Mr. JOHN ROXBURGH, on 9th April, aged 70 years, after a long illness, patiently borne, and nursed faithfully by his dear wife, Margaret. He was saved as a young man and was in fellowship in Evangelistic Hall, Galston for 47 years. He was a brother who loved the Lord and studied the Word of God well.

ROBERT ALEXANDER, on 30th April. Our brother was in happy fellowship in the Ballymena assembly for many years. He was saved as a young man 52 years ago in the Clough district. A sincere earnest brother who appreciated salvation. The Lord's Day before his home-call, he announced with much feeling, the opening hymn at the Breaking of Bread meeting "When I survey the Wondrous Cross". Pray for the family, that the circle might be unbroken.

Mrs. JESSIE REID, on April 30th, aged 75 years. Saved in early life in Aberdeen, and associated with Holbourn and Footdee assemblies. After her marriage she moved to Glasgow and for 5 years had happy fellowship with the saints in Plantation Street assembly (now Harley Street). She returned to Buckie in 1941, and had the privilege and blessing of seeing all her family and five of her grandchildren saved and in happy fellowship. Will be missed for her faithfulness and consistency to the assembly gatherings. In earlier years she was known for her hospitality to the Lord's servants and the Lord's people.

Mrs. JANET ALFORD, on 9th May, aged 86 years. Saved when 16 years of age, she enjoyed fellowship with the believers in Ebenezer Hall, Glasgow for 56 years. After the closure of that assembly, she met with the saints at Porch Hall, Glasgow for the last 6 years, and continued faithfully to attend the meetings there. A large company gathered at the funeral.

Mrs. JENNY McPHAIL, on 10th May, aged 80. Our sister was saved as a young woman, and was baptised and received into fellowship in Shields Road Gospel Hall, Motherwell. She is survived by her husband and daughter, and will be missed

Mrs. ELIZABETH BUNTEN, on 13th May, aged 79 years. Saved as a young woman,

she was in happy fellowship, first of all in Newmilns. After her marriage, she met with the saints in Evangelistic Hall, Galston for over 50 years. For a few months before her home-call, she met with the saints in Tarbolton. She was a faithful sister, who loved the Lord and attended the meetings until a few weeks before her home-call. She loved the Lord's people and was given to much hospitality. She will be greatly missed by her family and the saints for her cheerful disposition, kindness and generosity.

WILLIAM BOWMAN, on 13th May, aged 66 years. Saved in young manhood and after learning the truth, associated himself with the Magherafelt assembly, until prevented by illness. He expressed a desire to be at home with the Lord just two days before his request was granted. The funeral was very large, being attended by catholic and protestant, to whom the gospel was faithfully preached. Prayer requested for the family circle, some of whom are not saved.

JOSEPH FRENCH, on 14th May. Saved in 1929 and for many years in fellowship in the Clonkeen assembly. He was a faithful attender at all the meetings, and his presence will be missed. A large company of people attended his funeral from all walks of life and heard the gospel plainly preached. Prayer requested for his widow who is in fellowship, and also for his family who are not saved as yet.

THOMAS BRADLEY, on 19th May, aged 88 years. Saved on the 12th January, 1920. For many years associated with the assembly at Bellaghy, until prevented by failing health. A quiet man who loved the Lord and His people. The funeral was large and representative. Prayer requested for his family, some of whom are saved.

Mrs. ANNIE BORLAND, on 26th May aged 85 years. Saved in her teens, she was in happy fellowship in Evangelistic Hall, Galston for over 60 years. She was a faithful attender at all the meetings until illness, over the past two years, hindered her from gathering with the saints. Along with her late husband, John S. Borland, she was given to much hospitality, and will be much missed by her family and friends.

JEAN WORMAN, on 27th May, at a comparatively early age, and after much suffering, patiently borne. Saved as a girl and afterwards received into fellowship in the Killy Mergan assembly, where she continued until prevented by illness. Predeceased by her husband some years ago, she leaves four girls to the care of One who is a Father to the fatherless. Prayer specially requested for the family, all of whom profess salvation.

JOSHUA McATEE, of Barrow-in-Furness, on 29th May, aged 78 years. Saved at the age of 15, our brother along with his late wife, was a founder member of the Kirkby-in-Furness assembly, and for the past 31 years in the Risedale assembly, in which he was a much respected elder. His home was a haven for many of the Lord's servants. He displayed a gracious manner when speaking to an individual or to a company, and was often heard to say "Honour the Lord and He will honour you". This he proved many times. He leaves a son and daughter-in-law for whom prayer will be valued.

Mrs. L. E. STEEDMAN, wife of the the late Henry Steedman, on 29th May. Married in South Wales, in 1932, and settling in Birmingham, for 35 years, she fully supported her husband in the ministry of the Word. As a widow she lived for the last 15 years in Harrogate, to be near her family. Always hospitable and ready to witness to the power of the Spirit and the Word, she encouraged many of God's children, and took every opportunity of pointing souls to Christ. She will be missed.

Mrs. FRANCES WOODWARD, on 31st May, aged 82. Saved as a young woman, she was in fellowship with assemblies at Woodford Green, Torrington, and for the past 20 years at Hebron Hall, Carlisle. She took an active part in work among young girls and women, particularly in the small assembly at Torrington. She was faithful in her attendance at assembly gatherings and was regularly at the Lord's table until just a few weeks before her home-call. We remember in prayer Mrs. Woodward's immediate family.

JAMES REGINALD BURRELL (Reggie). Knocked down by a motor cycle as he left the prayer-meeting on 2nd June, he went to be with the Lord on the morning of 3rd June. Saved 57 years ago, and in fellowship in Ormeau Road assembly for over 50 years. He loved the Lord, His Word, His people, and the assembly, and was loved and highly esteemed by all who were privileged to know him; not a platform man, but always passing on little gems, gleaned through constant meditation in the Scriptures. Many were blessed, by a word in season from his lips. For a number of years he carried out faithfully the work of caretaker of the hall, and was seldom absent from the assembly gatherings. A large funeral, including some catholics, was a fitting indication of his testimony in the area. Prayer is asked for his wife, also in fellowship, and for his two sons who are not saved.

JAMES GEORGE FISHER, Stonewall, Co.

Cavan, Eire, on 3rd June, aged 78 years. Saved in May 1953, he was soon baptised and received into fellowship at Stonewall, where he remained, consistently and stedfastly contributing much to the testimony, until his home-call. Greatly missed by the saints and by his family.

THOMAS ANDERSON, on 6th June, aged 69. Saved in early 1930's he was baptised in 1940 and received into fellowship in Abingdon Hall, Partick. A few years later he removed to Renfrew. Over the years his daily employment took him to several places throughout the country. A loved brother whose conversion was a complete transformation of his life, and whose testimony and ministry were quite unique. He was in Liverpool from 1956 to 1964, and was associated with the assembly in Northfield Gospel Hall, where he carried on a Gospel work among children and adults in the district of Netherton. Talented as a musician, he used this to the Glory of God, in His Service. He returned to Partick, and then in 1974 to Renfrew. where he spent his latter years, being active in children's work and other assembly Highly activities. esteemed among his work-mates and neighbours, he was an excellent personal worker, who was used of the Lord to bring help and blessing to many people. The Renfrew assembly feel his loss, but much more his dear wife and family for whom prayer is valued.

JOHN KIRKPATRICK of Coleraine, on 12th June, aged 73. Saved in November, 1947, at meetings in Bushmills, conducted by K. Duff. He was formerly associated with the Bushmills assembly, but for many years was in happy fellowship in the Brook Street assembly in Coleraine. He was a quiet unassuming brother, whose attendance at the meetings will be greatly missed. Prayer is requested for his widow and unsaved family.

JOHN LAW, Ballymena, on 13th June. Saved 47 years ago as a young man of 29. Some time later he was received into Wellington Street assembly, and was in happy fellowship there until 1950, when he became one of the foundation members of the Harryville assembly. He lived in that area and had an interest in the unsaved of the district. A quiet godly brother who knew his Bible and loved his Lord. The large funeral indicated the esteem in which he was held.

Mrs. JEAN McCANN, on 14th June, aged 75 years. Saved in early life, baptised and brought into assembly fellowship in Shields Road assembly, Motherwell. Our sister was also associated with Tollcross assembly, Edinburgh. The last 49 years she was in fellowship in Viewforth Gospel Hall, Port Seton, where she was an active

Christian worker and served in the Sunday School for many years. She had a keen missionary interest and was given to hospitality. A real mother in Israel, she is greatly missed.

Mrs. IDA ROE, on 18th June, aged 77 years, widow of Edward Roe. Saved about 60 years and in fellowship in Stonewall until 1975, when she moved to Parkgate assembly, Belfast. A godly consistent sister, who will long be remembered for her hospitality and exercise in the work of the Lord. Will be sorely missed by family, and the saints North and South.

Miss ELIZABETH JANE GRATTAN (Jeannie), Loughbrickland, on 19th June, aged 71 years. Saved on 6th March, 1934 through the preaching of the late Robert Curran. She was in fellowship in Gransha for about 30 years and for the last 10 years in Banbridge. A quiet consistent godly sister who bore a good testimony in the world and was highly esteemed among the saints.

Mrs. ELSIE LAURIE, on 19th June, aged 73 years. Saved in her early teens, and after her marriage met with the saints in Evangelistic Hall, Galston for over 40 years. She was a gentle gracious sister who attended the meetings faithfully when health permitted. Her quiet presence will be missed by the saints and by her family.

Mr. JAMES WILKINSON of Fintona assembly, on 22nd June, in his 87th year. Saved almost 73 years ago at meetings held by Messrs Stewart and Greer, in the village of Sandholes. An outstanding brother, he endeared himself to the saints as he moved amongst them, in his humble courteous manner. One who continued stedfastly down through the years, adorning the doctrine, with a good knowledge of the scriptures. The assembly and his home have sustained a tremendous loss.

ROBERT PRICE, on 30th June, aged 66. Saved 49 years ago, he was baptised and received into fellowship in Dalry. On his marriage in 1945 he moved to Kilbirnie Gospel Hall, where he continued to worship until his home-call. His illness, which lasted many months, was patiently borne by himself and his family. With an extensive knowledge of the Scriptures he ministered over a wide area, in all four countries of the British Isles. Only eight weeks ago after the Breaking of Bread, he gave a most profitable word on the Second Coming. He was a powerful Gospel preacher both inside and outside. His contributions at the Bible Reading will be missed. He was most faithful in his attendance at assembly gatherings, and will be sorely missed. Prayer would be appreciated for his wife, son and daughter, who have carried a heavy burden.

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EDITORIA Searchlight

The towering figure of John the Baptist commands attention. Even Paul, an outstanding person himself though he would declaim it, pays tribute to the herald of the Messiah in Acts 13:24, stating "John fulfilled his course". Nothing deterred this man, sent of God, from denouncing the evils of the day, while at the same time preaching and preferring Christ in his life, and pointing men to the Lamb of God.

His was a short course, but within those six months, he made men aware of God, aware of sin, revealing that repentance was the door to life and forgiveness.

The apostle Paul as he bids farewell to the Ephesian elders, reminds them that the one thing that mattered to him was to finish the course with joy, fulfilling the ministry received of the Lord Jesus in the gospel of the grace of God. How worthily he reached the end of the course is given in 2 Timothy 4:7, "I have finished my course".

To live and die without giving up, which he might have done, places Paul among God's choicest servants. He knew that the enemies of the Cross dogged his every step, countered his every move, sought to undermine his heaven-born ministry hammered out on the Anvil of his christian experience. But to no avail: he was set to win Christ, know Christ, and look for Christ at His coming.

Paul exhorts others to do this, in Col. 4:17, saying to Archippus, "Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it". Do not slack or let up, Archippus: I have resolved not to be disapproved, keeping within the track lines, having only one aim, to gain the prize of the high calling.

With such like words his epistles are full. The Lord Jesus Himself is our example as the File-Leader of faith, reaching the throne by way of the cross **He endured**, 'should not the servant tread it still'?

As this is my last editorial with the Panel of the Believer's Magazine, it is with a tone of sadness. Nevertheless it has been an honour to share fellowship with the Directors of John Ritchie Limited and with all the previous Editors of the magazine. John Ritchie, the founder, encouraged me to write as a young man, with J. Charleton Steen, W. Hoste and Andrew Borland.

All glory be to the risen Head of the Church, who through these long years sustained me in the ministry.

A word of encouragement to the present panel in their pursuit of the truth, that the same glorious Head may minister grace in their difficult task of presenting truth and meat from the King's table.

Farewell.

ROBERT McPIKE

This issue sees the retirement of Robert McPike from the editorial panel of the magazine. His association with it goes back to 1927, when he wrote his first article. This article is reprinted in full below.

Saved in his late teens, Bobby, as he is known locally, soon engaged in all aspects of Christian service. Thus when he was just 22, articles from his pen began to appear in assembly magazines. For a few years he was actually employed in John Ritchie's



Limited, until the outbreak of war compelled him to return to his original occupation in mining.

On the retiral of the late Andrew Borland from the editorship of the magazine, Mr. McPike comprised one of the panel of four which took over, and for the past eight and a half years he has performed noble service in this role.

Mr. McPike is one of the few writers in this magazine who knew and wrote for each of the successive editors—John Ritchie, Charleton Steen, William Hoste, and Andrew Borland.

Mrs. McPike, who has stood for well over 50 years with him in all of his service, has lately been most seriously ill. We are sure that the good wishes of readers go with them, as our brother relinquishes this responsibility.

Melchizedec and Aaron

Their relationship to Christ, Whom, they typify.

by Robert McPike

Christ, as to His High Priesthood, is after the order of Melchizedec, and after the pattern of Aaron. The reason He could not follow the Order of Aaron is, because the Aaronic priests died, and therefore it was a successional one; but Christ, after the Order of Melchizedec, has entered upon a Priesthood, that is "for ever". The Aaronic priests were not suffered to continue by reason of death, but this Man, because He continueth for ever, hath an unchangeable priesthood (Heb. 7:23, 24). In following the Order Melchizedec, it is only as to order or

appointment, and duration, not as to pattern, which will be true of him as King-Priest, in the opening of the Millennial period when Israel will be blessed, and with them all nations of the earth.

We of this present dispensation, who have professed faith in Christ, compose the Church, and have no relation to Christ as King, here, while on earth. We are His Bride, and He is the Bridegroom, a much closer relationship. The attitude of Melchizedec to Abraham, will be the attitude of Christ to the remnant,

MAGAZINE 259

after they have passed through the valley of tribulation, victorious, when He comes upon the scene unexpectedly, and ministers to His own, of bread and wine. The reason why Christ does not now follow the Melchizedec pattern is, that it is after the trial that He ministers. which will be true, as I said, of Christ in a future day; while in the Aaronic Pattern, we have one who can give timely help and grace, in our present trials to succour us. "Wherefore He is able to save to the uttermost all that come unto God by Him" (Heb. 7:25).

Another thought is this, that Melchizedec did minister only, even as Christ as the Priest of the **Most High God** (God's millennial title), will dispense blessing and comfort in that beneficent reign of righteousness. While Aaron not only ministered to the people, but was an intercessor also (7:25), and this is what we do not find in the Melchizedec Pattern, which is connected with blessing only, and Christ therefore follows the Aaronic Pattern, though after the Order of Melchizedec. While we only are concerned with One who has gone in, never as One having come out. For as Christians, we have to do with a Priest who is gone into the Holiest, Israel has to do with a priest who has yet to come out. We have only to do with One who has entered in (6:20; 9:24). He does not come out to bless us, as Melchizedec did to Abraham. But we have a much higher privilege, that of going into the very Holiest of all, to be blessed. and to enjoy His presence there. Thus I lay stress on this fact, that the exercise of the Melchizedec Priesthood is connected with blessing only. In the 7th Chapter of Hebrews, we have contrasted, the Order of Melchizedec and that of Aaron, not the pattern at all, for Christ must follow the Melchizedec Order, if He is to be a Priest for ever; as in the subsequent chapters 8, 9 and 10, we have Christ

fulfilling the Aaronic Pattern in His work in the Sanctuary above, which the Lord has pitched and not man.

Christ, therefore, as to His present exercise of Priesthood, is after the Order of Melchizedec and the Pattern of Aaron. His superiority over the Aaronic Priesthood and Order are these:—

- (1) **He ever liveth** (6:24), while the Aaronic priests died (7:23).
- (2) **His purity** (7:26), while the Aaronic priests had sin (2:27).
- (3) **No need to offer for Himself** (7:27), while the Aaronic priests had so to offer.
- (4) A Superior Sacrifice (10:12). An Inferior Sacrifice (10:11). What He is Doing Now, is after the Aaronic Pattern.

because

- (1) **He Intercedes** (7:25).
- (2) He Ministers in the Sanctuary of which the Tabernacle was a Pattern (8:1-5: 9:11, 23, 32).
- (3) He Represents the People before God as Aaron did (9:24).

The groundwork of all that Christ does in the Holiest, is after the Aaronic Pattern. The Dispensational thought for Israel is this, that their High Priest is within the veil, and this day is to them one long day of Atonement, which will end when He comes forth to the people in a future day, as the High Priest of old came out to Israel, and then He will fulfil His exercise as King-Priest (Zech. 6). There was no perfection in the Levitical priesthood, because of the imperfection of the priests, and of them being subject to death. Mark this, though, it is not the Pattern I am speaking of, but the Priesthood: the imperfection lay not in that (i.e., the Pattern), but those who functioned in it, so of necessity there must arise another priest, after the Order of Melchizedec, and not be called after the order of Aaron (7:11), for the law made nothing perfect, but

260 BELIEVER'S

the bringing in of a better hope did (7:19).

His superiority over the Aaronic Priesthood is very marked. First, those priests were made without an oath, but this with an oath, for the Lord sware and will not repent: thou art a priest for ever after the Order of Melchizedec (7:21). Second, He was holiness in Himself, in contrast to the sinfulness of those priests, for He needeth not, as those priests did to offer sacrifice first for His own sins, and then for the people's, but this He did once when He offered up Himself

(7:27). Thirdly, as surely as Melchizedec was greater than Aaron—for he and Abraham paid tithes to Melchizedec—how much greater in superior personality is the Eternal Son of the Living God, for He was made the surety of a better covenant established on better promises (7:22; 8:6). Let us then **consider** the Apostle and High Priest of our profession Christ Jesus (3:1). He will yet come into the exercise in all its fulness of the Melchizedec priesthood in millennium, when He shall reign as the King-Priest in righteousness and peace.

Faith and Reality

by Cecil G. Cann, Bridgewater

One of the reasons for the writing of the epistle to the Hebrews, was to save certain Jewish Christians of an unnamed church, from turning away from the faith. Because of the persecution brought on by their acceptance of the Christian Gospel, they had become discouraged and were inclined to turn back, not to Judaism but to despair. They seemed to have lost the assurance of the reality of their risen, though unseen, Lord and His power to meet their every need. As the writer unfolds to them the supreme glories of Christ the redeemer, he comes in ch. 10 to the necessity of faith as a prerequisite to blessings of the obtaining the salvation He won for them by the cross. There follows the classic chapter 11 on faith and its effects.

It commences with the words "now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). This is not a definition of faith but a statement of the relation of faith to reality. It teaches that where the things of God are concerned, faith and reality are intimately and inseparably linked

together; "faith is substance", in other words, faith makes real. These two factors need to be clearly distinguished in order to enable the believer to enter into and enjoy the truths to which they direct.

Faith is a faculty of the human soul, a natural power we possess which enables us to believe and trust. Philosophy has variously and correctly defined it but to the Christian, faith is best defined as "taking God at His word". This involves something more than the intellectual recognition and acknowledgement of a truth, it includes a real trust, the placing of a wholehearted reliance on what is accepted as truth. The particular truth in point is the Christian Gospel. In the New Testament the Gospel is sometimes designated the faith and sometimes the truth. A careful reading of the Scriptures however, shows that Christian faith was more often demonstrated than defined.

The other factor is substance or reality. Faith is not the substance, it does not create "the things hoped for". Faith creates nothing, neither

does it possess any intrinsic merit of its own which can commend the possessor of it to God. It is but the hand stretched out to receive the gift which is placed into it. To change the figure, it is the sluice-gate through which the gracious blessings flow into the heart and life of the believer. To be of real value, faith must have an object. Some give the impression that faith is a kind of magic wand, no matter what the difficulty or requirement may be, if one only has faith all will be well. Such a notion reduces faith to ridicule. It is possible to believe something which is false and untrue. This can only produce disappointment and frustration. Much of the confused condition of the world today can be attributed to belief in things that have proved to be untrue. But the writer of Hebrews was concerned with what was true in theory and fact, namely, the Gospel of the grace of God, as it is in Jesus Christ. It is to be noted that all the blessings contained in it are indelibly underlined by faith. They become realities in our experience only as we trust God to fulfil the promises He has made in Christ.

The Bible is a book about life and all its realities. Therefore it brings us face to face with the realities of our present relation to God our Creator and Saviour. It also treats of the various activities of human faith Godward and the gracious responses to it of the God who inspires it.

According to Heb. 11:3 it is "by faith we understand that the worlds were framed by the word of God". God is an unseen reality (Matt. 6:18). He exists and works unseen by man. None of the natural sciences discover God, though they abound with evidences of His existence. It requires Jesus Christ, the Son of God, to bring men to God the Father (John 14:6) and, having come to the Father through the Son, the believer is left

in no doubt as to the reality of God and the truth about origins (Heb. 11:3) and salvation. By the ministry of the Holy Spirit his knowledge of God becomes absolute (John 17:3), so does his certainty concerning creation (Gen. 1; Rev. 3:13). In John 16:8, the word "convict" means to assure. To convince men of the reality of the things of God is one of the important ministries of the Spirit. Mere human reason may terminate at probability but faith goes further in its quest for certainty and finds it. "With nothing before and nothing behind, the footsteps of faith fall on the seeming void and find the rock beneath" (Anon).

Faith is of central importance in Christian doctrine. Without it there can be no Christian experience, for "without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is the rewarder of them that diligently seek Him" (Heb. 11:6). One purpose for the creation of man is that he should live a life of trust in God, in eternal communion with a loving Creator Who was providentially good as well as holy. It was when distrusted God's word believed Satan's lie that he plunged himself and the race into sin and all it entailed. Satan made such a thoroughly bad job of man that there is now no way back to God for fallen man, other than by faith, and in virtue of the atonement made for sin by His beloved Son. Of necessity, God now calls us off the ground of all forms of self, to faith in Christ for reconciliation and restoration to a right relation to Himself. The heroes of faith, mentioned in the larger portion of Heb. 11, demonstrated by their lives, not only the reality of their faith but the reality of its effects in matters relating to God. It is upon that particular relationship hinges our wellbeing in this life and in a coming eternity. By their faith they proved the truth of His word and the

262 BELIEVER'S

trustworthiness of His Person. Some were graciously blessed in the natural sphere of this life and some supernaturally in impossible natural circumstances (Heb. 11:8-19). Thus they were enabled to grasp with

confidence the hope of future glory, when faith will give place to sight and arrive at its ultimate goal of eternal rest and security in the One from Whose hand none can pluck them (Jn. 10:28, 29).

Truth Unfolding in Genesis (9)

by John Heading, Aberystwyth

Genesis 27: "by faith Isaac blessed Jacob".

In Heb. 11:21, the only mention of Jacob's faith relates to the end of his life. In his early years, he might not have known that God's purpose lay in him rather than in Esau, so by means of deceit he tried to obtain the blessing otherwise due to the firstborn. In 11:20, Isaac blessed the two sons "by faith". It was rather a mixed kind of faith, since he wanted to bless Esau, but from Gen. 25:23 he should have known better. In his old age, Isaac exhibited a carnal appetite for venison, obtained by the worldly pursuit of hunting. Having heard this, Rebekah schemed with Jacob to reverse Isaac's showing grave undercurrents in the family that could hatch such deception. They anticipated that he would not be able to discern between venison and a kid—between the product of the field of the world and something sacrificial.

In v. 12, Jacob feared that things would go wrong if he entered Isaac's presence **as Jacob.** So he and Rebekah entered further into deception, by using raiment and skins to resemble Esau. This would manifest features not really possessed, putting on what should really be put off (Col. 3:8-14). Both Paul and John's warnings against deceit need careful consideration (Eph.

4:14; 1 John 3:7). So deceit led to lies, (i) "I am Esau", (ii) "as thou badest me", (iii) "my venison". It was despicable to bring God into it (v. 20)! The blessing supposedly given to Esau, "lord over thy brethren" (v. 29) was contrary to God's revelation, particularly as given to one who Isaac knew had wives of the Hittites.

Such deception could hidden (vv. 30-33), though Rebekah and Jacob knew that it could not be reversed. Esau's tears could not gain repentance, and he was rejected (Heb. 12:17). Isaac's blessing for him was rather trumped up; the later dominion of Edom over Israel only occurred when Israel fell into sin. as in 2 Chron. 28:17. To "break his yoke from off thy neck" was contrary to God's purpose for Israel. All this was of no comfort to Esau, and the flesh was at enmity with the spirit thereafter. Rebekah gave different reasons for sending Jacob away, firstly to Jacob and then to Isaac, for his safety, and then to obtain a suitable wife. The original deceit led to further strategy, since cobwebs grow into chains.

Genesis 28: "the angels . . . ascending and descending"

This chapter shows how God took Jacob up according to His purpose, and not according to Jacob's past MAGAZINE 263

activity. In vv. 1-5, Isaac ministered no rebuke to Jacob for his deception, but gave a further blessing; he realised that God's promise lay in Jacob, whose wife would have to be from their relations in Padan-aram, even though these were idolatrous. Esau's reaction was to take a wife of his relations (vv. 6-9), namely Ishmael's daughter from the outcast side of the family.

In vv. 10-15, we read of Jacob's vision: the ladder reaching up to heaven, in contrast with the tower of Babel that men built to reach up to heaven (11:1-9). Jacob saw angels, normally unseen, about their business, being messengers from heaven to earth. The Lord being "above it" manifested His controlling authority and pre-eminence. Such angelic work was intensified when the true Temple, the Lord Jesus, was here, for they ministered unto Him (Matt. 4:11; Luke 22:43, and for us now. Heb. 1:14). This will be particularly so in the millennium (Matt. 25:31: John 1:51).

Note how the title "the God of Abraham" (Gen. 26:24) developed to include Isaac (28:13) and then Jacob (Exod. 3:6). The same promises were made to Abraham, Isaac and Jacob (Gen. 28:13-14), together with the assurance that God would bring Jacob back to the land. Instead of building an altar at Bethel (as in 12:8), Jacob was afraid because of his knowledge that this was the house of God and the gate of heaven. All Jacob did was to erect a small pillar that had been used as a pillow, calling it "God's house" (Bethel), the oil being a symbol of consecration and of the Spirit. Such a pillar was a very restrictive view of God's house and presence, and should be contrasted with Solomon's great statement (1 Kings 8:27). Jacob's appreciation of God was also rather small. conditions were satisfied, "then shall the Lord be my God" (Gen. 28:21); then the stone would be God's house.

and then he would engage in tithing (in what way? we may ask, for later tithes were given to the Levites and the priests). Again, these conditions centred around God's care for Jacob (v. 20). But divine blessings were wrought of God's mercy and were conditionless; Jacob's conditions were hardly of faith.

Genesis 29: "Jacob begat Judas"

For Abraham and Isaac, only one son respectively led to the purpose of God for the nation. But for Jacob, all his twelve sons were going to lead to the nation, though one tribe would lead to Christ, and one to the Levitical priesthood. After these twelve sons, all descendants formed the nation.

In 24:15, Abraham's servant was 'led directly (by prayer) to Rebekah, and to Bethuel and Laban's home, a well being the place of the first contact. In 29:2, Jacob also came to a well; he made no prayer, yet God was leading in the background. It can be shown that Jacob and Rachel were cousins: Rebekah was Laban's sister.

In verses 15-28, fourteen years in Jacob's life passed quickly. As Jacob had tricked both Esau and Isaac, his sin would find him out (Num. 32:23); he had to suffer similar deception. He thought that Laban had implied that he could have Rachel if he served seven years (Gen. 29:18-19), not realising the custom that the firstborn must be given first (v. 26). But Laban had deliberately kept Jacob in ignorance over these seven vears. So Jacob found that Leah had been given as his wife. Several wives for a man was a custom of the time, God's though not according to pattern the beginning, at according to the Lord's teaching, nor what the Spirit introduced in the Church. So Jacob then had Rachel as his second wife. Verse 30 no doubt implies that Jacob promised to serve another seven years after Rachel had become his wife, not before.

264 BELIEVER'S

Young Believers

Honour the King?

(9) UZZIAH

by Howard A. Barnes, Bromborough

As the days of the fourth generation of the house of Jehu were fast running out in Israel (see last month's study), Uzziah came to the throne of Judah (2 Kings 15:1, 12). In our study of Uzziah, it will be of particular interest to examine the different ways in which the books of "Kings" and "Chronicles" record the spiritual history of Israel and Judah. Neither claims to give a complete historical chronicle of events: they both make constant reference to other works that complete the story. The monuments of the surrounding nations have since been found to supply extra material to supplement the record. It is clear then that both books select material to highlight the spiritual tides in the history of God's chosen people the relentless movements toward and away from the Lord. Both show clearly that royalty dictates fashion, a truth that is obvious in our own day!

The particular emphasis laid by the respective books may be summarised as follows—"Kings" views the doings of kings and people through the eyes of the prophets, while "Chronicles" gives us the priests' viewpoint, with particular reference to the temple and thus Jerusalem and Judah.

Uzziah is called by his alternative name, Azariah in "Kings". His father Amaziah had a chequered spiritual history—at the beginning of his reign "he did that which was right in the sight of the Lord" but not with a perfect heart (2 Chron. 25:2), while toward the end of his reign he "did turn away from following the Lord" (2 Chron. 25:27). This latter event was followed by a growing dislike of Amaziah and his eventual assasination.

Uzziah was only sixteen years old when he was made king by popular consent (2 Chron. 26:1). The peoples' choice was a good one and apart from his later folly, he was successful in every department of life.

"Kings" says little of his early years on the throne, while "Chronicles" gives a detailed account of his best years (2 Chron. 26). The first thing we read is that "he sought God in the days of Zechariah, who had understanding in the visions of God". This seeking of the Lord is shown to be the secret of his success as king, for "as long as he sought the Lord, God made him to prosper".

Uzziah's list of achievements is impressive: in his military ventures he was victorious over the Philistines, the Arabians, the Mehunim and the Ammonites became a tribute nation -indeed his fame spread as far as Egypt. He carried out great public works, particularly those of a defensive nature. He fortified Jerusalem and built out-lying "towers in the desert". His interest in agriculture encompassed crop and animal husbandry; his interests were summed up in the phrase, "he was a lover of the ground" (2 Chron. 26:10 lit. trans.).

Uzziah had a well-organised and army—there were equipped hundred thousand. six officers ("chief of the fathers of the mighty men of valour") and three hundred and seven thousand five hundred soldiers" that made war with mighty power to help the king against the enemy (2 Chron. 26:13). The list of equipment for the army is very impressive—even running to "engines invented by cunning men . . . to shoot arrows and great stones"—the forerunners of ballistic missiles.

Alongside the human contribution to Uzziah's success (summed up in the statement "he was marvellously helped"), scripture emphasises the divine element throughout-"God helped him". The apostle Paul comments on his own work for the Lord in Colossians 1; in v. 29 he sums up his aim and energy "whereunto I also labour, striving according to His working, which worketh in me mightily". From the human point of view it looked outwardly like human effort, however inwardly it represented great divine energy at work! "Except the Lord build the house, they labour in vain" (Psa. 127:1).

Following all his success, Uzziah is at the pinnacle of his power—"he was strong". However, his very strength became a snare, because "his heart was lifted up to his destruction". Paul only knew strength in weakness (2 Cor. 12:7-10).

The cause of the subsequent judgement of God upon him was twofold—the first (pointed out in "Kings") was that the high places were not removed: "the people sacrificed and burnt incense still on the high places" (2 Kings 15:4). The second, and most immediate reason (pointed out by "Chronicles") was that "he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense" (2 Chron. 26:16), as perhaps the neighbouring kings did in their country, from

which of course scripture barred him.

This selection of material again illustrates the relative viewpoints of the two books—the fact that Judah had been allowed to continue in the debased religion characteristic of Israel is highlighted in the prophetic mind, while interference with the divinely-instituted ceremony in the temple is obviously important to the priest. The same process is at work in the writing of the Gospels. The Holy Spirit is inspiring real men to write scripture. He used their different viewpoints to provide a complete picture of spiritual history.

Uzziah's intrusion into the temple was the immediate cause of judgement—his inaction relative to the high places was of long-standing, while his action in the temple was determined—he took a censer meaning to burn incense at the altar of incense. Even the Lord Jesus Christ never sought to upset the divine order of temple worship (Heb. 7:4; 8:4).

Uzziah is immediately followed into the temple by Azariah and 80 priests who confront Uzziah with his sin (Num. 16:40). It took "valiant men" to tell the king to "go out of the sanctuary" (2 Chron. 26:18). Uzziah was very angry with them, but more importantly the Lord was angry with Uzziah. Judgement in the form of leprosy "rose up in his forehead". Soon he "himself hasted also to go out, because the Lord had smitten him".

Uzziah thought himself invincible, he could face anyone with his military might—however he forgot the complete vulnerability of a man facing God alone. The rest of his life was ruined. He was no longer fit for society . . . "he dwelt in a several house"; for worship . . . "he was cut off from the house of the Lord" or for rule . . . "Jotham his son was over the king's house, judging the people

of the land". The sin of presumption had destroyed his life—"his heart was lifted up". How different from the true disciple of Christ . . . "whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:4).

One indiscretion can bring spiritual disaster—think of Adam, even Moses and now Uzziah—they all ignored the known will of God and suffered the consequences—each lost something that was otherwise to be enjoyed. Let us be careful that no-one robs us of our reward.

The Prayers of the Apostle

by T. Bentley, Malaysia

(9) Entire Sanctification.

The prayer which we now approach (1 Thess. 5:23-24) is, so to speak, the natural close of a most impressive course of precept and exhortation. It forms a conclusion; and this gives it a distinct character. Earlier, sanctification from all sins has been urged. Sanctification in its positive sense, as the power of love has been prayed for and inculcated. Now in this consummate prayer, all previous petitions are gathered up into one. The epistle ends with a prayer for entire and unlimited sanctification, a sanctification which is perfect in the whole, and perfect in its parts, at once complete and continuous, sealed for time and for eternity.

The next feature that arrests attention is its phraseology. The expressions which compose the fabric of the prayer are not without their own marks of distinctness. While the invocation of the "God of peace" and the reference to the coming of the Lord Jesus appear in the framework of other petitions, "sanctify", "wholly", "whole", "spirit and soul and body", "preserved blameless", "faithful Caller", "who will do"-fail to occur again in the devotional breathings of the apostle. His devotion here is marked with unmistakeable individuality.

If its position and phraseology

contribute perceptably to the uniqueness of the prayer, so also do its petitions. Paul prays for the complete sanctification and entire preservation of the Thessalonians so that at the coming of the Lord Jesus, they may be blameless.

The Glory of the Person Emphasised. The A.V. has the expression, "the very God of peace". In the R.V. the eading is, "the God of peace himself". By virtue of its place at the beginning of the verse in the text of Scripture, 'himself' is emphatic. There is value in noting that this is a rather frequent feature of Paul, as can be readily recognised in the following: 1 Thess. 3:11; 4:16; 2 Thess. 2:16; 3:16. It is only the God of peace who can accomplish Paul's request for the saints. Only those who accept His reconciliation and receive the assurance of the relief from Divine displeasure can experience His sanctifying power. Peace receives a new and deeper meaning at the cross (Col. 1:20), and from that time God has been pleased to add it to His name. Now He delights to be known as the "God of peace" (Rom. 15:33; 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil. 4:9; Heb. 13:20). And so it is the God and Father of our Lord Jesus Christ who appropriates the name as the Giver of every blessing that flows from the reconciliatory

work of His well-beloved Son at Calvary. The epistle opens with peace from God (1:1): a resource of inexhaustible supply for the saints. There are those who claim to have peace apart from God entirely (5:3), but their destruction is inevitable and eternal. It is the subject of appeal as Paul exhorts that peace should mark the company of the saints continually (5:13). Now He who is the Provider and Giver of peace summons His own to the enjoyment of reconciliation through the atoning mediation of His Son and to the perfect holiness only believers will know. Peace begins the experience of grace (Rom. 5:1), peace pervades it, and peace is its perfection.

The Greatness of the Power Exerted. Israel knew God as Jehovah-Mekadishcem-"Jehovah that doth sanctify you" (Ex. 31:13; Lev. 20:8; 21:8; 22:9; Ezek. 20:12). Paul rightly implies that God is the only Sanctifier of His saints. The word itself, with the whole range of phrases it governs, belongs to Him alone. He as Father is the Sanctifier (John 17:17). The Son is the Sanctifier (Heb. 2:11) and so also is the Holy Spirit (2) Thess. 2:13). Only Divine power in its all-sufficiency can accomplish within the subjects of Paul's prayer, a work of all-pervading sanctification. Paul is not seeking an imputation of sanctification nor that God may bring them to the perfect holiness that His divine mind foresees. The first plea the apostle makes is for a complete consecration of the whole person and of all the persons his heart embraces. A word of significance appears and that only here in the New Testament. It denotes 'entirety', not in degree but in demonstration; not in quantity but in quality. This word "wholly" chosen with extreme precision must refer to the sanctification of the entire company of the Thessalonians. No one is exempted. It is the desire of Paul that every saint experience this sanctifying power so that collectively the assembly will demonstrate the fulness of what it means to be set apart by God, to God and for God.

The Goal of the Preservation Expressed. Paul specifies that the sanctification which he seeks for all will extend to the whole man. He desires that the saints may live consistently with the fact that every part of their complex beings belongs to God. Let it be noted, however, that the entireness of sanctification is not referring to each of the parts of our triple constitution as such, but only to the whole as belonging to one indivisable person. The plea concerns the total man. The power is capable of the total measure. What this means in practical terms may be seen from the section 5:12-22 where doubtless the spirit of the believer is primarily in focus. The sanctified spirit will not be (a) impatient of authority in assembly governmentv.12; (b) inconsiderate of weakness even in those who govern—v.13; (c) indolent in the exercise of responsibility-v. 14; (d) intent on retaliation or on seeking revenge-v.15; (e) infrequent in gratitude-vv. 16-18; (f) insensitive to the order, leading and voice of the Spirit—vv. 19-21; (g) indulgent where evil is concerned-v. 22.

From the section which begins at 4:13 and continues through to 5:11 it will be readily understood that the sanctified soul will not be characterised by (a) undue sorrow, the emotions being fully affected by the comforting power of the Word-4:13-18; (b) uncontrolled soul-life, the sons of light and of the day will exercise a discipline in contrast to those who being intoxicated by the spirit of the age are insensitive to the demands of holiness—5:5-7; (c) unguarded senses, they will use the breastplate to shield their faith and love, and the helmet to secure their hope from the attacks of the fiery darts of the Evil One-5:8.

268 BELIEVER'S

A sanctified body will not be employed in fornication (4:3) nor in concupiscence (4:4) far less in adultery (4:6). Holiness before God results in practical holiness with others and with oneself (4:1-8). Therefore love from God shed abroad in the heart, will express itself in every possible way toward those who are loved of Him (4:9-12). Hearts no doubt will engender the love, but willing hands (4:11) will establish that love in works of practical consequence.

Having considered in some degree elements affected bv preservation, let us now attend to the extent anticipated. James (1:4) is the only other writer in the New Testament who uses the word Paul employs here. It has the concept of a well kept allotment, fruitful and flourishing. The word 'entire' signifies something that is undamaged. intact, whole and complete. It relates in Paul's mind to the continuous process of Divine power which can keep the whole compound of the believer's life clean, cultivated and consecrated. Often front lawns of our homes are trim and well-attended while the stretch at the rear lies uncut, unkept, unattended and uninviting. Some, while giving much concern to the public image, are not so interested in the seldom seen or the little noticed aspects. Paul will not be satisfied with such incompleteness. It must be the whole allotment, back as well as front. completely attended by Divine power, resulting in perfect growth of the whole.

Peter speaks of the inheritance reserved for us on high (1 Pet. 1:4). Paul pleads for an inheritance to be reserved now. The word 'preserved' conveys thoughts of a watching over, guarding and protecting and its singular form confirms our previous observations that preservation in Paul's plea, extends not merely to the spirit, to the soul and to the body as individual parts, but also to the

complete man. Neither is it to any one of these apart from the rest. If it touches one, it touches all. And it does. The aorist infers something that is actual rather than anticipated, and the mood implies the accomplishment is not from within but from without. It is accomplished by the God of peace. The optative expresses a wish, hence it is an appeal that it may be, not an admission of what is.

The Grandeur of the Presence Expected. Running like a flowing gulfstream through the epistle, the coming of the Lord appears in glorious frequency throughout. The coldness of darkened and darkening heathenism is dispelled by the anticipation of a returning Son from Heaven. The chill of death with its effects is dissipated by the awareness of our soon-coming Lord. Paul sees the servant compensated and the saints confirmed in holiness at that coming. And now with that day of glory firmly and clearly in his sights he pleads that from the moment of his invocation right on up to that day, the saints will be blameless now and faultless then as the result of being collectively sanctified completely preserved.

The Grace of the Promise Experienced. He who has called will faithfully fulfil. Paul frequently establishes this rich quality of our God (1 Cor. 1:9; 10:13; 2 Cor. 1:18; 2 Thess. 3:3; 2 Tim. 2:13). God never 'can unfaithful prove'. He is the God of the Amen (Isa. 65:16). The form of the verb draws attention to the Caller, the Person. It is a case of He who has promised will perform, as trusting Abraham proved. He who Calls is He who alone is able to Complete. And this He will do.

Were this prayer realised in every assembly of the Lord's people and experienced in every being regenerated by the Spirit of God, what results would abound.

MAGAZINE 269

The Olivet Prophecy (5)

by Jim Sinclair, Liverpool

7. The Judgement of the Living Nations. ch. 25:31-46.

Up to this point, the Lord has dealt mainly with Israel. It has to be borne in mind that when He does come in public manifestation there will be living nations on the earth as well as Israel even after the crushing of the armies of the Beast. The Lord now deals with how He will judge those living nations with a view to them participating in His earthly kingdom.

This judgement which will take place on earth has to be distinguished from other judgements. The Judgement Seat of Christ for His raptured church will have taken place in heaven before this judgement and at the same time as great tribulation on earth. The Judgement Seat of Christ is not a penal judgement but a governmental judgement of His own, whereas the Judgement of the Living Nations is a penal judgement. It also has to be distinguished from the Great White Throne Judgement which is some thousand years after this at the end of the Millennium when heaven and earth has passed away. That judgement will be of the dead and will take place in space as distinct from the Judgement of the Living Nations which is on earth and will be of the living then on earth. The Great White Throne Judwill also gement be a judgement which makes it the same in character as the Judgement of the Living Nations but different again in character from the Judgement Seat of Christ.

Turning now to the passage, it is interesting to note that v. 31 begins with 'when'. That takes us back to ch. 24:30, 31 showing that at the

same time as He appears in glory and sends His angels to the four winds to gather in Israel, He will also sit upon the throne of His glory to bring before Him all nations. In vv. 32-33 the Lord shows He will divide those gathered, the one from another, on an individual basis, into two categories. There will be those classified as sheep on His right hand and those classified as goats on His left hand. It needs to be stressed again that this division does not involve the church. The church is composed of His heavenly people coming out with Him in manifestation, and this judgement of people living on earth at the time of His Manifestation with His church. In vv. 34-40 the Lord now deals with the blessing and the basis for such blessing to those on His right hand, namely, the sheep. They are invited to inherit the kingdom prepared for them before the foundation of the world. That statement is significant as it shows all that is being revealed has already been formulated in the eternal counsels of heaven and nothing in God's plans ever happens by chance. The Lord declares they are worthy of this position because of what they have done to Him in vv. 35-36. This causes those being blessed to ask wherein they did such things in vv. 37-39 and that results in the Lord explaining which they basis on acceptable in v. 40. The sheep were worthy of blessing because in feeding and clothing one of the least of His brethren they had done it unto Him. The basis of blessing was, therefore, faith demonstrated in their works. These were obviously persons who had accepted the Gospel of the Kingdom preached during tribulation and had demonstrated their faith

in Him coming to set up His kingdom by befriending His brethren namely, the Jews, during their time of crisis. Faith is always the basis on which God blesses irrespective of the dispensation or era. In vv. 41-45 He now deals with the goats on His left hand. These are not blessed but cursed and that on the same basis as the sheep. The goats had not done good unto Him by befriending one of the least of His brethren and this demonstrated no faith in Him coming to set up His kingdom. In v. 40 the Lord shows that faith in Him during tribulation will result in eternal life associated with His kingdom on earth just as faith in Him now results in eternal life associated with His heavenly people. He also shows that no faith in Him during tribulation results in everlasting punishment just as no faith in Him now likewise results in everlasting punishment.

6. Conclusion.

In considering this great prophecy it has been noted that the Lord is answering in particular the second part of the question in 24:3. It has also been noted that He is dealing with events leading up to and including His coming to earth and that the whole prophecy covers a period of approximately seven years. Note has also been taken of the fact that the prophecy concerns Israel in particular and the living nations associated with them on earth. The prophecy does not refer to or mention the church. The prophecy closes with the Lord having come to earth and having carried out His immediate operations. To obtain information on what happens after this, such as the setting up of His Millennial kingdom, we need to turn to other passages of scripture as we also need to do to obtain information about His church and associated events before the fulfilment of this prophecy.

Concluded.

Book Reviews

"Job had a Problem" by R. E. Harlow; published by Everyday Publications; Price £1.40.

It must be difficult to condense a long, complex book like Job into 64 pages of comment. Yet R. E. Harlow provides that kind of summary in this another of "a series of commentaries in Everyday English covering the entire Old Testament and half the New Testament".

The author reviews each of the major speeches that comprise the book, thus providing even the student with an overview of this remarkable book. For that reason alone it is to be commended as valuable to almost any reader of the Bible.

T.W.

"Does it Pay to Pray?" by Carl T. Knott, J. R. and William MacDonald; published by Everyday Publications; Price £1.00.

This 46 page booklet seeks to answer 36 questions in a clear, uncomplicated way with the desire "that you will learn to pray in the school of God". The authors don't attempt to side-step any of the many questions in the thoughts, if not on the tongues, of young people today: How can a person learn to pray? What are the conditions for answered prayer? What should our posture be when we pray? When should I pray?

Even the more delicate problem of "Should we use 'Thou' and 'Thine' in speaking to God?" is raised. No matter our viewpoint, the authors' willingness to discuss it frankly and fully is to be admired. They point out that the Greek N.T. doesn't use two sets of pronouns, "one formal and the other familiar". They note that our Lord used the same pronouns in addressing the Father and in speaking to men. (Indeed so did the translators of our muchloved A. V.). They enter the caution that decorum is to be preserved while the use of pronouns must not be allowed to become a test of spirituality.

The apt illustrations and forthright answers in the plain "Everyday English" this publisher promotes will ensure this little book will sell well.

T.W.

QUESTION BOX



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

QUESTION

In the Gospel should a distinction be made between (a) new birth (being born again) and (b) regeneration. What is the distinction and how should it be made?

ANSWER

The truth of new birth is taught in the opening chapters of the gospel of John and some have thought that the references to being born again in ch. 3 are restricted to those of the old economy. It should however be remembered that in ch. 1:13 the reference to being born of God refers to 'all' who have believed, in contradistinction to 'His own' who received Him not. The passage in John 3 expounds the truth and meaning of the new birth without additional explanation.

The word 'regeneration' consists of two parts, palin (again) and genesis (birth), which really means to be born again. It is found in Titus 3:5 where there is little difficulty in seeing the connection between the statements there and those in John 3:5. In both passages salvation is in view and reference is made to water and cleansing and to the Holy Spirit. Whilst some would press subtle distinctions, essentially the literal word and its context support the idea of the new birth being referred to.

The other New Testament reference to 'regeneration' is in Matthew 19:28 and here we can easily see that one word does not always mean the same thing and its meaning must be decided within the context. The term is used there to describe the period when the 'Son of Man shall sit upon the throne of His glory', it thus refers to the future kingdom and possibly to the reborn spiritual Israel or perhaps to the rebirth of creation itself.

As far as the preaching of the gospel is concerned it is wiser to stay within the terms of scripture. The word 'regeneration' is used in Titus 3:5 to saints, whereas "ye must be born again" was clearly spoken to a sinner.

J. R. Baker

QUESTION

The Lord often spoke of the Kingdom, what is it?

ANSWER

The subject of the Kingdom is very broad within the New Testament. It is described as being 'of heaven', 'of God', 'of the Father', 'of His dear Son', 'of God and of Christ', etc. Sometimes it is described as invisibly existent at present, i.e., the moral or spiritual aspect, and sometimes as future yet to be manifested, i.e., the tangible aspect.

The Kingdom of God is the sphere of God's rule, but at present this earth is the scene of universal rebellion against God, thus the Kingdom of God is seen as the sphere in which at any given time His rule is acknowledged.

After God gave laws to Israel they desired a king and God expected him to administer His kingdom (1 Chron. 28:5). Israel however, has shared in the general rebellion, and in New Testament times did reject the Lord Jesus who is David's greater Son. They have now been set aside and for the present time the kingdom is 'in mystery' (Mark 4:11). When the Church age is completed God will assert universal rule and the kingdom will then be 'in glory' and manifest to all. The many promises concerning Christ and His public manifest-ation have yet to be fulfilled, and the day is set when He will sit upon the throne of His glory (Matt. 19:28. Luke 1:32-33, etc., etc.). Nebuchadnezzar's dream in Daniel ch. 2 was interpreted to show not only four kingdoms which have been identified as literal, but also a fifth kingdom which shall never be destroyed, such is also literal and will be headed by our blessed Lord Jesus Christ.

J. R. Baker

"How quickly loss of communion destroys the strength of a man".

272 BELIEVER'S

Regions Beyond

FOCUS ON DUBLIN

The opening line of a song by the famous songwriter, Percy French, commences: "In Dublins fair city...". "Fair city" indeed it was, famous for its culture, architecture and steeped in antiquity, with a charisma all its own. Its origins date back to the time of the Vikings, around 800 to 1000 AD. Situated along the east coast of the Republic of Ireland it boasts a population of one million and is the capital city. Today however, much of its beauty, much of its ancient culture, has been lost in the name of "Progress". From the ruins is emerging a "concrete jungle" that is spreading its borders almost daily in every direction.

Great areas of housing estates are springing to the fore around the perimeter of the city presenting many problems for their inhabitants and providing fertile soil for the many cults who have invaded the Republic's shores in recent times. Much of this "soil" remains "untilled" insofar as Assembly missionaries are concerned.

The city, once extremely religious—95-96% Roman Catholic—is rapidly becoming agnostic, materialistic and permissive in outlook. Socialism and communism are making inroads that would never have been dreamed possible twenty years ago. Alcoholism and drug abuse are at an all time high, while vandalism and lawlessness are rife in every quarter and at all levels of society.

The opportunities for evangelism are limitless—at present religious liberty enjoyed by all, a moderate climate and a language that is widely spoken throughout the world leaves little reason for not being involved in energetic evangelistic activity. But where are the reapers? Oh! who will come and "gather the sheaves from the fields of sin"?

One missionary, living on the north-west side of the city works in a complex of high rise apartments, where conditions are sordid and the darkness of Rome can be felt constantly. Many whom he meets in the area (which together with more conventional type housing accommodates some 40,000 people) tell him their only hope for the future is the grave!

The troubles of the Province of Ulster have brought quite a number of people from that area to dwell in his area. One young woman among them will often gladly welcome the missionary into her home and will discuss the Scriptures for an hour or more. She has received portions of Scripture readily, but as yet has not grasped the truth for herself. She is a sincere Catholic, but a seeking soul. Many young persons will describe their present lives as "Hell" and do not think of Hell as the eternal abode of the lost.

The misery, resulting from homes that have been broken and lives entangled through immoral actions is incalculable. Imagine the confusion in the mind of a child who suddenly hears from the lips of another that his father is their father too! Inside four months at most, four young people perished through drug abuse, all of them under 20 years of age and from this same missionary's area.

To win souls for Christ is never easy. Dealing with people who have been slaves of a system such as Catholicism make it infinitely harder. Battling

against religious confusion brought about by religious disillusionment and the rapid infiltration of the cults, one is made very aware that only the Spirit of God can deliver such people as dwell in this land once known as "the Isle of Saints and Scholars", but who now "sit in darkness and in the shadow of death".

Ireland, that land so green and so fair, needs a Saviour.

"Oh carry the Gospel to Ireland And let her people hear".

Machpelah (Way in and Way out)

Gen. ch. 23.

The Friend of God has sorrowed, sad tears of grief has shed, The Pilgrim and the Stranger, stands up before his dead, A purposed plot desiring, the Sons of Heth to yield, The offered gift rejecting, he buys the cave and field.

The price is paid in silver, four hundred shekels weighed, Beside the plains of Mamre, his loved one must be laid, Faith's eye God's plan discerning, dispelling fear and doubt, Machpelah holds the secret—The 'Way In' and 'Way Out'.

Love's tenderest tie is broken, because of Adam's sin, Sharer of his pilgrimage, he gently lays within, But the 'Way Out' is certain, full well the Hebrew knew, The resurrection glory already filled his view.

Now we his vision sharing, know well the price was paid, By the blessed Lamb of God, when on the altar laid, Machpelah's sombre shadows, for us hold out no fear, Departed loved ones sleep there, and wait His shout to hear.

C. F. Geddes, Buckie.

The above poem was written after an address to the bereaved by James Murray, Buckie. Several brethren and sisters from N.E. Scotland have been called home within the last few months.

The Letter to the Galatians (3)

by Alan J. Gamble, Glasgow

Its Contemporary Relevance

One of the outstanding features of Scripture is that it is both timely and timeless. Indeed its timelessness guarantees its continuing timeliness in changing situations. The Galatians were faced with a very precise and particular issue. The letter was written to deal with that problem. Nonetheless the principles involved in the Galatian crisis are of perennial importance. Thus the letter continues to have vital lessons to teach us. In particular this epistle secures the essential principles of evangelical Christianity against perversions of the Gospel to a religion of merit. For this reason the Galatian Epistle came into its own at the period of the Reformation and was mightily used by God in the great controversy between Rome and the Gospel. The issues at stake then were and are startingly similar to those raised in the epistle. However the teaching of Galatians must not be relegated to a pigeon-hole of 400 years ago any more than one of 2000 years ago. It is submitted that the epistle casts special light on many matters of current concern and for that reason demands our earnest attention.

We can arrange these subjects as follows:—

- 1. Contending for the Faith.
- 2. The Authority of Scripture.
- 3. The meaning of the Death of Christ.
- 4. Justification.
- 5. The Work of the Holy Spirit.

1. Contending for the Faith.

The whole epistle is an object lesson on the importance of this Christian duty and how it is to be carried out.

The whole letter is a defence of "the truth of the Gospel" (2:5, 14). Many aspects of current thought render this responsibility a difficult one today e.g. a false idea of tolerance, the idea that all truth is relative, the view that truth is found in a pooling of all ideas, the dislike of precise doctrinal definition. Nevertheless as Jude reminds us we are bound to "earnestly contend for the faith once and for all delivered to the saints" (Jude v. 3). This is what Paul is doing in Galatians and we can learn vital lessons from his approach.

(a) Insight. Paul grasped the issues at stake. Behind such apparent incidentals as the suggested circumof Titus (2:3-5),conduct at Antioch (2:11-21) and the keeping of Jewish festivals (4:10), he saw the grave doctrinal issues. Indeed the whole circumcision issue may have seemed a triviality to many. However, Paul sensed that the most vital questions were involved. The difference which divided him from the Judaizers was no mere theological subtlety, but concerned the very heart and core of the religion of Christ. Just as I am without one plea, But that Thy blood was shed for me—that was what Paul contending for in Galatia; that hymn would never have been written if the Judaizers had won. And without the thing which that hymn expresses there is no Christianity at all" (J. G. Machen, Christianity and Liberalism p. 25). In defending the faith today we need the insight that will distinguish between the vital and the peripheral, but will also discern doctrinal poison however apparently orthodox the label on the bottle may be.

- (b) Courage. To defend the faith requires courage and forthrightness and this Paul displays clearly in this epistle. This is seen in his denunciations of the false teachers and also by his frank dealings with Peter in relation to that apostle's inconsistent actions at Antioch (2:11-21).
- (c) Pastoral Concern. There is a difference between contending for the faith and being contentious about the faith. Paul shows no trace of anything but warm pastoral concern for his Galatian converts. Indeed his whole defence of the Gospel is prompted by his love and care for them. Guarding the flock and warding off wolves are vital although negative parts of shepherd's work. (See Acts 20:28-30 and Titus 1:9). The whole letter is bathed in an earnest caring spirit and this is what makes the difference between mere contentiousness and a truly spiritual defence of some contested Bible doctrine. We see Paul's spirit in writing the letter supremely found in 4:19, 20. There Paul expresses his loving active care for the believers in the intense figure of pangs of childbirth again for them until Christ was formed in them. What a lesson there is in that verse all Christian leaders teachers. Deep painful experience on their part should be gladly accepted to bring believers to maturity. Pastoral concern and defence of the faith are not opposed. The latter is sometimes called for by the former and can play a part in the great aim of all teaching, the growth to maturity and Christ-likeness of all Christians.

2. The Authority of Scripture.

Defending the faith assumes that there is such a thing as **the** faith to be defended. Where is the final authority as to the content of Christian teaching? Paul gives us clear teaching on this crucial matter.

- (a) No other Gospel. As far as Paul was concerned there was a fixed definite content to the Gospel. To tamper with it or even to add to it was to place oneself under the Anathema (1:6-9). That simply means to place oneself in the position of being completely devoted and given up to God's judgement like Jericho in the Old Testament. Note that even an angelic messenger would be subject to this awful judgement. (The relevance of this to the origins of Mormonism as given by its founder should be noted). What counts is not the messenger but the matters is message. What apparent supernatural manifestations but whether what is preached is true or false. (Compare Deut. 13:1-5. 12-18). The litmus test for truth is the Apostolic Gospel. Galatians emphasises on every page the exclusiveness of the Gospel of Christ. No other message can be put alongside it. "Another Gospel" is really a contradiction in terms. The message presented by the errorists was but "a different Gospel—which is really no Gospel at all' (1:6, 7 N.I.V.).
- (b) Apostolic Authority. Positively Paul's confidence in his message was based on the fact that it was Godgiven (1:11, 12). Similarly his office as an Apostle was altogether Divine in its origin (1:1). It is most important to grasp the role of the Apostles in the New Testament Church. In a special sense they were those who received divine revelation so that in turn they could authoritatively teach others by passing on that revelation. It is crucial to understand the uniqueness of the apostolic function. They were divinely appointed recipients and divinely inspired organs of truth given by God. Their authority was that of the risen Lord Himself. Paul's defence of his apostleship underlines the tremendous importance of the office. The role of the apostles was foundational (Eph. 2:20). There are no apostles

276 BELIEVER'S

today. Nonetheless we do have the divinely inspired apostolic writings. These form the basis of our New Testament and the final and authoritative content of the apostolic doctrine. (Consider carefully e.g. John 14:26; 16:13; 1 Cor. 2:10-13; 14:37). As a result, we cannot say of any New Testament passage "that's just Paul's opinion". Rather we must bow to all New Testament teaching as having full authority.

(c) The Old Testament Scriptures.

The letter also shows Paul's deep attitude of respect and reverence for the Old Testament. The whole of chapters 3 and 4 are taken up with an appeal to Scripture and incidentally the argument tells us three great truths. We can apply these to the New Testament as well. These are firstly, the accuracy and verbal inspiration of Scripture. Note ch. 3:16, the whole point of the verse rests on whether the singular "seed" or the plural "seeds" was used in God's promise to Abraham. For Paul to hazard his whole argument on the

use of the singular as referring to Christ in its primary meaning indicates that the words of Scripture were to him of the highest importance and authority. Secondly Paul underlines the Divine Character of the Old Testament in ch. 3:8, 22. In both these verses we would have expected the word "God" as the subject. Instead "the Scripture" is used in both cases. This is perhaps one of the clearest evidences of the high view of Scripture held by Paul. It is not unique to him. It pervades the whole of the Bible. It is an essential part of Biblical Christianity to grasp and act on "that what Scripture says, God says". Thirdly we also see in ch. 4:21, 30 where Paul deliberately uses the present tense his underlining of the truth that God is still speaking in His Word. Not only has God spoken but His Word still speaks with living active power even to us today. To take seriously Paul's emphasis on Scripture in Galatians is to be given an insight into the Bible as it really the authoritative, ever-living divine Word.

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MAGAZINE 277



Light from an Old Lamp

Consider One Another (2)

by Henry Heath

"Let us consider one another to provoke unto love and to good works". Hebrews 10:24.

Take another case where circumstances rather than natural temperament form the danger. Have we ever known a young believer embedded, so to speak, in a family where conventional religion is so respectably maintained, that departure from any of the household traditions on the subject of dress, behaviour, companionship, occupation—anything, in short—involves universal reprobation and unhesitating expostulation, and this latter in terms so like the truth, with arguments apparently so based on Scripture as sorely to perplex the timid and inexperienced disciple?

The Master's voice calls in one direction; but there are loud negatives—now from one point, now from another, and, longing to do right, yet fearing to do wrong, the young Christian stands bewildered and uncertain. "I am left alone, and they seek my life", is often the desolate cry of many who are apparently surrounded by the brightest and happiest circumstances. But God seeth not as man seeth; and if we are in close communion with Christ, the keen insight of sympathy with His members that springs from such nearness will prompt us wisely to "consider" the harassed and isolated mourner. Grace will be given to hold out a helping hand at the fitting time, to speak a word of cheer, to lend countenance at a critical moment, to "provoke" unto faith and courage and meekness, "to love and to good works"; and the result, with God's blessing, will be a sustained

and steady testimony, bringing all the more glory to the Lord because of the adverse surroundings.

But we need not multiply instances. Rather let us earnestly ask—How can we best "consider", how most efficiently "provoke" our brethren? How rouse the supine; encourage the timid; regulate, without damping, the zeal of the impetuous; train fitful impulse into steady activity? As the list grows, does not the question force itself on the mind—"Who is sufficient for these things"? And how cheering and encouraging is the apostle's response, so humble and yet so undaunted—"Our sufficiency is God", and "I can do all things through Christ which strengthened me".

As Christians we are called on thus to consider one another to provoke unto love and to good works. But, brethren, is there not amongst us a tendency to consider one another with very different results, if not intentions? How else is it that we pray so earnestly for the Spirit of God to work, and yet look so coldly on any brother who breaks through the dead-level routine, and in any way acts up to the Bible standard of faith or devotedness?

It is true we may not ourselves be called to the same work; it may to our thinking be unusual, not carried on in the wisest and most approved manner; nay, we may even be doubtful whether any good will result—yet, is it well, is it brotherly,

is it Christian, to act as we often do? Is it right to stand aside, at the best, in a strictly non-committed attitude—oftener with open disapproval and remonstrance—oftenest, and, oh, worst of all! with half-expressed doubts, cautions, hints at the perils of over-zeal, the danger of troubling weak brethren, the great responsibility incurred by those who begin movements which perhaps they will never be able to carry out?

Like a hundred trifling wounds. these in the aggregate are as deadly as a stab in the most vital part, draining the very life-blood of hope and resolve, or weakening energies, and taking up time that might otherwise have been spent on the foe. And why should this reproach rest on us? Can we not "love as brethren"? Can we not "be pitiful, be courteous"? "There are diversities of operations, but it is the same God which worketh in all". Let us fairly accept this truth, and it will clear away many difficulties from our path, and from that of others also.

We cannot be too vigilant as to doctrine—too tolerant in dealing with one another as to the manner of living out the life of faith. Let us beware of narrowness of spirit, of that tendency, inherent in all natures, to set up a standard of our own, and condemn everything that exceeds or falls short of its exact proportions.

Brethren, what if we judged one another less, and prayed more one for the other? Instead of canvassing motives, criticising actions, and exchanging prophecies of evil when a brother ventures to disturb the accustomed order of things, what if we bore him on our hearts before the throne of grace, craving a rich blessing on his labours, and for ourselves loving, unselfish, catholic spirits to joy in his joy, if it were given him to gather in many sheaves for the Master, though his way of reaping might not be just our way?

What a salutary and yet humbling discovery it would be, if in answer to our prayers we were shown how much of self has been mingled with our anxiety for the cautious stepping of our companions; and how, in striving to keep or bring all to what we regard as a safe and wise course, we have haply been found unconsciously even fighting against God. "Quench not the Spirit" is an injunction for the present day as well as for apostolic times.

It is undoubtedly necessary sometimes to strive to regulate hasty movements, and direct inexperienced activity; but how humbly, prayerfully, and tenderly such a work should be undertaken, so that instead of the bonds of love being frayed asunder they may be drawn all the closer, and needless pain avoided to all concerned.

Let us in our closets faithfully, lovingly, perseveringly, "consider" our fellow-disciples, and the blessed Lord Himself will teach us the wisest and surest way "to provoke" them "to love and to good works".

"O Lord, with sorrow and with shame, We meekly would confess How little we who bear thy name, Thy mind, thy ways express".

Concluded

A Christian is in the world but should not be of the world. Like a scuba diver who is down in the ocean, he is not in his own element. His lifeline is from above. — E.M.

MAGAZINE 279

Assurance (2)

by H. H. Snell

This article leads us more particularly to the subject of assurance. What is it? Is it spiritual attainment? or is it equally the portion of the babe in Christ, who simply takes God at His word? We reply, It is resting, as a sinner, on God's promise in Christ. This many babes in Christ enjoy. God has given His word of truth, shown us His work in Christ, and revealed Himself as the faithful and unchangeable God. He tells us that He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life". This should be enough; but alas! it often is not. It is an awful thing to doubt God's word; and yet this is the chief reason why many believers have not the full assurance of faith. Abram was mistrusting God about the land when he said. "Whereby shall I know that I shall inherit it?" What was God's reply? Did He tell Abram that it depended upon his experience, or duties, or feelings? No; He taught Abram that blessing comes to fallen man only through sacrifice, that God's eternal blessings are made sure to us by sacrifice; therefore God sent him to the sacrifice to realise assurance. God's reply was, "Take me an heifer of three years old, and a turtle dove, and a young pigeon". There, at the sacrifice, Abram was to learn God's character and mind, whereby he might have the assurance that he would inherit the land.

It seems to me that we learn from the case before us that there are two things needful for any one to enjoy assurance:— 1. Self-renunciation; 2. The apprehension of God's thoughts of Christ. Let us consider them a little.

1. Self-renunciation. It is wonderful how thoughts of creature-righteousness cleave to us. It is hard indeed habitually to take the place of "no confidence in the flesh"; that "all our righteousnesses are as filthy rags"; that in our flesh dwells "no good thing"; and that no measure of devotedness can make the promise of God in Christ more secure. But these things the Spirit of God teaches. He convinces of sin, and testifies of Christ; and God's declaration must be carried out, that "no flesh shall glory in His presence". It is often a very humbling process to learn by the Spirit's teaching, that being born anew does not improve the flesh; that the believer has two natures: that there is no similarity in "the flesh" and "the Spirit"; that "the flesh" always remains the same, only that it is kept under by "the Spirit". "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit". Do we not gather from the fact, that while Abram was before the sacrifice, and "an horror of great darkness fell upon him", he was taught by God Himself the humbling lessons of self-loathing and unworthiness, that he might be the more thoroughly convinced that he could inherit the land only on the ground of God's free grace? And when the Holy Spirit opens up to us our history before God, and discloses to us the real character of the thoughts and intents of our hearts, the iniquity of our most holy things, the pride of our humblest doings, the self-love and unbelief that are associated with our most devoted hours, do we not know something too of a horror of darkness? We often need, as well as Abram, humbling exercises, that we may lean wholly upon God, and

know how to ground all our expectations of good on a source entirely outside ourselves. And where shall we learn these lessons so effectually as in the presence of God, in the contemplation of what He has done for us, and has made us in Christ? So long as thoughts of creature-merit or sufficiency are allowed by us, doubts and fears will distress the soul, because the eye will look within, instead of wholly to God in Christ. Or, if thoughts of our own doing be mixed up with our standing before God, we shall slide away from grace, get under law, and lack assurance; or if we set up some standard of experience and walk, as evidences, so long as we come up to our imagined measure, will there quiet be self-complacency; but when we come short, our fancied evidences will be gone, and gloom, and fear, and perhaps despair, will follow. There must be the sense of our total ruin and vileness in the flesh, to look wholly to God, through Christ, with quietness and assurance. I will refer to an anecdote which remarkably illustrates this point. "An Indian and a white man were both brought under conviction by the same sermon. The Indian was soon brought to rejoice in pardoning mercy; the white man was a long time under distress of mind, and at times was almost ready to despair; but at he was also brought experience forgiving love. Some time after, meeting his red brother, he thus addressed him: 'How is it that I should be so long under conviction, when you found comfort so soon?' 'Oh, brother!' replied the Indian, me tell you. There come along a rich prince; he purpose to give you a new coat; you look at your coat and say, I don't know, my coat pretty good; I believe it do a little longer. He then offer me a new coat; I look on my old blanket; I say, this good for nothing —I say, this good for nothing; I fling it right away, and accept the new

coat. Just so, brother, you keep your righteousness for some time, you loathe to give it up; but I, poor Indian, had none, therefore I glad at once to receive righteousness, the Lord Jesus Christ'".

2. The Apprehension of God's Thoughts of Christ and His Work. Let none suppose that they will have full assurance of faith, if the contemplation of Christ and His cross be neglected. The Scriptures testify of Him. The Holy Spirit testifies of Him. We know we have the earnest of the Spirit, because we look wholly the Lord Jesus Christ acceptance with God; and it is to the person and work of Christ that the Spirit continually leads us. victims Abram was commanded to take for God were in their prime, to represent the perfection of the "Lamb without spot". The fowls came down on the carcases; but he drove them away, because it was sacrifice, and should God's honoured. He divided some into pieces, and laid each piece one against another. Here he remained, before the sacrifice, under divine instruction; and when all around was dark, and a horror of great darkness was within, when every earthly hope and confidence were gone, then a burning furnace and a smoking lamp passed between the pieces— the former, to teach that divine wrath could be expended on the victim, and all the rivers of eternal love flow without obstruction to the sinner that believes: and the latter, to show that divine light had searched the sacrifice, and rightly estimated its value. We are then told that "the Lord made a covenant with Abram, saying, Unto thy seed have I given this land"; and we do not read that the patriarch had another question on the subject. The threefold cord of his assurance and confidence was the promise of God, the redemptionwork of God, and the faithfulness of

God. And surely this is the secret of

assurance with us. It is not based on what we are, but on what God is; and we know our personal interest in His eternal blessings, by being led by His Spirit to renounce ourselves, and look to the one only sacrifice for sin, the alone ground of acceptance with God.

"Without one thought that's good to plead, Oh, what could shield me from despair, But this—though I am vile indeed, The Lord my righteousness is there?"

Let us now seek to apply these truths. Whenever, dear Christian reader, your soul is assailed with doubts and fears, look at once straight to Jesus—the Lamb as it had been slain, now in the midst of the throne. Beware of looking within for righteousness; for "Christ in the glory is your righteousness". (Rom. 10:4). Beware of looking at the Spirit's work in you as a ground of justification; for we are justified by the blood of Christ. Beware of comparing yourselves with others as a proof of your aceptance; for Christ only is the way to the Father. Beware your of looking at frames experiences as evidences; for we often change, and our hearts are very deceitful; but the love of Christ changeth not. Oh, like Abram, look at God's sacrifice! Contemplate the perfection, spotlessness, the eternal beauty and worth of Jesus! His fitness, His fulness, His love, His offices! Consider His ways, His sufferings, agonies, sayings, blood-shedding and death! Behold the Holy One made sin for us, and let the burning lamp, the light of God's truth, shine upon the scene! Hearken to God's testimony! Listen to His judgement of the value of the cross! See sin put away, and righteousness brought in! Welcome the testimony of God, that the blood of Jesus Christ His Son cleanseth us (yes, us) from all sin; that we are "iustified freely by His grace", and "accepted in the Beloved!" Oh, behold your iniquities, transgressions, and sins laid upon Him, your old man crucified with Him, the fierce wrath of Jehovah going over Him, that you might be free. Abiding here, self-loathing will take the place of self-righteousness, self-abasement will displace self-confidence, assurance will banish doubt, and praise and thanksgiving will ascend to the Father of mercies in the name of our Lord Jesus Christ.

"Jesus bruised and put to shame, Tells me all Jehovah's name; God is love, I surely know, By the Saviour's depths of woe".

"In His spotless soul's distress I perceive my guiltiness; Oh, how vile my low estate, Since my ransom was so great!"

Perhaps my reader is a backslider. You have lost the assurance of your interest in Christ. You were once happy in the Lord, and happy with His people. You took sweet counsel together, and found His ways to be ways of pleasantness and peace. But you grew careless; you neglected secret prayer, you discontinued the daily reading of the Scriptures, you little and little gave up the public and private society of God's children. You became intimate with worldlings, and walked with them. You indulged in sin. Your conscience was at first troubled, but by degrees it became hardened; yet you have not been happy. Your assurance and confidence in God are gone. wretched man that I am!" sometimes exclaim. Be friend, that Jesus loves you still, though your ways have so grieved Him.

"Midst all thy fears, and sin, and woe, His love will never let thee go".

Return, then, to Him at once; acknowledge your iniquity; confess your sins; tell Him all your sad course, and He will restore you; He will pardon, He will heal your backslidings, and love you freely.



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.



SEPTEMBER 3

Newcastle: Bethany Hall, Wingrove Road at 3.00 p.m. and 6.30 p.m. J. Baker, J. Riddle.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate at 3.00 p.m. and 6.00 p.m. A. Leckie, D. Gooding, Mr. Leckie will continue with ministry from 5th to 8th at 7.30 p.m.

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate at 7.00 p.m. S. Brown.

SEPTEMBER 10

Skelmanthorpe: Saville Road Hall. Home Workers' Conference at 3.00 p.m. and 5.45 p.m. R. Revie, J. Burns. Lord's Day 11th September at 3.00 p.m. Ministry, 6.00 p.m. Gospel, R. Revie.

Hastings: Gospel Hall, Castle Hill at 3.00 p.m. and 6.00 p.m. J. Page, A. C. Gooding.

Yeovil: Elsinore Gospel Hall, The Avenue at 3.00 p.m. and 6.00 p.m. R. Osborne, D. Williams.

Swindon: Missionary Conference in Kingsdown High School at 3.15 p.m. and 6.15 p.m. R. Wood, Angola; C. Phillips, Colombia; R. Dadswell, Thailand; T. Pratten, India.

SEPTEMBER 16 — 19

N.E. England: Missionary Weekend. Meetings held simultaneously on Teeside, Tyneside and Wearside. S. Anderson, W. Alexander, M. W. Baker, R. Finnigan, J. Flynn, R. Mullan. Full details from W. Archbold, 12 Cleveland Crescent, North Shields, NE29 0NP. Tel: 0632 - 570507.

SEPTEMBER 17

Luton: Onslow Road Gospel Hall at 3.15 p.m. and 6.30 p.m. J. Jackson, R. Smith.

Cheltenham: Bethany Hall, Newton Road,

Hesters Way at 7.30 p.m. J. Mitchell.

Birmingham: Gospel Hall, Quarry Lane, Northfield at 7.30 p.m. A. Leckie. Mr. Leckie continues Monday to Thursday at 8.00 p.m.

SEPTEMBER 17 — 19

Leicester: York Street Gospel Hall, off Granby Street. Missionary conference meetings. Saturday at 3.15 p.m. and 6.15 p.m. Sunday at 8.00 p.m. Monday at 7.30 p.m. F. Lonney, R. Watterson, R. Wood.

SEPTEMBER 24

Maidenhead: Parkside Hall, St. Luke's Road at 3.30 p.m. and 6.15 p.m. | Steeds, R. Kyle.

Ilfracombe: Gospel Hall, Regent Street, in St. Helier Hotel (opposite the Old Thatched Inn), F. Holmes, J. Hadley. Mr. Hadley continues for 2 weeks in the gospel.

Wroughton: Markham Road Gospel Hall at 3.15 p.m. and 6.15 p.m. A. Leckie, A. Osborne. Mr. Leckie and Mr. MacDonald continue till 29th at 7.30 p.m. each evening.

Jarrow: Gospel Hall at 2.45 p.m. and 6.00 p.m. N. Mellish, S. Downs.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate at 7.00 p.m. J. Baker (Penarth).

Manchester: Cheetham Gospel Hall. Missionary Conference at 3.00 p.m. and 6.00 p.m. W. Alexander, F. Lonney. Followed by 3 weeks' Gospel Campaign conducted by F. Lonney.

SEPTEMBER 30 -- OCTOBER 2

Sunbury-on-Thames: Young Christians' Bible Study Weekend in Sunbury Court. Speakers K. Rudge and others. Particulars from G. B. Fyfe, 39 Byron Road, Ealing, London, W5 3LL. Tel: 01-992-1597.

OCTOBER 1

Yeovil: Elsinore Gospel Hall, The Avenue at 7.30 p.m. G. Davies.

Coventry: Gospel Hall, Upper Hill Street at 3.00 p.m. and 6.00 p.m. J. Warne, G. B. Gooding.

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate at 7.00 p.m. J. Rogers.

OCTOBER 8

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. D. Bandy.

Bermondsey: The Gospel Hall, 97 St. James' Road at 7.00 p.m. T. Proffitt.

Boscombe: Drummond Hall, Drummond Road at 3.00 p.m. and 6.00 p.m. W. E. Craig, W. Farquhar.

OCTOBER 15

Cheltenham: Newton Road, Hesters Way at 3.00 p.m. and 6.00 p.m. W. Craig, I. Grant.

Harrogate: Woodfield Gospel Hall, Woodfield Grove at 3.00 p.m. and 6.30 p.m. J. Hall, D. Newell.



SEPTEMBER 3

Annbank: Centenary Conference in the Village Hall at 3.15 p.m. A. Gamble, L. Waite, G. Waugh. Mr. Waite will continue in Ministry in the Gospel Hall, during the following week at 7.30 p.m. each evening.

Kinross: in the Town Hall at 3.00 p.m. R. McPheat, J. Last, D. West,

Baillieston: Hope Hall, Church Street at 3.30 p.m. Ministry S. Foster, Ministry and Report J. Hay.

Lanarkshire Gospel Work: Open-air Rally in Douglas. Meet in Gospel Hall at 3.30 p.m. for prayer. Ministry 6.00 p.m. W. Prentice, J. Lightbody.

SEPTEMBER 3 - 8

Castle Douglas: Gospel Hall, St. Andrews Street. Ministry at 7.30 p.m. J. Burns.

SEPTEMBER 4 — 18

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road. Gospel Campaign with Peter Brandon. Sundays at 6.30 p.m. Monday, Tuesday, Wednesday at 8.00 p.m. Saturday at 7.00 p.m. Youth Night—Friday at 8.30 p.m.

SEPTEMBER 10

Bellshill: Gospel Hall, Johnstone Street, off Unthank Road at 3.30 p.m. W. Stevely, R. McPheat, W. Banks, J. Hay (Report).

Peterhead: in York Street Hall at 3.00 p.m. A. M. S. Gooding, J. Paton, J. Burnett. Lord's Day at 2.30 p.m. Mr. Gooding continues in Ministry to 16th September.

SEPTEMBER 17

Blantyre: Bethany Hall at 3.30 p.m. A. M. S. Gooding, A. Rae, J. Buchanan.

Bo'ness: Hebron Hall at 3.00 p.m. I. Steele, R. Cargill, T. Watt.

Motherwell: Shields Road Gospel Hall. Open-air Rally and Bible Reading at 3.00 p.m. in Muirhouse Primary School, J. Stubbs.

Coatbridge: Shiloh Gospel Hall, Lugar Street at 3.30 p.m. W. Mowat, J. McDonald, A. Gamble.

Perth: Gospel Hall, in Old Peoples Hall, 62 Tay Street at 3.00 p.m. D. J. Newell, A. W. Foster, T. Jones.

Stenhousemuir: Gospel Hall, in Larbert East Church Hall at 3.00 p.m. A. Naismith, G. Waugh, J. Hunter.

SEPTEMBER 23 - 25

Mid Scotland Assemblies: Missionary Weekend. 23rd and 25th in Olivet Hall, Falkirk, 24th in Albert Hall, Grangemouth. Mr./Mrs. R. Finnigen, Mr./Mrs. F. Haggerty, Mr. R. G. Mullan. Full details will be circulated to all Mid-Scotland Assemblies.

SEPTEMBER 24

Uphall: Gospel Hall at 6.30 p.m. J. Paton, R. Cameron.

Kingussie: in Free Church at 3.30 p.m. H. Scott, J. Campbell.

Dumfries: Bethany Hall, Buccleuch Street at 3.00 p.m. J. Naismith, J. Adrian, S. Brown.

Port Seton: Viewforth Gospel Hall at 3.30 p.m. W. Barr, J. Hay, A. Legge.

SEPTEMBER 24 — 25

St. Monans: Gospel Hall, Ministry in Church Hall, Station Road at 3.00 p.m. and 6.00 p.m. Lord's Day in Gospel Hall, Ministry at 2.30 p.m., Gospel at 6.00 p.m. with Open-air Meeting following, at Harbour. J. Burnett, J. Harrison, K. Stapley.

OCTOBER 1

Livingston: Gospel Hall, Deans at 6.30 p.m. E. Nelson, G. Waugh.

Sandyhills: Gospel Hall, 155 Amulree Street, Shettleston at 3.30 p.m. A. Naismith, J. Cameron, J. McDonald.

Stranraer: Lewis Street, Gospel Hall at 2.30 p.m. A. Farrel, G. Dunbar.

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road at 3.30 p.m. D. Newell, E. Parmenter, F. E. Stallan.

Gourock: Bethany Hall, Drumshantie Road, at 3.30 p.m. J. Hunter, A. J. Last, I. Steele.

OCTOBER 8

Bannockburn: Gospel Hall, in Allan Church Hall at 3.00 p.m. Ministering brethren expected.

Maddiston: Bethesda Hall at 3.00 p.m. A. Gamble, J. Baker, W. Alexander.

Ashgill: Bethany Hall at 6.30 p.m. J. Gillespie, I. Steele.

Newmilns: Gospel Hall, Drygate Street at 7.00 p.m. Dr. W. Hannay, I. Robertson.

OCTOBER 8 — 9

Plains: in Public Hall at 3.00 p.m. J. Hunter, J. Allen, R. Dryburgh. Lord's Day at 3.00 p.m. and 8.00 p.m. J. Hunter, J. Allen. Mr. Hunter continues in ministry 10th — 13th at 7.45 p.m.

OCTOBER 15

Glenrothes: Gospel Hall, Queen Margaret Drive at 4.30 p.m. Bible Reading 1 Thess. ch. 5 7.00 p.m. ministry J. Gamble, J. Paterson.

Bonnybridge: Ebenezer Gospel Hall, Bridge Street at 3.00 p.m. J. Smyth, J. Harrison, J. Grant. Mr. Smyth will continue in the Gospel, Lord's Day at 8.00 p.m. Monday — Thursday at 7.30 p.m.

OCTOBER 21 — 24

Dundee: Hillbank Evangelical Church. Missionary Weekend, Theme 'Asian Contrasts', Friday 7.30 p.m., Saturday 4.00 p.m., Monday, Ladies at 7.00 p.m. R. Lower, R. Orr, J. McNeil.



SEPTEMBER 10

Bangor, Co. Down: Bethesda Hall Annual Conference at 3.30 p.m. and 6.30 p.m. J. G. Hutchinson, J. Flanigan, H. Reid, G. Hall, W. Craig.

SEPTEMBER 9 - 13

Larne: Craigyhill Annual Conference.

SEPTEMBER 14

Correen: Annual Conference in Gospel Hall at 12 noon.

SEPTEMBER 18 - 23

Ardmore, Co. Armagh: at 8.00 p.m. ministry Geoff. Harrison.

SEPTEMBER 24

Ardmore: at 2.00 p.m. and 6.00 p.m. Ministering brethren expected.

SEPTEMBER 25 - 30

Ardmore: at 8.00 p.m. ministry A. M. S. Gooding.

OCTOBER

Armagh: Saturday night ministry meetings commence.



NORTH AND NORTH EAST

Blyth: Assembly have enjoyed ministry and Gospel preaching from E. Hughes, G. Bourne, W. Barr and R. Dryburgh.

Cumbria: Christian Youth Camp is at Braithwaite with 280 children in tents for one week. Prayer for God's help and blessing is appreciated.

Cumbria: Gospel Tent and Van—among the small towns and villages visited so far have been Shap (Children's work encouraging), Langwathby (tent interfered with and little response), Brampton (small assembly) and Backbarrow (small assembly). The Evangelists being used are B. Dean, A. & D. McMasters and A. Murray.

South Shields (John Clay Street): The Sunday School Camp which has run for many years has had to be discontinued this year due to rising costs.

EAST LANCASHIRE, EAST CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Lancashire Gospel Tent: 1st site: Crumpsall, Manchester. Evangelists— J. Smyth and D. Locke. Numbers of local folk attended. A little opposition from some local teenagers during first week but the situation quietened down after a few days.

2nd. site: Rishton, nr. Blackburn. Evangelists — J. Hutchinson, and D. McMasters during August.

WEST CHESHIRE, WEST LANCASHIRE, MERSEYSIDE & NORTH WALES

Golborne, nr. Warrington: Due to structural faults in the old building the assembly has found it necessary to construct a new building on the old site. This now only needs a few minor touches and the assembly has commenced meeting in the new building.

Liverpool (Oxford Hall Waterloo): It is with regret we have to announce the closure of this assembly due to falling numbers.

Ellesmere Port: The assembly recently opened their new hall on the same site as before, on the anniversary of 58 years witness in the district.

WEST MIDLANDS

Broadwas on Teme: Once again the Annual Conference saw a good number give their support to this small country assembly. J. Riddle and D. West were responsible for most helpful ministry.

Crowle, nr. Droitwich Spa: The assembly is in the planning stage of building a new hall to replace the existing one which is no longer in a good condition.

Birmingham, **Harborne**: A small company of elderly saints seek to maintain the testimony despite physical infirmity, they would value your prayers.

Birmingham, Yardley Wood: Sadly the testimony in Glastonbury Road has closed. An effort to consider re-opening the hall has not proved to be successful and the premises may be disposed of.

GLOUCESTER, AVON, SOMERSET & WILTSHIRE

Wroughton: The assembly at Markam Road were encouraged by ministry from G, Harrison at the end of July.

Glastonbury: The assembly has recently acquired the house next door to the hall and is presently seeking planning permission to make it an integral part of their building. It will provide much needed facilities.

Cheddar: D. Wilcox is having two weeks camp with young people in this area.

Swindon: The assembly at Park Hall have been cheered recently by ex-Sunday School members coming back to visit the hall (one from Africa and one from Devon) and to report their conversion. This proves that Children's work is not in vain. Park Hall also do visitation work every Sunday and hold an Open Air Meeting in the

shopping centre each Saturday morning.

The **Kingsdown** assembly also conduct a fruitful and well attended Children's work each Friday evening.

SOUTH MIDLANDS

Northampton, Spencer Bridge Road: S. Mountstevens held gospel meetings last October and it is a joy to hear that a lady was baptised recently who was saved at that time. She has been attending the meetings with her daughter. Our brother hopes to return for further meetings this Autumn in the will of the Lord.

North Leigh, Oxfordshire: S. Mountstevens had an encouraging follow-up weekend with several teenagers showing much interest and confirming their trust in the Lord at the previous series of meetings. One teenage boy showed much progress.

KENT & EAST SUSSEX

Higham: Two weeks of children's tent meetings conducted by S. Mountstevens with the support of the Wainscott assembly. About 80 children attended and 2 young girls professed salvation. On the last evening about 25 parents were in attendance showing good interest in the Gospel. A Friday night meeting is continuing in the village.

Hildenborough: About 60 children attended the tent meetings in this village conducted by S. Mountstevens, most of this number coming from neighbouring areas. There was much apathy in the village and only 16 children from the village attended, 9 of these attended a follow-up meeting in the Gospel Hall.



HIGHLAND & NORTH EAST COAST

Cullen: Four weeks' gospel meetings in June with R. McPheat proved most encouraging with good interest and attendarice. The support of neighbouring assemblies was greatly valued. During the last week a husband and wife were saved.

Coast: The country district open air work continues in Banffshire during the summer months when many villages are visited with the gospel message. Brethren from various assemblies on the coast combine in this outreach.

GRAMPIAN REGION

Cruden Bay: R. Souter has commenced in this village and would request your fellowship in prayer.

Aberdeen: Young peoples camp had a good week at Forres and a few professed faith in Christ. Many have been saved on these occasions in the past and we do trust that they may continue to stand and grow in grace.

Tayside: The young peoples' week at Summerhill, Aberdeen also had some blessing, many of them coming from the Highlands and Islands.

FIFE, TAYSIDE, CENTRAL REGION

Dunfermline: A gospel effort was conducted during June and early July at Wellwood. H. Kiers visited the homes in the area during the day and the gospel was preached in the evenings by brethren from the district. A number of locals attended the meetings and prayer would be valued for the work. Further efforts are planned for the villages around, during August and September.

STRATHCLYDE REGION

Bishopton: Building of the new gospel hall has now commenced with foundations and underbuilding completed and it is hoped to have work finished about the end of August.

Elderslie: Second part of Renfrewshire gospel effort to be at Elderslie commencing 4th September with N. Mellish. Prayer and support will be appreciated by the small assembly as they hope to continue until end of September (D.V.).

Coatbridge: The small company at Shiloh hall have not had a special effort in the gospel for many years until the recent visit from G. Meikle. They were most encouraged by the support from other believers and the conversion of a lady on the second last night of the meetings.

Hamilton: Previously we reported the building of their new hall and although the official opening is not until September, the believers are meeting in it now. Let us pray that this new building may be the birth place of not a few.

LOTHIANS AND BORDER REGION

Newton Stewart: A number of the believers from Crosshouse assembly had a week in the gospel during July, when many good contacts were made through tract distribution. Good numbers came in each evening to hear the word preached by M. Browne and the response to open air meetings and the children's work was very good.

Sandhead: A gospel outreach was held in this village during two weeks in July. The open air preaching was well received and many listened with interest to the message, also pleased to see a few coming inside. Prayer requested.



CO. ANTRIM

Ballywatermoy: J. Martin and W. Jennings have had an encouraging start in the gospel.

Ballybollan: Annual conference on 12th July. Large meeting. Ministry by brethren Fairfield, McColl (Australia), Nesbitt, Kane, Munroe (Scotland) and Flanagan.

Bushmills: Bible readings conducted by D. Kane were well attended, helpful and practical.

Ballymena: H. S. Paisley is expected for gospel meetings in mid September.

CO. ARMAGH

Lurgan: A 50th anniversary meeting was held in Lurgan Hall on 5th July, for our esteemed brother E. Fairfield. He left these shores 50 years ago for Venezuela. The meeting was exceptionally large and profitable.

Ahorey: Annual conference on 12th July. Ministry by J. Flannigan, N. Loudon, R. Jennings and David Williams (Wales). Ministry was to edification.

Bleary: Annual Conference on 13th July was large, with ministry by J. Stubbs, W. McColl (Australia), W. J. Nesbitt, J. Wells and E. Fairfield.

Clonroot: A. McShane and J. Hawthorne hope to commence gospel meetings in August in the Gospel Hall.

Markethill: J. Allen expected for a week's ministry in early September.

CO. CAVAN

Stonewall: Conference was well attended, with ministry by W. J. Nesbitt, N. Turkington, J. Hutchinson, J. Wells and J. Thompson. Good conference.

CO. DOWN

Bangor (Central Hall): The annual open air meetings on sea front during July, conducted by J. Graham and S. Thompson were most encouraging. Many heard the gospel, with some showing interest and concern.

Blackskull (Dromore): In the Orange Hall, E. Wishart and S. Thompson commenced gospel meetings on 21st August.

Ballykeel (Mourne): Annual Conference on 30th June. Helpful and profitable ministry given by J. K. Duff, W. J. Nesbitt, J. E. Fairfield, N. McDonald and D. Kane.

Ballymagarrick: Annual Conference on 13th July. Somewhat smaller than in previous years. Searching and profitable ministry by A. Leckie, J. Campbell, E. Wishart, R. Watterson, T. Bentley and A. McShane.

Kilkeel: J. Lennox and J. Brown commenced in a tent on 14th August in the gospel.

CO. FERMANAGH

Enniskillen: The assembly plan (D.V.) to commence a series of Saturday night ministry meetings in the Gospel Hall, on the 3rd September. The topics covered will include Eternal Security, Baptism, Restoration, Sanctification and Witness, and should be of particular interest and help to young believers. Prayer is valued for Gospel meetings to commence (D.V.) in mid October, when A. Carew returns to the county.

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Ballyronan: S. Ferguson and N. Turkington hope to commence soon in a tent, in the gospel.

Quigley's Point: On the 24th July S. Patterson and G. Stewart finished 9 weeks of meetings. One woman professed to be saved and another received the assurance of salvation. One feature of the series was the large number of interesting contacts which were made. Prayer would be valued, as these are followed up.

CO. TYRONE

Kingsmills: Annual conference on the 12th July was not as large as usual, but was considered an excellent meeting. Ministry was by N. McDonald, R. Watterson, A. McShane, D. Mawhinney, A. Leckie and S. McBride.

Dunmullan: Annual 12th July conference was well attended. Helpful ministry was given by T. McKelvie, R. Halliday, S. Ferguson, N. Turkington and J. Kells.



The address of the Copenhagen assembly is:— Den Evangeliske Mødesal, "Berøa", Krabbesholmvej Nr. 9, V Brønshøj Torv, Copenhagen, Denmark. Meeting times as follows:— Lord's Day, Breaking of Bread, 10.00 a.m. Gospel, 6.00 p.m. Wednesday, Bible Reading & Prayer, 7.30 p.m. Correspondent: Hr Edgar Madsen, Bispebjergvej 68, DK 2400, Copenhagen N.V., Denmark.

All correspondence for Mr. John Elwood now to: "Maranatha", 1 Cahergal Villas, Dillons Cross, Ballyhooley Road, Cork. Tel: 021/502787.

All correspondence for Ken and Jean Miller (formerly of Liverpool, late of Dereham), now to: "Conister", 10 Finderne Drive, Wymondham, Norfolk, NR18 0HU.

All correspondence for Radford Street Hall, Mansfield, Notts., to Mr. J. Scott, 6 The Crescent, Mansfield, Notts. NG18 4BL.

Correspondence for Central Hall, Bangor, should now be addressed to Dr. T. J. Hagan, Loanda, 6 Dorwood Park, Newtownards, Co. Down, BT23 3BE.

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Mrs. ELIZABETH McCANN, on 24th May. Our sister was saved at 19 years of age, and was for many years in Bethany Hall, Bridgeton. She was baptised in 1969 at Tylefield assembly, and was in fellowship there until it closed in 1974, when she returned to Bethany Hall. In 1981 she moved to Sandyhills area and continued in fellowship there until her homecall. A faithful sister who loved to gather with the Lord's people until ill health hindered her.

ROBERT WALLACE, on 5th June. For many years in Wesleyan Street, and then in Kings Park assembly. From 1977 in Sandyhills Gospel Hall, where as an overseer and treasurer he performed a good

work. Will be greatly missed. Pray for his widow and family.

Mrs. MARY COMRIE, on 12th June, after a long period of suffering borne with patience. She was saved as a girl and came into fellowship in Falkirk. Since her marriage she was in fellowship in the assembly at Denny, where she continued steadfastly as a succourer of many until her homecall. She will be missed by many of the saints and by the assembly she served so well, but most of all by her husband and family. The word spoken 'home at last' was so appropriate. Remember the family in prayer.

JAMES GRAYSTON, on 14th June, aged 55 years. Saved in early years and associated with Loan Hall assembly, Stevenston for 27 years. Quiet and unassuming, our brother displayed the attributes of faithfulness and consistency. He shared the responsibility of Treasurer for quite a number of years, and will be greatly missed for much practical help in the maintenance of the hall. Seldom heard, but his presence felt. Please remember his widow and family in prayer.

DAVID ANNAL, on 26th June, aged 83 years. He loved to tell how as a fanatical football supporter, God saved him almost 60 years ago, through the witness of two Faith Mission pilgrims. In fellowship in Bridgend Gospel Hall, Kilwinning for most of his christian life, where he served as an elder, treasurer and Bible Class leader for many years. He loved to preach the gospel and distribute gospel tracts and continued to witness even when unable to attend the regular assembly gatherings.

ROBERT GRANT (Bert), on 28th June, while holidaying in Spain, aged 65 years. Trusted the Lord, as a boy while on holiday in Dunoon, and was in happy fellowship in Bethany Hall, Stevenston for over 45 years. He served the saints as a leader and teacher for many years and his ability in him to many ministry took assemblies. He had a keen interest in the spread of the Gospel at home and abroad. His passing is a severe loss to the assembly at Bethany Hall. A keen student and teacher of the Word of God, he taught both by oral and written ministry, to profit. The current issue of 'Precious Seed' magazine is an example oh his orderly and analytical teaching. His wife, 3 sons and their families would value prayer on their behalf.

JOHN HOWARD WEST, on 30th June, aged 62. Our brother was associated with assemblies in Birmingham and Manchester, and for the last 11 years with the believers at Trent Vale, Stoke on Trent. A most unassuming brother, with a deep desire for the honour of Christ and for the

spiritual welfare of fellow Christians. He gave himself to the study of the Word, was meticulous in his preparation, and in consequence his ministry was Christ centred, gracious and penetrating. Particular sadness with the loss of his son Nigel, and latterly the trial of indifferent health, only served to add dignity to the testimony of one who truly "walked with God, and was not, for God took him". Remember his wife and daughter in prayer.

Mrs. H. SKELLY, on 3rd July, in her 92nd year. Saved in early life and for very many years associated with the Shanaghan assembly, where she was highly esteemed. A godly woman with a life that commended the gospel, she loved the Lord, His word and the work of God. Will be much missed. Prayer valued for her family.

ALEXANDER HAMILTON, on 5th July, after a long illness borne with fortitude. He loved to see assembly principles being maintained, and his life was devoted to helping saints both spiritually and physically. He will be greatly missed. He was latterly in fellowship at Chappell Street, Barrhead after many years in Paisley. Prayer is requested for Mrs. Hamilton and the family.

Mrs. ANNA GRAHAM, Newtownards and formerly of Ballinran, Kilkeel, on 6th July, in her 81st year. Saved in 1923 and in fellowship in Mountain Road assembly, Kilkeel. Will be greatly missed by her only son, Alexander, and all the saints.

RON BROOKS, on 11th July, aged 50 years. Saved at Cliff College when he was 14, he was then baptised at Kilburn Baptist Church, Derbyshire. At 21 he came into fellowship in the assembly at Kirkby in Ashfield, where he continued for 16 years. For the past 13 years he met with the assembly at Radford Street, Mansfield, where for the last few years he was correspondent. His exceptional musical talents were consecrated to the Lord. A weeping Sunday School and a gathering of 150 at his funeral, bore witness to the fact that he was loved by all. Please pray for his widow, son and daughter.

Miss BOYLE, on 12th July at Faith House in her 91st year. Saved in early life and for all her years in assembly fellowship. Suffered from blindness in closing days, but prayerful and happy in the things of the Lord.

ANNIE CROSSLEY, on 12th July, aged 71 years. With her late husband, Leslie, she served the Lord in Antigua until his homecall. She then returned to England and was in happy fellowship with the assembly at Curzon Street, Derby.

Mrs. JAMES PORTERFIELD, on 13th July, aged 83. Our sister was in fellowship in Chappell Street, Barrhead for over 50 years. She was almost totally deaf, but continued faithfully at the meetings until after her husband's death. In earlier days she helped in hospital visitation.

Mrs. PURDY, on 13th July, aged 84. Saved when young and in Annalong assembly. A woman with a real grasp of the scriptures, who spoke to all of the Lord and His ways. Stood by the assembly in early days when things were very weak, on occasions being one of two who came to pray. The hall was packed for the funeral, many unsaved hearing the plain truth of the gospel. Her prayers will be missed by many.

ROBERT B. HEWITT, on 15th July, aged 73 years. Saved in early life in the village of Bothwellhaugh and in fellowship there until he moved to Port Seton 32 years ago. He met with the believers in Viewforth Gospel Hall until his homecall. He suffered from a stroke 10 years ago and was lovingly cared for by his dear wife, Agnes, for whom prayer is specially requested. A godly consistent brother who will be remembered for his love for the Word of the Lord and for the people of God.

TOM MUIR, on 21st July, aged 82, of Union Hall assembly, Cowdenbeath. Saved in 1926 under the preaching of the late Tom Richardson, he was established in the faith in his early christian life among the saints at Larkhall, the value of which remained with him for the rest of his life. He had to move to the Lothians in pursuit of work, and then for 47 years lived in Cowdenbeath, where with consistency

and devotion he served the Lord and cared for the flock of God. His ability to teach and preach took him further afield, and many have expressed their indebtedness to his edifying ministry, while others came to know the Lord through his gospel preaching. His wise counsel and godly leadership will be greatly missed.

Mr. T. CAMPBELL, on 24th July, aged 70. Saved 50 years ago and for some time in the assembly at Derriaghey, also in Donegall Road, Ormeau Road and for the past 30 years in Kingsbridge, Belfast. He took quite a bit of part and latterly was giving help in the matters of oversight. Most of his family saved and in assembly fellowship, but prayer would be valued for a son not yet saved.

Mrs. JOHN BOYD, of the Ballymena assembly, on 29th July, aged 65. Awakened and saved 37 years ago and in the assembly for a good many years. A quiet, godly consistent sister with a good testimony. A very large funeral, when many heard the gospel.

JAMES ADAIR, of the Portavogie assembly, on 30th July, in his 87th year. Saved almost 70 years ago, he continued faithfully, maintaining a good testimony in the fishing village. Remembered by many for his beautiful singing in the fishing boat in his earlier years, as well as in the assembly gatherings. The assembly feels the loss of so many of this older generation "who have adorned the doctrine".

ERIC BROWN, on 2nd August, aged 56. Saved in early life and in fellowship in Manchester, then Crosshouse and latterly in Dumfries. At Home with the Lord.

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CHAPTER 12
IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

E 2 For there is nothing covered, that shall not be re-

8 Also I say unto you. Whosover shall confess me before men, him shall the Son of man also confess before the angels of God:
W. 14. 21-23; T. John 12. 42.

9 But he that denieth me before men shall be denied before the angels of God.
O. John 3. 1-8.

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Believers Magazine

Focus on Truth and Testimony in the Eighties



The Day of Christ by J. R. Baker

Truth Unfolding in Genesis by J. Heading

The Prayers of the Apostle by T. Bentley The Letter to the Galatians by A. Gamble

The Old Nature by H. Butcher

The Lord on the Throne of David by D. O. Murray

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EDITORIA Searchlight

The incident of the Syrophenician woman is one of exquisite beauty revealing the patient grace and wisdom of our Lord in leading that needy soul to the point where He could bestow the blessing for which she craved.

Although her distress altogether involved her daughter "grievously vexed with a devil" the woman's need was personal, "Have mercy on **me**, O Lord, thou Son of David". We can hardly conceive the burden she was bearing or conjure up the writhing contortions of her demented child which had brought her to such an extremity of agony and distraction. Her importunate, clamorous cries ("she crieth after us", v.23) express it all. It is evident that she came with a consuming sense of her own helplessness, and yet impelled by unwearied conviction and implicit faith in Him. How disheartening it must otherwise have been that "He answered her not a word" until pressed by His embarassed disciples to "send her away".

Is not this silence a remarkable proof that He knew the end from the beginning and that He could safely lead her thus to fulness of blessing? "Send her away", that is what they had said. Let the full import of those words smite into our souls, in criticism not of those who spoke them but of our own lack of concern over the distress of others.

When at last He responded it was as much the disciples He answered, not in what He said, for those seemingly forbidding words, "I am not sent but unto the lost sheep of the house of Israel", were surely addressed to her. Who can doubt that there was a tenderness in His gaze and a note of encouragement in His tone that at the same time refused their plea and appealed to her. It was an appeal to have done with high-sounding claims and to come to the place where she could be blessed. She had appealed to Him as Son of David, and so He was, heir of David's throne of millennial glory with all its promised blessing, and revealer of "the kindness of God". But what hope was there for a Gentile on those grounds while Israel remained faithless and her King unrecognised?

His meaning was not lost on her: in one sublime act of self-abnegation she prostrated herself in the dust before Him saying, "Lord, help me". Still He could not bless. She had been enabled to find her true place at His feet, but would she acknowledge her true identity? "It is not meet to take the children's bread and to cast it to the dogs". Does that seem a harsh thing to have said? It was actually most gentle. He spoke of kunaria, household dogs, not of kunes, those ferocious, marauding dogs which terrified the people; but they were dogs none the less, having no claim to food from the table. In speaking of "taking" the bread for which the children's hands were clamouring and of "casting" it to the dogs, leaving the children hungry, He was really inviting the rich expression of faith with which she responded, "Truth Lord: but I ask only for the crumbs that fall unheeded from their hands".

"Oh woman, great is thy faith". Who would not covet such unequivocal commendation of his faith and find that the only limit to its reward is the capacity of his heart to long ("be it unto thee even as thou wilt")? "Her daughter was made from that very hour". May the same Lord energise our faith to grasp such richly-satisfying crumbs.

K.S.

The Day of Christ

by J. R. Baker, Bishopton.

The Bible uses the word 'Day' to convey varying periods of time. It is often the literal description of the 24 hour period we know so well but in other contexts it describes a much longer span of time. 2 Corinthians 6:2 speaks of the 'Day of Salvation' and this is a quotation from Isaiah 49:8. Both passages are describing the present time when the gospel is being preached to all. This has lasted for nearly two thousand years.

The 'Day of Christ' is peculiarly a New Testament term which refers to a future period of joy and reward for the saints who live in the present dispensation. It should be distinguished from the 'Day of the Lord' which is spoken of in both Old and New Testaments and is related to wrath and judgment during the future particularly in relation to God's earthly people Israel. As a general rule the 'Day of Christ' appears to cover events when the saints are in the actual presence of the Lord after the Rapture, whereas the 'Day of the Lord' refers to earth and its events during the same time period. Thus the two terms describe two separate programmes taking place concurrently. The term 'Lord Jesus' has not vet been recognised or accepted by Israel and before we turn our attention to the New Testament references to our subject in order, it should be noted that the 'Day of Christ' as described above, appears to be in view when the terms 'Day of our Lord Jesus Christ' and 'Day of the Lord Jesus' are used. There is of course a significance to each expression which can be looked at in context.

The Day of our Lord Jesus Christ. In Corinthians 1:7-8 the saints are spoken of as a waiting people and although the word 'coming' in v.7 means 'revelation' there is little doubt that the Rapture is in view. Care and restraint should always be used in interpreting a passage solely on the actual word which has been used. The word used here more often describes the day of our Lord's public manifestation but not invariably. A comparison of 1 Tim. 6:14 with 2 Tim. 1:10 will show that in the former passage the 'appearing' has the Rapture in view but in the latter the same word describes the incarnation of our Lord Jesus Christ at His first coming. Here then we are taught that the Lord Jesus will be revealed at the Rapture, not to the world, but certainly, to His waiting people. It is a great prospect to know that we shall see Him in His glory for the very first time. This event will usher in the 'Day of our Jesus Christ'. Some suggested that this term is so comprehensive that our Saviour is intimately connected to both the 'Day of Christ' and the 'Day of the Lord', and as both of these days probably commence at the same time, this view may be correct. It should however be noted that our Lord's full title is being used repeatedly in this section, and the names Jesus and Christ would clearly link Him with the saints of the present dispensation. When we meet Him at the Rapture we shall behold all the glory associated with this full and descriptive title. The teaching in this passage connects our waiting for Him to the exercise of gift. The Corinthians were seen as being enriched, and we should remember that we are not expected to idly wait for that first unveiling of Christ to

our sight, but to use the divinely given gifts to the best of our ability so that we may indeed be active up to the end, and thus blameless in that day.

At the commencement of the 'Day of our Lord Jesus Christ', immediately following the Rapture will be the Judgement Seat of Christ. Luke 14:14 associates recompense with resurrection and Rev. 22:12 links reward with the coming of Christ. How we use gift now, will be assessed at the Bema by the One who knows every motive. Only He can truly measure every aspect of our service. The best way of 'eagerly anticipating' (the true meaning of the word used in v. 7) His coming is to throw all our energies into the work of the Lord. Gift in Corinth was rated highly, but not in respect of the Lord's approval but rather for the vaunting of self. God never gave gift to cause His servants to compare themselves with each other (see 2 Cor. 10:12). Perhaps the idea of our Lord being revealed is introduced here to show that when He comes, our insignificant efforts and abilities will be little before the glory which will be revealed in Him.

The Day of the Lord Jesus.

This expression is introduced in 1 Cor. 5:5 in regard to the problem of moral sin in the assembly. The saints were aware of this sin in their midst yet there was no grief but rather they were puffed up. Our day is now characterised by gross laxity in moral matters in the world, and the danger ever exists of such tolerance of evil intruding into our assembly life. Where pride and the position of men is of prime importance, the holy standards of God can be lost sight of. "The temple of God is holy" still applies today (1 Cor. 3:17).

Although Paul was absent yet he had judged the matter and the advice in 1 Cor. 5 is of great importance to all in assembly fellowship in our day.

No assembly can guarantee itself against the entrance of evil, but once known no assembly should tolerate it remaining. When gathered together they were to 'put away' the person who had sinned. The stated object of this extreme discipline was for 'the destruction of the flesh' which term is in contrast to 'the spirit' and would therefore indicate the body being subdued and chastened through the dealings of God with him in government, but although put away from the assembly the clear assurance is given that spiritually all would be safe in the 'Day of the Lord Jesus'. Thus this future prospect of such a day ever gives security to a man even like this. The Judgment Seat of Christ will be a place of adjustment and preparation for the kingdom.

(to be continued)

Book Review

'That the World May Know' Vol. 3, 'The Challenge of India', by Dr. F. A. Tatford. Published by Echoes of Service. Price £6.95.

This is the third volume of a major publishing enterprise which, it is planned, will be complete by October 1985. Dr. Tatford's literary ability coupled with the continued evidence of careful research which underlies the whole series, will make this book to be much sought after.

It deals with the history and progress of the work of God in India describing with great emphasis the tremendous contrast of wealth and poverty, the great variety of culture and religion which exists. Some of the pen pictures of social and spiritual need should be read by every believer. Interesting detail is given of early Christian pioneers such as William Carey and in particular of Anthony Norris Groves. the first known 'assembly' evangelist to reach this needy land. All young believers would benefit from reading of the true dependence on God in the life of this man who had been so wealthy, but left it all behind him to serve the Lord. He did not depend upon any society for support, and the Lord met his need. A good account is given of the progress of the work in India up to the present time. We would commend the book to our readers.

The Old Nature

by Harold Butcher, Mitcham Junction

Christian, beware. In each of us there is the flesh, the old nature. If that gets the upper hand, even temporarily, there will be trouble, possibly serious trouble. The consequences may be far-reaching in the individual life, in the family, and in the local assembly. Every day and in every place troubles traceable to the old nature grieve the Lord, hinder spiritual exercises and mar the testimony. We all need to discern within ourselves the character of the old nature and its operation, and we all need to be prepared to take sides with God against it

Certain Facts.

- 1. The old nature is contrary to God (Gal. 5:17). The new nature in the believer cannot sin—"He cannot sin because he is born of God" (1 John 3:9). This scripture alone is sufficient proof that the Lord Jesus was unable to sin, not merely able not to sin. There was no old nature in Him. What is true of the new nature in the believer is surely true of the Son of God. It is not enough to affirm that He did not sin, we must maintain that He could not sin.
- 2. The old nature may wear attractive 'clothing' such as religion, refinement, education and morality, but, being opposed to God, it is evil. There is nothing good in it (Rom. 7:18).
- 3. The old nature will **never** improve. It may be restrained, but it ever remains the same.
- 4. The old nature will stay with us to the end of the pilgrim journey.

Achan, the enemy within, was the troubler of Israel (Jos. 7). We have an enemy within—our worst enemy. Its character is such as to respond to the influences of the world and to be energised by Satan. George Muller used to pray that he might not live to

be a wicked old man. That godly man was aware of the dangers. Do we pray like that? We need to.

Conspicuous Features.

The natural tendency is to recognise manifestations of the old nature in others rather than in ourselves. May we 'keep our own house in order' and never gloat over the sins of our brothers and sisters. The upsurge of the old nature will have evil effect in:

- 1. The life of the individual believer. Sourness in the believer results from the old nature. Whatever there may be in life to grieve us, we are never justified in being sour. Paul must have been grieved to know that all in Asia were turning away from him (2 Tim. 1:15), but he was not embittered.
- 2. Family Life. How often the desirable harmony of a Christian home is disturbed by exhibitions of the old nature. A home can even be wrecked and the family broken up.
- 3. Assembly Life. Here, evidence of the existence and operation of the old nature is frequently found.

Is there jealousy at the prominence or popularity of another, or are we prepared to put the Lord's interests before our own (Phil. 2:21) — to be unseen, and seemingly unwanted, provided the Lord is magnified? To each one of us comes the word, "Seekest thou great things for thyself? Seek them not" (Jer. 45:5).

A person who feels slighted, hurt and cross is often governed by pride. If the sense of our own importance were less, such a feeling would soon pass.

In 1 Tim. 5:13 we read of "tattlers and busybodies, speaking things which they ought not", and Prov. 16:28 says, "A whisperer separateth chief friends". Many things which

have been passed on would have been better left unsaid. Again and again false impressions are given, even unintentionally. How good it is to take as a governing principle of life the words of Tit. 3:2, "Speak evil of no one".

Will a brother refrain from taking public part in thanksgiving or prayer because he feels less eloquent than another? Will pride thus rob him of the privilege of leading the gathered company with words for the ear and heart of God?

Does a brother, perhaps backed by others, seek a position 'on the oversight'? The true shepherd will be content to care for the sheep, whether or not there is 'official' recognition. Such will have the appropriate reward from the Lord Himself.

The brother who resents never being invited to preach the gospel should search his heart whether it is love of the perishing or love of the platform which causes the discontent. There are many other opportunities for reaching the unsaved.

In many of us there is a tendency to look for faults in the assembly and in the saints and to overlook the good. Let us 'think on' the good things (Phil. 4:8f), seen in their fulness in Christ and in some measure in His people. How rewarding is such occupation.

4. Testimony to the World. When there are, in the life of the believer, obvious inconsistencies occasioned by an unrestrained old nature, testimony to the world is marred.

Constant Fight.

There **will** be constant conflict (Gal. 5:17), but there **need not** be constant defeat. To avoid defeat there must be:

1. The laying hold on the resources available to us. We have the Holy Spirit. We have the Word inspired and used by the Holy Spirit. We are

to **pray** in the Spirit. "Walk in the Spirit and ye shall **not** fulfil the lust of the flesh" (Gal. 5:16). Neglect of the Word or prayer will lead to certain defeat. It is not for us to allege by way of excuse that we are only human. We have resources.

- 2. The recognition of the working of the old nature. A believer may think he is doing the work of God, when he is doing the work of the devil; that his action is justified when in fact, the old nature is operating. For example, hatred may be godly (Ps. 139:2), or it may be the work of the flesh (Gal. 5:20). There needs to be discernment.
- 3. The rejection of what is recognised as evil. When evil has been recognised it must be rejected; we must not cling to it. "Let not sin therefore reign in your mortal body" (Rom. 6:12). Ponder the words of the late E. W. Rogers, "If we would be filled with the Spirit, we must oust from our lives those things which would hinder the filling. We must yield ourselves completely to God" (see Rom. 6:13).

If we were asked whether we would like to gain triumphs for God, we would probably reply in the affirmative. Let us recognise that **not** all triumphs for God are won in the sphere of missionary enterprise. When a believer rises to an opportunity of taking sides with God against his old nature, **there** is a triumph for God.

How apt are the words of the late C. F. Hogg, "Men and women, if you would only, by the grace of God, come to the Cross of the Lord Jesus Christ and say, 'By the good help of God, from this day on I shall judge in myself every jealous and every ambitious thought', I could foretell for you a life of great happiness, of great efficiency and of great fruitfulness'.

If we know these things, happy are we if we do them.

Truth Unfolding in Genesis (10)

by John Heading, Aberystwyth

Genesis 30: "Jacob begat the twelve patriarchs".

Here we have the continued expansion of Israel as the stars, dust and sand. The names of the sons reflect the circumstances of their birth. So that she could have the same status as Leah, Rachel would have children via her maid Bilhah. Then Leah thought that it would be good to have further children by this means, so she gave her maid Zilpah to Jacob.

The birth through Rachel of Jacob's most beloved son was left almost to the last; Joseph means "Adding" (v. 24). The last son, Benjamin, would bring about Rachel's death in childbirth (35: 16-19). Joseph's name "Adding" anticipated another son, though Jacob little realised that his birth would bring about his wife's death.

Jacob now determined to return home with his wives, children and possessions; up to now, these belonged to Laban (vv. 30-31). In idolatry, Laban dared to suggest that these blessings were from the Lord. However, Jacob would gain stealth, not directly from Laban (v. 31). He engaged in a mixture of superstition and selective breeding so as to increase his flock at the expense of Laban's flock (vv. 37-43). (This was the opposite to Abram's method in ch. 13, where he let Lot choose the "best" naturally, but he himself received the "best" from God). The lesson for believers is that they must be careful not to use the methods of worldly exploitation for personal gain (1 Cor. 7:31). Even the rich farmer did not behave quite like this (Luke 12:16). But in spite of their works, the faith of Jacob and the non-faith of the farmer were complete opposites.

Genesis 31: He "purposed to return"

In this chapter, Jacob returned full to his father, unlike the prodigal son who returned empty.

This return was at the command of God (v. 3). Jacob had to return to "the land". In v. 13, Jacob recalled that he had been instructed in a dream to leave Laban. In this dream, the angel also recalled the method that Jacob had used to increase his flock, though he did not commend the method which, after all, was Jacob's device. The command contained the dual statements, "from this land" and "unto the land". The third time the voice of God appears in this chapter is in vv. 24 and 29. where Laban was commanded not to harm Jacob, Both Leah and Rachel recognised that they were strangers, and that it was God's will that they should leave (v. 16).

Subtle deception pervades the story, by Jacob, Laban and Rachel. At the end of ch. 30, we have seen how Jacob acquired the majority of Laban's flock, attributing this to God (31:9). Laban had changed Jacob's wages ten times (v. 7). Finally, Jacob stole away unawares (v. 20), Rachel having stolen her father's images (v. 19). Later she denied that she had stolen them, even deceiving Laban in his search for them (vv. 32 and 35).

Then an argument developed between Jacob and Laban regarding ownership, for Laban claimed that everything was his—wives, children and cattle (vv. 36-43). Jacob claimed that he had received nothing from

MAGAZINE 295

Laban, that all had been received from God (v.42). Yet the story shows that it was all of Jacob; God allowed the strange behaviour of His servant over the twenty years. How this contrasts with the Lord Jesus; when He was here He sought no increase in ownership; only through death would He acquire much fruit (John 12:24). Jacob should be contrasted with Naomi, who went out full but returned empty (Ruth 1:21).

The matter was resolved in v. 44; a covenant was made between Jacob and Laban, witnessed by a pillar and a heap of stones. There would be mutual respect for property. Jacob referred to the God of Abraham and Isaac (v. 32), reflecting on God's purpose. But Laban referred to the God of Abraham and of Nahor and even of Terah (v. 53). In other words, Laban failed to see the beginning of the family line leading to the special nation.

Genesis 32: "He had power over the angel".

We read here of the ups and downs of Jacob's faith as he returned to Isaac. A host of angels appeared, indicating divine protection (see 2 Kings 6:1-17). Verses 3-8 spell out Jacob's self-help; he knew where to find his brother Esau-in Seir some 100 miles to the south. Hearing that Esau was coming with 400 men, Jacob divided his possessions into "two bands", contrasting with the meaning of Mahanaim, two hosts, the angels being the first and his own men the second. He was fearful of elimination, with no surety of angelic power (2 Kings 6:16).

In vv. 9-12, Jacob engaged in prayer and confession. He used the true title of God, undeflected by

Laban's description in 31:53; he relied heavily upon God's command to return to the land (31:3). He took a very low position before God: "I am not worthy" are words similar to those spoken by the prodigal son (Luke 15:19). With his staff he had passed over Jordan on the outward journey (Gen. 32:10), that is, with his sole possession; now he was rich and separated into two bands, one of which he would try to preserve! In v. 11, he seems to have been very selfcentred-firstly "Deliver me", before thinking of "the mother with the children". Such an event as the children being smitten would be contrary to the promise "as the sand of the sea" (v. 12).

Further self-help is found in vv. 13-23. The plan to appease Esau (v. 20), could only be expediency, not faith that waited on God, since in the event nothing of Jacob's plan was necessary (33:4). Jacob would remain behind the various "droves" of goats and camels destined as presents for Esau, so that night, he remained alone, north of the river Jabbok—was this deliberately to seek God again? However, when Esau finally met him, he was in front of his wives and sons (33:3).

God now manifested Himself in such a way as to show Jacob's power when in contact with God. By wrestling, God was going to change a stubborn character. Jacob prevailed until his hip joint was dislocated in pain, when he ceased his resistance, clinging until he obtained a blessing. Naturally, he was broken down, but spiritually his name was elevated from Jacob to Israel, from "Supplanter" to "Prince with God". The result was that he knew that he had "seen God face to face".

Young Believers 2

Honour the King?

(10) JEHOASH

by Howard A. Barnes, Bromborough

Many O.T. names are prefixed by 'Jeho—' being a contracted form of Jehovah, Israel's covenant God, this on at least nine ocasions is further contracted to 'J--', Jehoash for example ends up as Joash. (Names ending in '-iah' are similarly derived from Jehovah via another contracted form 'Jah': see Psa. 68:4). The incorporation of the divine name into personal names is not however always a sign of spirituality on the part of the parents, for the use of the name of a national deity was often found in the nationalistic pride shown by the surrounding idolatrous nations (e.g. Jezebel, Belshazzar, etc.) when naming royal children. Jehoash, the son of Ahaziah King of Judah, was not given the exalted name (Jehovah gave or gifted) by a spiritual father.

Joash, like Moses and the Lord Jesus Christ escaped death in early childhood. When his father died at the hand of Jehu, his grandmother Athaliah seized the throne of Judah and systematically killed all the male heirs to the throne. Joash was saved by his aunt Jehoshabeath, the wife of Jehoiada the high priest. Joash and his nurse were hidden first in a bedlinen store (A.V. bedchamber) and then in the living quarters of the temple, the child probably being brought up by this godly couple as one of their own children. "And he was with them hid in the house of God six years: and Athaliah reigned over the land" (2 Chron. 22:12).

When Joash was seven, Jehoiada arranged a coronation; everything being done in great secrecy. After careful planning to ensure Joash's safety, he was proclaimed King in temple court. "Now when Athaliah heard the noise of the people running and praising the king she came . . . into the house of the Lord . . . and . . . behold the king stood and the princes and the people rejoiced. Then Athaliah rent her clothes and said, 'Treason, treason' "(2 Chron. 23:13). Jehoiada ordered her to be taken from the temple and killed.

"Jehoiada then made a covenant between him the people and the king, that they should be the Lord's people", (23:16) each having his particular responsibility. The people responded by destroying the temple of Baal and its chief priest. Jehoiada re-established order in the temple (though not yet the temple buildings). The result of all this was that "the people of the land rejoiced and the city was quiet" (23:21). We too have our particular responsibilities which should be carried out with zeal and spiritual intelligence pulling down and building up.

"Joash was seven years old when he began to reign and he reigned 40 years . . . and did that which was right in the sight of the Lord all the days of Jehoiada" (2 Chron. 24:1-2).

Jehoiada played a very important role in Joash's early life. He chose MAGAZINE 297

two wives for him, obviously to ensure a large royal family to establish the succession, and in other things also Jehoiada acted as regent. The first independent action of Joash noted in scripture is his desire to repair the house of the Lord. As a child Joash had seen the temple robbed of its beauty and treasures by Athaliah, who wanted to enhance the temple of Baal at the expense of the House of God.

In his first efforts to put things right he got little support—low spiritual interest in the people, self interest in the priests, and even Jehoiada negligent in spiritual leadership. How many leading men in our day, as they seek to restore the assembly to its scriptural pattern, have found great inertia displayed by the people of God. The young king is persistent however, and his very practical suggestions eventually win popular support. It wasn't long before "the workmen wrought and the work was perfected by them, and they set the house of God in his state and strengthened it" (2 Chron. 24:6-14). There was thus a complete restoration of the outward fabric and inward worship of the temple by the joint efforts of the old and young men. Paul and Timothy take up the same task much later for the church at Ephesus (1 Tim. 1:3-4, 2:8-14, 3:1-16, etc.). It is wonderful to see young and old working together in harmony!

What more could one ask for when everything seemed to be so perfect? However, something happened in Joash's life that lost him his place in the genealogy of the Lord Jesus Christ (Matt. 1) and his grave among the kings. We are told . . . "But Jehoiada died" (24:15). This old man lived to the great age of 130, having been born in the days of Solomon, and at his death he had the testimony that "he had done good in Israel both toward God and toward His house" (24:16). What more could

anyone ask for an epitaph? He deserved his burial "among the kings". Joash's faith had already wavered when he bought off the invading king of Syria with the temple treasures (2 Kings 12:18); now he was lead astray completely by the princes of Judah, and idolatry became the religion with royal patronage. How sad, but how true even today, when a strong leader (or even a father) dies, the younger ones often go astray.

If only Joash had heard the good advice we have in Heb. 13:7, 9, "Be mindful of your leaders, who were such as spoke to you the Word of God, and considering the issue of their course, imitate their faith. By teachings various and strange be not carried away" (Kelly). Joash had fallen into the trap of being fashionable and following modern popular ideas.

Divine reaction is twofold . . . "wrath came upon . . . Jerusalem" but God also "sent prophets to them". The inspired message of Zechariah the son of Jehoiada was rejected and they "stoned him with stones at the commandment of the king in the court of the house of the Lord" (2 Chron. 24:21). How could Joash stoop so low? "Thus Joash remembered not the kindness which Jehoiada had done to him and slew his son".

Zechariah's last words were "The Lord look upon it and require it". How different is law from grace . . cf. Luke 23:34, Acts 7:60. For all the good influence in his early life eventually the inherited murderous traits came out in Joash who "killed the sons of Jehoiada", his cousins among whom he had been brought up, just as his grandmother had murdered her own grandchildren. However well influenced, "the heart is . . . desperately (incurable: Newberry) wicked" (Jer. 17:9), thus David's cry "create in me a clean heart, O God" (Psa. 51:10).

Before the year was out all the princes had been killed by a small band of Syrians and Joash had been assasinated by his own servants.

What started off as one of the best

reigns ended among the worst. The intrusion of the flesh ruined a good testimony. How often is the early promise of youth disappointed. Those who stand, be careful lest ye fall

The Prayers of the Apostle

by T. Bentley, Malaysia

(10) The Good Pleasure of Goodness

Second epistles of the New Testament form a unique collection. There are several reasons why this is so, but perhaps the most significant features of the five epistles thus called is the relevance of their respective messages to the end-times. Paul's second epistle to the Thessalonians with its interwoven prophetic announcements, contributes to the rich treasure of truth that second epistles contain. That would be an attractive digression but our subject is prayer. It abounds in this epistle.

Salutation (1:2). The realm in which the church of the Thessalonians is found supplies resources sufficient for its need. The Source is one. Early believers recognised the equality of the Father and the Son as Paul here assumes twice in as many verses. Note that in v. 1 a single preposition "in" governs two Persons, God the Father and the Lord Jesus Christ; similarly "from" in v. 2.

Benediction (3:18). None can be exempted from Paul's closing appeal. There may be some who are unruly, undisciplined and ungovernable. They are not unloved nor unnoticed: Paul's embracive "all" enfolds them. All need grace: grace is for all.

Thanksgiving (1:3). Paul implies that thanksgiving is compelling. It is as though he owed a debt which

demands payment. The tense of the word 'bound' suggests that the thnksgiving is constant. To give thanks for the brethren at Thessalonica is a privilege he is eager to fulfil. His thanks rise to God continually as he views their spiritual growth. Their faith is branching forth in fresh beauty and vigour while their love pours forth like a flood irrigating the soil.

In 2:13 the subjects of Paul's language are the objects of God's love. They are "brethren beloved of the Lord" (cp. 1 Thess. 1:4; Col. 3:12). The verse has tremendous dimensions—a selecting God, a loving Christ and a sanctifying Holy Spirit.

Mutuality (3:1). Paul's fourfold specific prayerful intercessions in the epistle (1:11-12; 2:16-17; 3:5; 3:16) are balanced by his appeal that they pray for him. He has given thanks for their spiritual growth (1:3) and their sovereign glorification (2:13-15). He now values their supplicatory grace. The reasons are twofold as vv. 1 and 2 indicate.

Intercession (1:11-12). Paul desires for the saints fitness and fulfilment. In 2:16-17 he longs for their comfort and stability. Love and patience are his themes in 3:5, while in 3:16 it is peace from the Lord of peace. Can we not learn from these apostolic supplications what it really means to

MAGAZINE 299

pray for the spiritual development of the saints? Prayer meetings are largely occupied with the physical needs of God's people and that certainly is warranted. But is there not a need to be more duly occupied with the spiritual welfare of the saints of God?

Unblessed activity and unrealised desires can be cruelly frustrating. Prayer is made that desires may be brought to fruition in faithful toil with abundant vield. Where sympathy is lacking and stability is needed divine love repairs the breach and imparts the necessary power to recover the fixity of purpose in word and work. Paul places such a request before His God on the behalf of those who need comfort and power. A wandering soul can easily stray from the heart of divine love and become impatient, waiting for home. The interceder sees the need for love and patience. He invokes the One who is God of both. Disruption resulting from indolent and insubordinate elements causes unrest. The soul needs peace. It is its only answer, and it comes from Him at all times. Entering into the soul-needs of the saints, Paul prays intelligently, fully aware that the One to whom he prays is able to answer directly and in accordance with His rich resources of grace. Often it is asked, "What does it mean to pray in the Spirit"? Paul's four ingredients provide examples worth imitating.

It has been our habit in these studies to invite the reader to view the prayers against the context in which they are found. If the words of Scripture are to be properly understood and divine truth grasped, this procedure must be consistently followed. Once again we consider the setting of the prayers and in doing so a useful outline of the short epistle emerges.

Ch. 1:3-10.
 Afflictions — Bewildering no longer (cp. 1Thess. 3).

Paul's Personal Appreciation. Ch. 1:11-12. Paul's Prayerful Appeal regarding Desires and Deeds.

- Ch. 2:1-15.
 Apprehensions Biased Thinking (cp. 1 Thess. 4).
 Paul's Prophetic Answer.
 Ch. 2:16-17.
 Paul's Prayerful Appeal regarding Work and Word.
- Ch. 3:1-15.
 Abnormalities Behaviourial Problems (cp. 1 Thess. 4).
 Paul's Practical Advice.
 Ch. 3:5, 16.
 Paul's Prayerful Appeal regarding Patience and Peace.

In respect of 1 "We give thanks, brethren" (1:3).

In respect of 2 "We beseech you, brethren" (2:2).

In respect of 3 "We command you, brethren" (3:6).

That our grasp of the expressed supplication may be enriched and increased, we will consider the four elements that characterise the prayer:— 1. The reasons; 2. The requests; 3. The results and 4. The resources.

Great themes have been occupying apostle's the thoughts as There comforts the afflicted. appreciation of spiritual growth. He looks on to the glorification of Christ and the ultimate perfection of the believers. He also notes in strongest terms the destruction of the rebellious. Prophetic insight lifts his mind to that day of glory and all it holds for the beloved saints now subject to the impositions of evil persecutions. The move from prophecy to prayer is imperceptible, yet none the less definite. Few could do it so smoothly. His heart always beats in sympathy with those his mind and word will seek to instruct. He sees the gloom through which they are passing, the pressing burdens with all their diffi-

culties. But he also sees the glory to which they are moving; the prospect bright with delight. These are the reasons for the invocation.

The requests of the prayer are twofold, namely (1) divine favour and (2) divine fulfilment. Is not Paul saving in v. 11 that God intends to use our suffering to make us worthy of the Kingdom? It is a clear connection with v. 5. The R.V. identifies the calling in v. 11 as "your calling". If it is ours it is so only because it is **His** (cp. "heavenly" Heb. 3:1; "holy" 2 Tim. 1:9; "high" Phil. 3:14; "His" Eph. 1:18). How important to understand that this calling is not merely a momentary act but a continual beckoning. Is not the thought here fitness rather than merit? I judge so. Butterflies emerging without battle are robbed of their beauty. It is like climbing a mountain; anticipation spurs you to the magnificence of its summit. Often when a prominence is reached you think that you are there, but it calls you on. It is so with the Kingdom. There are reaches still to be scaled and the glory beckons us on and up. Paul's desire for the saints involves their living a life which becomes their calling, that they may be dignified with the final call (1:5).

There is a profound depth of desire in the next request the apostle breathes on their behalf. Translations vary here but the R.V. margin is useful. It reads, "and fulfil every good pleasure of goodness". The A.V. supplying "His" denotes that the goodness, which is the impelling power, is divine. It is God's goodness. The picture is the Son Himself. Consider the open heavens and the Father's voice, "This is my beloved Son, in whom I am well pleased". Paul wishes this for the Thessalonians and for all saints. It simply means 'all that goodness can delight in and desire'. For the child of God it means internal perfection: the whole being fully permeated with all that divine goodness would desire. The measure in which this operates in our lives provides us with aspirations for everything that answers to the will of God. This translated into practical terms produces external action, a vigorous performance of His will in the work of faith. Are my deeds of service producing holiness, harmony, help and hope? If not, then possibly the secret lies in my desires not really being after these to begin with. Desires of goodness brought to fruition by the dynamic of God will mean true fulfilment. Usually we know the mechanics. Are we experimentally aware of the dynamics?

What will be the results? They are twofold: (1) The Name of our Lord Jesus glorified in His people and (2) His people glorified in Him. Future glory is in view. There is however, a sense in which it can be seen today. Nothing short of a miracle can make it so. That already-glorified Name glorified in us! A wonder beyond degree. If every desire we know is the pulsating of divine goodness and this desire is brought to realisation by a work of faith in the power of God, then that Name will indeed be glorified in us.

The resources are also twofold: (1) the grace of our God and (2) the grace of the Lord Jesus Christ. The miracle of the glorification either way, is grace: a grace derived from God and displayed in Christ. The one is our enablement, the other our example. Hence both the strength and the scope are unlimited. It opens rich avenues of spiritual experience for every one in whom Paul's prayer would find fulfilment.

Reader, are your desires prompted by divine goodness? Is this your aspiration as you involve yourself in assembly life and fellowship? When any activity is assumed is this the impelling power? There is no room for ulterior desires in the realm of the holy. Should not our aspiration be that all our desires are begotten by Him? If this be so, then every deed will be but the translation of that holy desire. Should these be performed in the strength God imparts, then the sphere of our service will be alight with the excellence of His glory in us and we in Him.

The scope is illimitable. The power is boundless. The fulness is Christ.

The Lord on the Throne of David

by D. O. Murray, Australia

The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne. (Psalm 132:11).

The verse seems somewhat strange in that the words do not make clear who or what will be set on the throne of David. The Jewish translators, who translated the words into Greek about the second century before Christ used a form of the Greek verb, the middle form, which we do not have in English. Its force is to throw the action of the verb back on the subject of the verb. The translation of the Greek therefore becomes, 'I will set Myself on thy throne.

Two chapters in the Old Testament, 2 Samuel 7 and 1 Chronicles 17, are almost identical in dealing with this promise. David understood that his Lord would set Himself on His throne. The books of Samuel and of Kings show the history of the times, showing men's responsibility in what they did. Careful consideration of the writings of Jeremiah the prophet may suggest that Jeremiah wrote the books of the Kings. It may be that Ezra the scribe wrote the books of Chronicles. In them we see the counsels of God running their course. We read of David's sin concerning Uriah the Hittite in 2 Samuel but no mention of it in the Chronicles. It was no part of the purposes of God. Psalm 89 shows the Son of God on the throne of David for ever:

"Also I will make him my firstborn, higher than the kings of the earth" (Psalm 89:27).

Late in life Joshua went with the

people to Shiloh, where the Tabernacle was set up (Jos. 18:1). The camp had been set up at Gilgal (Jos. 9:6). God set His name at Shiloh (Jer. 7:12). Joshua's name is not mentioned in Hebrews 11. No mention was made of a permanent place for the Ark of the Covenant during about four centuries until David. Solomon's reign was about 971 to 931 B.C. The temple was started in his fourth year, 480 years after the Exodus (1 Kings 6:1). David said to Nathan the prophet:

"Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord under curtains" (1 Chron. 17:1).

Nathan spoke inadvisedly to David, telling him to do all that he intended and that God was with him. God sent Nathan back to David with a different message:

"Thou shalt not build me an house to dwell in" (1 Chron. 17:4).

The accompanying discourse to David tells David what God had done for him and with him, concluding that the Lord will build a house for David; the promise is of a dynasty:

"And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, and I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

He shall build me an house, and I will establish his throne for ever. I will be his Father, and He shall be my Son: and I will not take my mercy away from Him, as I took it from him that was before thee, but I will settle Him in mine house and in my kingdom for ever; and his throne shall be established for evermore" (1 Chron. 17:11-14).

We may note that the apostle Paul used v. 13 in his epistle to the Hebrews:

For to which of the angels has He ever said, 'Thou art my Son. Today I have begotten thee' (Heb. 1:5 quoting Psalm 2:7).

And again, 'I will be to Him Father, and He shall be to Me Son' (Heb. 1:5 quoting 1 Chron. 17:13).

The promise cannot refer to Solomon because David lived to see Solomon set on the throne of Israel. David gave Solomon his final instructions before he died (1 Kings 2:1-4).

Solomon did not obey his father's instructions; he led the people into idolatry (1 Kings 11:1-8).

Rehoboam the son of Solomon began to reign as King of Judah in 931 B.C. The kingdom lasted about 345 years until Jerusalem was destroyed by the armies of Nebuchadnezzar, about 586 B.C. Jeroboam the son of Nebat also began to reign the same year over Israel. The kingdom lasted for about 200 years until Samaria was destroyed, about 722 B.C. About 30,000 were deported. Tiglath-Pileser, the king of Assyria, had reduced the kingdom Samaria. His son Shalmaneser became king of Babylon (727 to 722). He died when Samaria was about to be captured in 722 by his son, Sargon 11. The reigns of the last few kings were periods of anarchy. In Judah, Manasseh shed much blood (2 Kings 21:16), he made Judah to sin with his idols, even setting up an idol in the temple (2 Kings 21:7). He was the son of Hezekiah, one of the most godly of the kings of Judah. He was succeeded by Josiah, also one of the most godly kings of Judah. In his reign, while cleaning out the temple, the Book of the Law was found. Josiah was obedient. There was no king like him, that turned to the Lord with all his heart (2 Kings 23:25). He made a wrong decision, which cost him his life. Pharoah-Necho was on his way to attack the King of Assyria. Josiah opposed him and was killed. Jehoahaz son of Josiah began to reign, doing evil. Pharoah-Necho deposed him and appointed Eliakim the son of Josiah king, and changed his name to Jehoiakim. He reigned eleven years in Jerusalem.

Nebuchadnezzar king of Babylon came against Jehoiakim. Jehoiakim served him three years; he rebelled, and was killed. Jeremiah had described his burial, that of an ass, dragged along and dumped outside Jerusalem (Jer. 22:19). His Jehoiachin reigned three months and ten days. He surrendered to Nebuchadnezzar. He, with his mother and princes, in all over 10,000, were deported to Babylon in 597 B.C. This was the second deportation; Daniel and other youths had been taken to Babylon in 604 B.C., in the first deportation. Nebuchadnezzar had respect for Daniel and for his God.

Jehoiachin is called Coniah in Jer. 22:24, 28, and Jeconiah in Jer. 24:1. He is called by the Greek equivalent in the genealogy in Matthew's gospel (Matt. 1:12). Jeremiah writes of him:

"Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out? He and his seed are cast out into a land which they know not.

O Earth, earth, earth, hear the word of the Lord. Thus saith the Lord, write this man childless, a man that shall not prosper in his

days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. 22:28-30).

He was childless in that he had no descendant on the throne of Judah, nor can occupy it and prosper. Joseph, the husband of Mary the mother of the Lord Jesus, was of the house and lineage of David (Luke 2:4), the heir to the throne, but he could not occupy it. The year was about B.C. 5, which is fixed from the date of the death of Herod, who killed the boy-children at Bethlehem (Matt. 2:16).

Because the Lord Jesus is not the natural child of Joseph, although truly his legal heir, Son of David by descent from His mother, who was descended from David, the judgment of God on Coniah is not inherited. He was born King of the Jews (Matt. 2:2). This goes further; not being descended from any man, He inherited nothing from Adam. The Spirit of God had caused the virgin Mary to conceive. His being conceived was entirely by the act of God on Mary, absolutely miraculous:

"Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Psa. 2:6-7).

There can be no objection to the Son of God occupying that throne, the throne of David. He was born in Bethlehem of the virgin Mary:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me who is to be Ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

He who is to be Ruler in Israel is Himself an eternal Person: His goings forth have been from of old, from everlasting.

To be continued.

Book Review

"Ordination, A Biblical-Historical View" by Marjorie Warkentin; published by Wm. B. Eerdmans; Price £6.45.

It has been several years since this reviewer read as well-documented a book as Warkentin's Ordination. She quotes extensively and pertinently from sources as diverse as Luther and Kung, Tertullian and Coad, Darby and Schweizer. The reviewer's only criticism of her use of such a wealth of research is that not always does she maximise her use of the evidence to forward her usually well founded views. But then in 202 pages so much argument must be condensed and so many strands left for the reader to deal with.

Warkentin examines the historical basis some claim for ordination in the O.T., in Rabbinic traditions, in the Postapostolic period, among the Reformers and in the present day forms it assumes. Within this Historical Overview she devotes a little less than a page (out of 105 pages) to comment on "the Plymouth Brethren". She finds a strong connection between the insistence on ordination and the desire for ecclesiastical stability and respectability.

The remainder of the book is divided into two: Part II deals with "The Laying on of Hands". Part III with "The Theology of Ministry". On the whole, her exegesis is fair. Her belief in the Priesthood of all believers is adequate ballast against her being swept away into error. She concludes that "the vocabulary of the N.T. permits no pyramidal forms.... Ordination can have no function in such a system, for it sets up barriers where none should exist".

The only caution that should be entered in commending this thoroughly-researched treatise is that it isn't written for the casual reader of the N.T. Its audience should include all with ears to hear what the Spirit saith to the churches. One wonders why such a clear expression of truth should come from one who doesn't seem to be associated with N.T. assemblies.

T.W.

SINGING

The power of a Christian hymn has been one of the great beneficent forces in human life. It is almost impossible to overestimate it. Literature and art and oratory influence the emotions and conduct of man. Noble poetry haunts and inspires us, but in the trying crises of life—in temptation, or sickness, or sorrow, or even death—myriads of souls have been comforted by the sustaining influence of Christian song.

— Anon.

The Letter to the Galatians (4)

by Alan J. Gamble, Glasgow

Its Contemporary Relevance (continued)

3. The meaning of the Death of Christ.

As already emphasised what really aroused Paul to spiritual indignation in the Galatian heresy was its implied detraction from the all-sufficiency of our Lord's saving work on the Cross. The whole epistle is a witagainst anything that will becloud the unique glory in salvation due to God alone. This is well illustrated by ch. 1:3-9 where Paul links together the Death of Christ, the Glory of God, the Grace of Christ and the Anathema. The Anathema is justified if the value of Christ's Death is to any extent diminished. The vehement language is explained by what James Denney has well called "the jealousy of God which has kindled in a soul redeemed by the death of Christ a corresponding jealousy for the Saviour" (The Death of Christ, p. 110). The apparent intolerance of the Apostle's language is a result of his deep personal realisation of the supreme value of the Cross. In his recent commentary on Galatians, F. F. Bruce suggests that the Galatian error also cast doubt on the Messiahship of Jesus and this is what occasioned the apostolic condemnation. "If the law was still in force as the way of salvation and life, the Messianic Age had not yet dawned and Jesus accordingly was not the Messiah. In that case Jesus had been rightly convicted and sentenced because His Messianic claims were false. Any teaching which logically led to such a conclusion was, for Paul, self-evidently perverse: any one who implied by such teaching that Jesus was anathema was himself anathema" (Gal. p. 83-84). If that is so then the Galatian error implicitly involved an assault on the person of Christ. Certainly it sought to supplement and thus really supplant His saving work.

It is not surprising that Paul devotes a great deal of space to explain the true meaning of the Cross. It has been well said that "the aim of the Epistle to the Galatians is to show that all Christianity is contained in the Cross; the Cross is the generative principle of everything Christian in the life of man". (Denney, The Death of Christ, p. 152). The teaching on this subject can be arranged under three headings. These are closely linked.

(a) The Tree. This aspect of the Cross emphasises the Death of Christ for us. It underlines the holy demands of God which have been met. To use theological language it tells us of Penal Substitution. Three passages show the development of doctrine on this matter in the letter. In ch. 1:4 Paul explains that the Death of the Lord Jesus was related to our sins. This really means it was for the forgiveness of our sins. It also had the effect of rescuing us from the sphere in which sin reigns. Note the emphasis on the voluntary self-offering of Christ. In ch. 2:20 Paul makes all of this so wonderfully personal where he traces the motive of the Sacrifice to the personal love of the Lord Jesus for him and expresses his realisation that Christ had taken his place and had given Himself up for him. The doctrinal explanation of all of this is found in the third passage. In ch. 3:13-14 we learn how it is that Christ's Death

MAGAZINE 305

leads to the forgiveness of our sins and to what the Lord Jesus gave Himself up. By being hanged on a tree, Jesus was seen as one bearing the Curse of God on the lawbreaker (Deut. 21:23 and 27:26). He took our responsibilities, our doom Himself and for His being cursed we are blessed. The idea of substitution is derided in modern religious circles but it lies at the heart of the true meaning of the Cross. James Denney again sums it up so well: "In His Death everything was made His that sin had made ours—everything in sin except its sinfulness" (The Death of Christ, p. 160). Thus grasping the meaning of the Death of Christ was vital to Paul as it was surely a problem to a devout Jew that One who by definition was the Blessed should have died a death explicitly cursed by God. When the Holy Spirit disclosed this glorious explanation that Christ was bearing the curse of His people we do not know. Perhaps it was in Arabia (1:17). In any event. it underlines the final meaning in the deep sufferings of Calvary. The work of redemption was really the great purpose of our Lord's coming to Bethlehem (4:4-5).

(b) The Cross. This expression brings us to a different angle of the Lord's Death. It emphasises our death with Christ or in Christ. It underlines the demands of God laid upon the believer's life. Speaking theologically it tells us of union and identification with Christ. passages illustrate this angle of the meaning of Calvary. In ch. 2:20 Paul says that he had been crucified with Christ. This was not so physically because he was still living a life in the body. What he means is that morally and judicially that old Paul had died with Christ. His old style of life had ended and a new life in union with the risen Christ had commenced. The use of the perfect tense "I have been crucified" (R.V.) shows us that the believers settled way of life is in

union by faith with the crucified, yet risen Lord. Paul's individuality was maintained, even enhanced when he became a Christian. Union with Christ is not absorption into Christ. Nonetheless each believer should grasp that the old order of his sinful life ended in principle at his conversion (Rom. 6:6) and our responsibility now is to live in the consciousness of a life altogether centred on Christ, This life is really one in which Christ Himself lives in and through the believer. Secondly in ch. 6:14 Paul says in a paradox that he is glorying in the Cross, and this Cross forms a barrier between himself and the world. The Cross expresses what the world thought of Christ. It also expresses what the world really thinks of one united to Christ. Equally the Cross expresses God's judgment on the world's system. Thus all the values of life are completely transformed for the true Christian in that the values of the world are condemned by God and the Cross fences off the believer from the world (see also ch. 1:4). Finally in ch. 5:24 the figure of the Cross is used actively rather than passively as in the two cases above. What this really means is that true Christians have made the passive truth their own in experience by saying "No" radically and decisively to the flesh and to sin, initially at their conversion and progressively throughout their life (compare Rom. 6:11 and Rom. 8:12-13).

(c) The Scandal. This is a key thought in understanding Galatians. There is an offence (5:11) or a scandal attached to the Cross. We can scarcely imagine how offensive it must have seemed to the Jew to present one who died on a tree as the Saviour. Equally offensive to the Roman was the thought of salvation by crucifixion. Foolish to the Greek was the whole idea that deliverance could come through such weakness. Thus the mention of the Cross cut

deeply through all the cultural prejudices of New Testament times. The scandal of the Cross involves all of this but far more. It is bad enough if the Cross is a means of salvation. Galatians underlines that this Cross is not merely a means but is the means and the only means of being made right with God. The scandal of the Cross remains. F. F. Bruce puts it well "It cuts the ground from under every thought of personal achievement or merit where God's Salvation is in view. To be shut up to receiving Salvation from the Crucified One, if

it is to be received at all is an affront to all notions of proper self-pride and self-help" (Gal. p. 238). In the scandal lies also the unique and exclusive saving power of the Death of Christ. If Galatians has any message for us today, it is the necessity of keeping the Cross at the centre of all our thinking. This will mean that in our Gospel preaching we will spare no effort to vividly proclaim as if on a placard the fact and meaning of the sufferings of the Crucified (ch. 3:1).



Light from an Old Lamp

The First Lesson about the Blood of the Sacrifice

by C. E. Stuart

The institution of sacrifice was of God. "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). We presume that he had received some intimation of that which would be acceptable. Job's three friends learnt from God what sacrifices they should offer as a sin offering on their own behalf. But it is not till we come to Exodus 12 that any mention is made of the efficacy of blood. It was God who also made that known. Dating from that eventful time, we learn, as years rolled by, more of this blessed subject, viz., the efficacy of blood in sacrifice. It shelters from divine judgement. It cleanses from all sin (1 John 1:7). It gives boldness to enter the holiest (Heb. 10:19). By it souls are redeemed (1 Pet. 1:19).

To the first lesson on the subject, that of shelter from divine judgment, we would here direct attention. The four hundred years of God's forbearance with the Amorites was fast running out (Gen. 15:13-16). Four hundred and thirty years since Abraham started forth from Ur of the Chaldees had almost completed their course (Exod. 12:41), when God announced to Moses, and through him to Israel, the way of security for them from the visit of the destroying angel. Noah had been preserved alive with his immediate family in the ark, which God had instructed him to make. Lot and his two daughters were brought in safely out of Sodom by the two angels sent to destroy it (Gen. 19:22). Now, not one family merely, nor individuals simply, but a whole nation-men, women, and children, were to be kept safe in the midst of a scene of wide-spread woe.

How should that be effected? How could there be discrimination to shield some, whilst inflicting the threatened blow on others? God provided for this, and made known His mind about it. The blood of the Paschal lamb sprinkled on the door-

MAGAZINE 307

posts and on the upper lintel of an Israelite's house, and outside of it. would secure all within from the entrance of the angel of death to smite the first born in that house. And so effectually did the angel carry out his mission, that there was not a house of an Egyptian in which there was not one dead (Exod. 12:30). A wail of sorrow was heard throughout the land. A night that was surely never forgotten by Pharoah or his princes, who were thus reached in governmental dealing by the smiting of their first-born. From the first-born of Pharoah who sat on the throne, to the first-born of the captive in the dungeon, and all the first-born of cattle, were cut off in one sweep that night.

Many in Egypt had died in the past. Many an Israelite, too, had succumbed to death. Jacob had expired in the presence of Joseph and his other sons. The rest of the patriarchs, Joseph amongst them, had been gathered to their fathers. The exactions of death in the past had been inexorable, no one had been able to insure himself against such a visitation. Of the unrolled mummies in Egypt in our day, permitted to gaze on the faces of the Pharoahs in the age of Moses, we become acquainted with their features, but as dead, not as living men. When death had approached them, whether by the violence of men, or by natural decay, it claimed its victim, and the individual, whoever he might be, passed off this scene. The physicians embalmed the body, thus preserving it from decay, but as a lifeless, soulless tenement of what once was a living man.

But now a new thing was to be known, and all Israel were to be conscious of it. The blood of the Paschal lamb, if sprinkled on the door-posts outside would ensure the preservation in life of each of the first-born one within. Their doors shut, and they feeding on the lamb

within, the angel would pass over their houses, the Lord thus safeguarding His people. Hence this rite was called the **Passover** (Exod. 12:11); for that is the meaning of the word **pesach** in the original (13).

But who ever before heard of the blood of a lamb preserving anybody alive? Who would have thought, as they saw one disporting itself among the flock, that there was such virtue in its blood. In truth there was no intrinsic virtue in its blood. Why then was it appointed for that night's service? Killed on the fourteenth of Abib in the evening and its blood put on the door-posts outside, the angel of death passed through the land on the fifteenth; for they reckoned their days in accordance with Gen. 1:5, 8, 13, 19, 23, 31, from sunset to sunset: they were to await his passage in perfect confidence of heart.

No intrinsic virtue in that blood? None. Why then was the lamb chosen by God? No Israelite at that time, and probably not even Moses, divined the meaning of its selection. Intelligence on their part as to its selection was not called for. Obedience to the divine command was all that was incumbent on them-the obedience offaith. The directions communicated by Moses they were implicitly to observe, then to await in peace, but in confidence the issue. Their doors all shut, and none venturing out till the morning, they could see nothing of that which was taking place elsewhere. Obedience and faith, these were to characterise them. Obedience in doing what was told them. Faith in believing the Lord's promise, "When I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exod. 12:13).

But the lamb, why was it appointed? Living, as we do, after the crucifixion, all to us is clear. God saw in it that which Israel could not. He viewed it as a type of Him who was to

die. A secret then it was which Israel could not divine. God was looking forward to that solemn hour when He would be fully glorified in the obedience of His only begotten Son to death, the death of the cross. For Israel the blood of the lamb was a new idea, as men might say. There was truth in that. God's resources are various. It is for His people to learn what they are, and when revealed, unhesitatingly to give ear to them. So for us. Christ crucified was "to the Jews a stumbling block, and to the Greeks foolishness; but", adds the apostle, "to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:23, 24). The Messiah. a crucified Man, executed according to law! Preposterous, thought the Jew. A crucified Man who did not save Himself a Saviour of others! Too foolish to think of, said the unbelieving Greek. True it was that no precedent could be quoted in favour of the apostolic message—yet it was true. And faith in the tidings and obedience to the preaching (2 Cor. 5:19-21) resulted in everlasting salvation to the individual in the early days of Christianity. So it is

To return. Ages rolled by ere the true sacrifice, God's Lamb appeared. David in the Psalms had written of His death, resurrection, ascension, and of His return to reign (Ps. 22, 26. 40, 110, 24, 72). Isaiah had foretold His coming, "brought as a lamb to the slaughter" (Isa. 53:7). To John the Baptist, however, was it given first to point Him out, as walking here amongst men—he "seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Now it was plain why the Paschal lamb had been appointed fifteen centuries previous; and why its blood, then put on the door-posts, sheltered from death the first-born inside. The Eternal One, with whom a thousand years is as one day, does

not hurry the development of His purposes. But "when the fulness of time was come. God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). The Lamb of God was a man. The Baptist saw Him walking (John 1:29-36), and proclaimed Him as the Lamb. though on neither of these occasions did any word, that we read of, pass between them. How He knew Him the Baptist has declared. He saw the Holy Ghost coming down as a dove and resting upon Him. A man, yet God; for He would baptise with the Holy Ghost. Born of a woman, yet perfectly holy; for the Spirit of God, as a dove, could rest upon Him.

John spoke of His death, yet never lived to see it. He spoke of that which was future. It was a prophetic testimony. For the word used by John translated, and rightly, Lamb, has reference to sacrifice. It differs from the word translated Lamb in Revelation. Peter, too, writes of the Lord in reference to His death. Having companied with Him all the time of His ministry among men, and having eaten and drunk in His presence after the resurrection, he speaks of His death as a past event, and tells of blessing resulting from it. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained (or, foreknown indeed) before the foundation of the world, but was manifest in these last times (better, at the end of the times) for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory, that your faith and hope may be in God" (1 Pet. 1:18-21).

Redemption by blood, the blood of Christ, was for Peter, and is for us present blessing. And by the blood of God's Lamb far more is enjoyed than Israel knew, or shared in on that eventful night. Shelter from judgment they experienced, but not redemption in any sense could the blood of the Paschal lamb provide. Christians, however, through redemption by the blood of Christ, have forgiveness of sins (Eph. 1:7), and share in justification likewise (Rom. 3:24). These are present and abiding blessings, for that which results from redemption, whether by power or by blood, never changes, nor passes away.

The first lesson about the blood of the sacrifice was, as we have seen, that of shelter from impending governmental judgment. The last lesson about the subject speaks of the blood of Christ, and assures us of redemption, with its attendant blessings, and tells us of entrance into the holiest by His blood (Heb. 10:19). The blood of the Paschal lamb was first shed in Egypt, and yearly was

the victim to be slain. The blood of God's Lamb was shed on the cross. and that once for all. God's Lamb. we say, echoing the words of the Baptist, who thus connects the sacrifice of Old Testament times with the last effacious sacrifice that ever can be offered—the sacrifice of Christ. But though last, it had been first thought of. Two millenniums of years rolled by since Adam walked in the garden, ere the Passover was instituted by God in Egypt. Fifteen hundred more of years rolled by between that event and the appearance before the Baptist of the Lamb of God. Yet God's appointment of that sacrifice was no after thought of divine the mind. Before foundation of the world was it appointed, and the Lamb chosen. What interest to God must the blood of the Paschal lamb have been, looking forward to the death of His Son, and looking backward to its appointment ere time began!

Lord's Work Trust

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If the reader lives in an area where overseas people reside, it will be appreciated that this is a mission field on the door-step. Suitable literature is available from friends who have had a close association with various nationals. The Trust would be happy to offer introduction to any who have an exercise to reach these people who are far away from their homeland. The missionary may only need to go across the street.

The Dispensational Teaching of Romans 11

by the late R. Grant, Stevenston

Ere he turns to the discussion of practical matters consequent upon his teaching about the righteousness. chapters 3-5, and power of God in the gospel chapters 6-8, Paul halts to consider in chapters 9-11 of Romans a matter which was very much upon his mind and may well have occupied the thoughts of many of his readers, especially Jewish believers. matter was the apparent exclusion from general blessing, of Jews as a nation to whom God had made certain promises. The covenant with Abraham, giving to his seed the land from the Nile to the Euphrates (Gen. 15:18-21) and with David, promising established and everlasting kingdom, (I Chron. 17:13-14) looked. at the time of writing, to be an unrealisable dream. The land was, indeed, in the grip of an army of occupation which was prepared to surpress. without mercy, rebellious movement. National hopes were at a low ebb. How, in the current state of national fortunes. were these promises to be fulfilled? And surely. Paul's message of universal blessing and of salvation, by faith alone to whosoever believed, was at odds with these promises. But. as Paul himself reminds us in v. 29 of this chapter "the gifts and calling of God are without repentance".

He sets out, therefore, to demonstrate that God has not abandoned either promises or nation, that Israel will yet be restored, in saving grace, by faith and will enjoy, as a believing nation, the reign of the Son of David, the now rejected Lord Jesus. In teaching thus, says James Denny, he clears himself of "the suspicion that, in preaching to the Gentiles, he is animated by hostility or even animosity to the Jews".

In chapter 9, he speaks of the nation as the subject of God's election and examines that election in the light of His truth, His justice and His mercy. That passage ends by quoting prophecies from Hosea 1:10 and Isaiah 1:9 relating to the restoration of the nation in unpromising circumstances. In chapter 10, he goes on to show that the present fall of the nation was the result, not of the failure of God's purpose, but of the nation's own rebellion against God's righteousness, their rejection of the Lord Jesus as the end of the law for that righteousness and their refusal of the Spirit's pleading in the preaching of the Word. In chapter 11, however, he explains how the promises of God to Israel will yet be fulfilled in the restoration of the nation to Christ and to God.

The chapter has in it three main ideas. The rejection of Israel is but partial—"even at this present time there is a remnant according to the election of grace" (v. 5); it is providential—"through their fall salvation is come to the Gentiles" (v. 11); it is provisional—"blindness in part is happened to Israel until the fulness of the Gentiles be come in". "And so all Israel shall be saved" (vv. 25-26).

It is partial (vv. 1-10). Present fact and historical precedent support him in refusing the unthinkable, "Hath God cast away His people?" (v. 1). He is himself an Israelite, racially pure "of the seed of Abraham" and of a loyal tribe which came back from Babylon with Judah (Ezra 1:5). No mere proselyte he! And it was in dark days of apostacy, when it looked as though he was alone, that God spoke to reassure Elijah, "I have reserved to Myself seven thous-

and who have not bowed the knee to Baal" (v.4). "Even so", the apostle concludes "at this present time also there is a remnant according to the election of grace" (v. 5).

But leaving these examples, there are two words in the passage which bespeak the impossibility of God abandoning His people. These words are "foreknew" in v. 2 and "reserved" in v. 4. It seems scarcely necessary to refute what is sometimes suggested, that, knowing who would choose Christ, God chose them, as though His electing choice were dependent upon man's will. That would certainly have excluded Israel from God's election. Indeed, the word implies the impossibility of God's repudiation of His people. It is used five times of God in the New Testament in verb or noun form, in each case as an aspect of His omniscience. In Acts 2:23 it is used with, and is closely allied to, the expression "determinate counsel" and we can scarcely credit that God's redeeming purpose depended simply upon His knowledge beforehand of what men would do with His Son. It is used in 1 Peter 1:20 of the Lord Jesus, translated in the A.V. "foreordained" and speaks of a destiny to which He was appointed. So does the word speak in this passage of the appointment of Israel to a destiny in God's eternal purpose which, even by reason of their present condition of unbelief, is unthwartable. Denny says again, "Israel stood before God's eyes from eternity as His people and, in the immutability of the sovereign love with which He made it His, lies the impossibility of its rejection".

Then God's answer to Elijah, in a day of infidelity and rebellion, revealed something which was not apparent, even to the man of God. It looked as though the whole nation had gone after Baal but, in fact, there were seven thousand of such a character that they had not bowed the knee to Baal. Of them God said,

"I have reserved" them "for Myself". It thus becomes evident that, in his day as in Paul's, God had not cast away His people in their entirety. Paul says, "There is a remnant according to the election of grace" and, as for the rest, they were "blinded", first morally and, in consequence, judicially (v.7).

It is providential (vv. 11-25). A large part of this section of the chapter consists of warning to the Gentiles. But they must be seen as a race or class in the same way as Israel is viewed as a nation. Moreover, the passage has much to say about the olive tree, suggesting to us the idea of witness in this day of Gentile predominance.

These matters apart, there is an immediate result of the fall of Israel -- "salvation is come to the Gentiles" and a secondary purpose in the apostle's preaching to the Gentiles— "to provoke them to jealousy" (v. 11). The action of the apostle in turning from Jews to Gentiles (Acts 13:46) was not the result of pique or anger at the refusal of his preaching, but was taken as a step in the process of the divine judgement of God's people and in pursuance of His intention to bless Gentiles. The work of conversion among Gentiles went on apace in those days, has been going on ever since and, though we may lament the lack of response in many places today, what response there is comes predominantly from Gentiles.

Then it was the apostle's hope—for his action in turning to the Gentiles in no way quenched his ardour for the blessing of his kinsmen—that the manifest blessing of Gentiles would provoke the Jews to jealousy and incite in them a desire for the salvation that they had rejected (vv. 11, 13-14). So far, alas, it is not so.

It is provisional (vv. 26-29). The ex-

"the pression fulness of the Gentiles" should be understood as the completion of the period of Gentile predominance in the purposes of God. This is a good case of a word having meanings differing according to the context—in this case it is akin to its use in Gal. 4:4-"when the fulness of the time was come". whereas it bears a slightly different meaning in v. 12-"how much more their fulness", in contrast with the diminishing of Israel.

"And so all Israel shall be saved" (v. 26) "for the gifts and calling of God are without repentance" (v. 29). This statement is simply a repetition, in different words of the many Old Testament prophecies, so often beginning "in that day", about national salvation. Indeed, one of these prophecies. from Isaiah 59:20-21 is quoted here. It is difficult to see how any sober reader of scripture can argue, especially in the light of this New Testament affirmation, that there is no future for the nation of Israel.

But how is that salvation to come about? Right until the last moment, we have an impression of rebellion and unbelief in the nation (Rev. 11:9) etc. We are given to see the kings of the earth gathered together in the land by the deceptions of evil spirits from the mouth of the dragon (Rev. 16:4), and to Armageddon by the design of God (Rev. 16:16). We see the city of Jerusalem beset (Zech. 12:2-3). Then we are given to see the Deliverer (Zech. 12:9, Rev. 16:15); then the inhabitants of Jerusalem "shall look on Him whom they pierced" (Zech. 12:10); then the national mourning of repentance (Zech. 12:10-14); then the lament of Isaiah 53; then the cleansing (Zech. 13:1); then the presence of the King in the midst of His people (Zech. 14:4); then the thousand years' reign

(Rev. 20:6), as a foretaste of, and an introduction to, the eternal kingdom of the Lord Jesus (Rev. 21:1 ff.).

Those days are described as Israel's "fulness" (vv. 12, 15). It is scarcely necessary to point out, in our day, what will be the benefits of a peaceful and prosperous Israel under the benign rule of David's greater Son.

The diminishing of that nation has brought blessings to Gentiles—the blessing of salvation—and, of course, there is no need to stress what benefits have resulted—and the secondary blessings of the dispersion of so many Jews. And "what shall the receiving of them be, but life from the dead?" (v.15). A world brought to desolation in the trail of the Great Tribulation may be regarded as "dead" in a sense, but that state will be put to rights by the prosperity of the Millennium. But more importantly, men everywhere, and not only the nation of Israel, will again be brought from a condition of unbelief to an acknowledgement of the greatness of Jehovah's King. "And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall exalted above the hills: nations shall flow into it. And many people shall go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths': for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2-3 ff.).

Small wonder the apostle breaks into what looks like spontaneous and adoring praise, "O the depth of the riches both of the wisdom and knowledge of God . . . to whom be glory for ever" (vv. 33-36).



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.



SEPTEMBER 30 — OCTOBER 2

Sunbury-on-Thames: Young Christians' Bible Study Weekend in Sunbury Court. Speakers K. Rudge and others. Particulars from G. B. Fyfe, 39 Byron Road, Ealing, London, W5 3LL. Tel: 01-992-1597.

OCTOBER 1

Yeovil: Elsinore Gospel Hall, The Avenue at 7.30 p.m. G. Davies.

Coventry: Gospel Hall, Upper Hill Street at 3.00 p.m. and 6.00 p.m. J. Warne, G. B. Gooding.

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate at 7.00 p.m. J. Rogers.

North Staffs: Madeley at 6.45 p.m., R. Fenn. Mr. Fenn continues Monday to Thursday at 7.30 p.m. in local assemblies.

Nottingham: Netherfield Gospel Hall, Victoria Road at 7.15 p.m. P. Bristo.

Derby: Curzon Street at 7.15 p.m. A. Cundick.

OCTOBER 7 & 8

Birmingham: United Assemblies Annual Conference, Hope Chapel, Reddings Road, Moseley. Friday at 7.30 p.m. J. Anderson, A. Carew. Saturday at 3.30 p.m. and 6.30 p.m. J. Anderson, G. Neilly.

OCTOBER 8

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. D. Bandy.

Bermondsey: The Gospel Hall, 97 St. James' Road at 7.00 p.m. T. Proffitt.

Boscombe: Drummond Hall, Drummond Road at 3.00 p.m. and 6.00 p.m. W. E. Craig, W. Farquhar.

N. Wembley: Uxendon Hall at 7.00 p.m. R. G. R. Carnall.

Ottery St. Mary: The Gospel Hall, Yonder Street at 7.30 p.m. A. Sercombe.

Brierfield: Hebron Hall in Brierfield Baptist Church at 2.45 p.m. and 6.15 p.m. S. Brown, J. Sinclair.

Coltishall: Norfolk, Bethesda Gospel Hall at 3.00 p.m. and 6.00 p.m. E. Parmenter, E. Hughes.

Ely: Gospel Hall, Market Street at 7.30 p.m. F. Epps.

OCTOBER 8 — 13

Blyth: Gospel Hall, Devonworth Place, Cowpen Estate at 7.30 p.m. A. Leckie.

OCTOBER 15

Cheltenham: Newton Road, Hesters Way at 3.00 p.m. and 6.00 p.m. W. Craig, I. Grant.

Harrogate: Woodfield Gospel Hall, Woodfield Grove at 3.00 p.m. and 6.30 p.m. J. Hall, D. Newell.

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

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate at 7.00 p.m. A. C. Gooding. Mr. Gooding continues in ministry Monday to Thursday at 7.45 p.m.

Birmingham: Gospel Hall, Quarry Lane, Northfield at 7.30 p.m. D. West.

OCTOBER 22

Weymouth: South Dorset Bible Studies, Bethany Hall at 7.30 p.m. S. Ford.

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. S. Emery.

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. G. B. Fyfe.

Coventry: Gospel Hall, Upper Hill Street at 7.30 p.m. A. E. Turner.

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

OCTOBER 29

Derby: Curzon Street at 7.15 p.m. C. Roberts.

OCTOBER 29 - NOVEMBER 3

Trent Vale: Camp Re-union, R. Revie. Mr. Revie continues Monday to Thursday at 7.30 p.m. in local assemblies.

NOVEMBER 5

Yeovil: Elsinore Gospel Hall, The Avenue at 7.30 p.m. C. Ingleby.

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

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. I. Grant,

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. J. Hunter. Mr. Hunter continues in ministry Monday to Thursday at 7.30 p.m.

Maidenhead Parkside Hall, St. Luke's Road at 6.30 p.m. R. Dawes.

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

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

Appledore, Devon: Old Seamans Mission at 4.00 p.m. and 6.15 p.m. A. Roles.

NOVEMBER 5 — 10

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate. Saturday at 7.00 p.m. Lord's Day 2.00 p.m. and 6.30 p.m. Weeknights at 7.30 p.m. R. McPheat.

NOVEMBER 12

Southborough: Holden Park Gospel Hall at 3.00 p.m. and 6.00 p.m. G. B. Fyfe, M. Hall.

 $\begin{array}{lll} \textbf{Hastings:} & Gospel \ Hall, \ Castle \ Hill \ at \ 7.00 \\ p.m. \ J. \ Scarsbrook. \end{array}$

Bermondsey: The Gospel Hall, 97 St. James' Road at 7.00 p.m. K. Gibson.

Ely: Gospel Hall, Market Street at 7.30 p.m. G. Neilly.



OCTOBER 1

Livingston: Gospel Hall, Deans at 6.30 p.m. E. Nelson, G. Waugh.

Sandyhills: Gospel Hall, 155 Amulree Street, Shettleston at 3.30 p.m. A. Naismith, J. Cameron, J. McDonald.

Stranraer: Lewis Street, Gospel Hall at 2.30 p.m. A. Farrel, G. Dunbar.

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road at 3.30 p.m. D. Newell, E. Parmenter, F. E. Stallan.

Gourock: Bethany Hall, Drumshantie Road at 3.30 p.m. J. Hunter, A. J. Last, I. Steele.

Knightswood: Gospel Hall, 361 Fulton Street at 7.00 p.m. J. Wylie, G. McDonald.

Beith: Bethany Hall, Kirk Road at 7.00 p.m. J. Grant.

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

Inverness: Culcabock Assembly, in Millburn Academy, Diriebught Road at 3.00 p.m. J. Gillespie, J. Campbell, W. Mowat.

OCTOBER 8

Wishaw: Ebenezer Hall, Young Street at 6.30 p.m. J. Anderson, W. Banks.

Maddiston: Bethesda Hall at 3.00 p.m. A. Gamble, J. Baker, W. Alexander.

Ashgill: Bethany Hall at 6.30 p.m. J. Gillespie, I. Steele.

Newmilns: Gospel Hall, Drygate Street at 7.00 p.m. Dr. W. Hannay, I. Robertson.

Bannockburn: Commencement of Winter Bible Readings on Second Epistle of Peter, these continue on the second Saturday of each month until March, 1984. Kindly note new arrangements.

Burnbank: Ebenezer Hall, Glenlee Street at 3.30 p.m. G. Jackson, W. K. Morrison, G. Waugh.

Tayport: Gospel Hall, Butter Wynd at 7.30 p.m. J. Hay.

Methil: Innerleven Gospel Hall, Missionary Conference at 3.00 p.m. P. Ferry, W. Alexander, J. Campbell.

OCTOBER 8 - 9

Plains: in Public Hall at 3.00 p.m. J. Hunter, J. Allen, R. Dryburgh. Lord's Day at 3.00 p.m. and 8.00 p.m. J. Hunter, J. Allen. Mr. Hunter continues in ministry 10th — 13th at 7.45 p.m.

OCTOBER 15

Glenrothes: Gospel Hall, Queen Margaret Drive at 4.30 p.m. Bible Reading 1 Thess. ch. 5, 7.00 p.m. ministry J. Gamble, J. Paterson.

Bonnybridge: Ebenezer Gospel Hall, Bridge Street at 3.00 p.m. J. Smyth J. Harrison, J. Grant. Mr. Smyth will continue in the Gospel, Lord's Day at 8.00 p.m. Monday — Thursday at 7.30 p.m. until 3rd November.

Knightswood: Gospel Hall, 361 Fulton Street at 3.00 p.m. J. Paton, R. Dryburgh, J. Hay. **Kilmarnock**: Elim Hall, Cuthbert Place at 3.00 p.m. J. Flanigan, G. Jackson, K. Stapley.

Larkhall: Hebron Hall, Academy Street at 6.30 p.m. J. Rae, A. Scott.

Motherwell: Shields Road Gospel Hall, Flemington at 6.30 p.m. A. Gamble, A. Wilson.

Port Glasgow: Hebron Hall, 41 Princes Street at 3.30 p.m. J. Burnett, J. Baker, R. McPheat.

OCTOBER 17 — 20

Partick: Abingdon Hall, Stewartville Street. D. Newell will give a series of addresses on the subject of "Principles of Gathering".

OCTOBER 21 - 24

Dundee: Hillbank Evangelical Church. Missionary Weekend, Theme 'Asian Contrasts', Friday 7.30 p.m., Saturday 4.00 p.m., Monday, Ladies at 7.00 p.m. R. Lower, R. Orr, J. McNeil.

OCTOBER 22

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

Chapelhall: Gospel Hall at 6.30 p.m. A. Brown, A. M. S. Gooding. Mr. Gooding continues in ministry, Lord's Day at 3.00 p.m. Monday to Thursday at 7.45 p.m.

OCTOBER 28 — 30

Wishaw: Ebenezer Hall, Young Street, Friday at 7.30 p.m. Saturday at 3.30 p.m. Sunday at 3.45 p.m. and 8.00 p.m. R. Hill, A. Leckie, J. Speirs. Mr. Leckie continues in ministry until 3rd November.

OCTOBER 29

Airdrie: Hebron Hall, North Bridge Street at 6.30 p.m. J. Grant, R. Gamble.

Uphall: Gospel Hall at 6.30 p.m. G. Waugh, T. Wilson.

NOVEMBER 5 - 10

Knightswood: Gospel Hall, 361 Fulton Street. Special meetings on Temple Teaching, using T. Newberry's original model and charts. P. G. Page of Harrow. Saturday at 7.00 p.m. Sunday at 3.45 p.m. and 7.00 p.m. Monday to Thursday at 7.45 p.m.

NOVEMBER 5

Beith: Bethany Hall, Kirk Road at 7.00 p.m. J. Paterson.

Bridge of Weir: Hope Hall at 3.30 p.m. J. Cadzow, T. Wilson, I. Steele.

Baillieston: Gospel Hall, 18 Glasgow Road

at 3.30 p.m. J. Anderson, A. Gray, A. J. Last.

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. C. Hartiss, R. Gamble.

Livingston: Gospel Hall, Deans at 6.30 p.m. A. Aitken, F. Reid.

NOVEMBER 6 — 17

Motherwell: Shields Road Gospel Hall, Flemington. Ministry by J. Harrison.

NOVEMBER 12

Tayport: Gospel Hall, Butter Wynd at 7.30 p.m. J. Paterson.

Newmilns: Gospel Hall, Drygate Street at 7.00 p.m. G. Smith, J. Hopewell.

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road at 7.00 p.m. J. Campbell, R. Hill,

Ashgill: Bethany Hall at 6.30 p.m. J. Paton, J. Baxter.

Prestwick: Glenburn Assembly in Prestwick Academy, Newdykes Road at 3.00 p.m. J. Hay, J. Rodgers. Reports R. Revie, J. Smyth.

NOVEMBER 19

Plains: Elim Hall at 6.30 p.m. J. Hay, A. Gamble.



OCTOBER 1

Armagh: at 8.00 p.m. J. Burnett.

Cloughfern: at 7.30 p.m. J. Smyth (Livingston).

OCTOBER 5

Ballinamallard: Annual Conference in Gospel Hall at 2.00 p.m.

OCTOBER 6

Shanaghan: Annual Conference at 12 noon.

OCTOBER 8

Armagh: at 8.00 p.m. J. Lennox, J. Brown. Ballymena: at 8.00 p.m. R. Watterson. Cloughfern: at 7.30 p.m. R. Jennings.

OCTOBER 8 - 14

Lurgan: Annual Conference.

OCTOBER 15

Armagh: at 8.00 p.m. S. Maxwell. Ballymena: at 8.00 p.m. H. S. Paisley.

Cloughfern: at 7.30 p.m. W. West

(Toronto).

OCTOBER 22

Enniskillen: Half Yearly Conference.

Armagh: at 8.00 p.m. R. Watterson, E.

Stewart.

Ballymena: at 8.00 p.m. S. Maxwell.

Cloughfern: at 7.30 p.m. Missionary Con-

ference.

OCTOBER 29

Belfast: Missionary Meeting in Windsor

Gospel Hall at 7.30 p.m.

Armagh: at 8.00 p.m. J. Allen. Ballymena: at 8.00 p.m. J. Beattie. Cloughfern: at 7.30 p.m. J. Flanigan.

NOVEMBER 2

Omagh: Annual Conference.

NOVEMBER 5

Ballymacashon: Annual Conference at 2.00 p.m.

Armagh: at 8.00 p.m. G. Wallace, J.

Hawthorne.

Ballymena: at 8.00 p.m. J. Flanigan. **Cloughfern**: at 7.30 p.m. J. Allen.



NORTH & NORTH EAST

Teeside: (Christian Camps). The boys' camp at the end of July was led by a local brother. They had a difficult time as a number of the 25 boys present were in Local Authority care. No such difficulties were experienced with the 36 girls at the girls' camp.

Wylam: Conference on the August Bank Holiday was well attended when J. Anderson and A. Naismith gave some challenging ministry. Their six o'clock Special held from 25th April — 1st May was also well attended by the children and 100 were present on the Sunday evening with parents. K. Clegg took these meetings.

EAST LANCASHIRE, EAST CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Blackburn, Rishton: Lancashire Gospel Tent with Evangelists J. Hutchinson and D. MacMaster. Local saints were encouraged at good numbers attending the adult meetings. A pleasant reception was experienced in the door-to-door work.

WEST MIDLANDS

In these dark days never has the need been so great for the saints to gather for the reading and teaching of the Word of God.

Throughout the coming months a programme of Saturday evening ministry meetings has been arranged by a number of assemblies in the region, including Birmingham (Moseley and Northfield), Broadwas on Teme, Coventry (Church Street and Upper Hill Street), Crowle, Ludlow, Redditch (Foxlydiate Crescent), Shrewsbury and Solihull. The region has quite a number of small assemblies which need prayer and practical support.

EAST MIDLANDS

Leicester Assemblies: Held their Annual boys' and girls' camp during July. 42 boys and 45 girls from 11 Sunday Schools had the claims of the Saviour clearly presented to them by P. Greenwood and D. Willerton. 10 made professions of faith in Christ and others were counselled on spiritual matters.

Netherfield: The assembly would value prayer for its forthcoming gospel effort amongst the young during October with S. Mountstevens.

SOUTH EAST MIDLANDS

Bicester: The annual week of Bible readings was led by A. J. Last in Galatians and was well attended particularly by young believers. Tract distribution and open air work in the town and surrounding villages resulted in interesting contacts. The gospel was preached nightly by R. McPheat. Both brethren were joined by R. Gamble and J. Merson for the opening conference.

EAST ANGLIA

Essex Camp: This camp, which has been held for over 20 years was held again this August at Lound, near Lowestoft. Both girls and boys experienced blessing with a number making professions of faith in the Lord Jesus Christ.

Helions Bumpstead: The Sunday School children all enjoyed the week's camp and the good weather. R. Smith (Zambia) gave interesting and challenging talks entitled "From a Nobody to a Somebody".

Suffolk Camp: There were three separate weeks, one for girls and two for boys. God spoke to many there and a good number confessed faith in the Lord Jesus Christ.

Bishops Stortford: Between 70 and 80 attended the opening meeting of the new hall on 6th August. S. F. Wilson spoke of God's goodness in the past and now. Although numbers dropped to as low as five in fellowship, the saints persevered and the work has prospered. The assembly is still small in numbers but by God's help and the generosity of many of His people the building has been completed without needing to borrow anything.

SOUTH WALES

Nantgarw: D. Richards has, over the past years, frequently knocked doors and visited homes in Nantgarw, the area of his home assembly, but has been disappointed in seeing very few into the Gospel Hall. This year he felt he should hire the community hall on the council estate each Tuesday night during the month of August. On each of the five Tuesdays he invited different local brethren from Cardiff and district to give their testimonies and to preach the gospel. On the last night the senior citizens of the area were invited to tea prior to the meeting. Throughout the month there was a tremendous response, with up to fifty from the village attending. Many of them attended every week, giving a ready ear to the gospel. The assembly at Nantgarw, who provided food parcels for the old and sick during the visitation of the area have been much encouraged, having seen five from the village into the gospel meeting in the Hall on the last Sunday of August. They are now looking to the Lord for help in following up this work.

Treorchy: The saints in this small assembly have been encouraged by the response to their tracting work in the Rhondda valley. There have been those who responded and attended the gospel meeting. One young man in his late twenties, who is living with relatives in the area, was saved on the first night he attended the gospel meeting and has since been baptised. He has now moved to Cwmbran and the assembly there are seeking to follow him up.

Maesybont: The small assembly held their annual conference on August Bank Holiday Monday and were encouraged by the usual excellent attendance. Helpful ministry was given by brethren N. Mellish and D. C. Hinton. N. Mellish was continuing for the remainder of the week with gospel meetings.



HIGHLAND AND N.F. COAST

Morayshire: The assemblies united gospel work in the villages and outlying districts was well received when the Word was preached and the written message distributed.

Alness: F. Reid has been engaged with visitation and tract distribution in this area and expects to go to Shetland D.V. in October to preach the gospel in the more remote parts of the island using a caravan.

Gardenstown: J. Hunter gave much appreciated ministry for a week.

GRAMPIAN REGION

Cruden Bay: R. Souter has been preaching the gospel and visiting for the past five weeks. Adults in this village have not responded but teenagers' and children's work has been most encouraging.

Inverurie: Conference held in the local school was well attended and helpful ministry was given by J. Baker, A. Foster, J. Hunter and J. Merson.

FIFE, TAYSIDE, CENTRAL REGION.

St. Andrews: A number of young believers on holiday were encouraged as a result of fellowship in the work of the Lord. J. Hay gave helpful ministry each morning, followed by open air work and tract distribution. A gospel meeting was held each evening with local people attending and one young man confessed Christ as his Lord and Saviour.

Perth: J. Campbell and J. Hay continuing in the gospel at Rattray. Prayer valued for this difficult area.

Glenrothes: Good attendance at the annual conference and helpful ministry by J. Hay, J. MacDonald and W. Mowatt.

STRATHCLYDE REGION

Paisley: Over the past eighteen months the assembly at Bethany Hall has been blessed with added fruit, eight adults and eleven teenagers being baptised. Their ages range from fourteen to seventy-nine and only six of them had previous connection with the assembly.

Bellshill: R. Revie is expected to have some gospel meetings for the children during October. Please pray that some of the young ones may be found for the Lord Jesus.

Lanarkshire: Assemblies in the shire have been most encouraged by the number of people who were seen to be listening to the open air preaching. The fine weather was a contributory factor and we do pray that the seed will bring forth. The command is still 'GO YE'.

LOTHIAN AND BORDER REGION

Laurieston: J. Stubbs continues in the gospel in this little village with several unsaved in attendance. Your prayer will be appreciated.

Creetown: J. Cadzow's gospel meetings in the tent during July and August had many local people attending each night. The small assembly was encouraged by a young man being saved, baptised and added to the company and a young sister also being restored to the Lord.



CO. ANTRIM

Ballywatermoy: This assembly has been encouraged in meetings conducted by J. Martin and W. Jennings which have been well attended, and a number have professed.

Broughshane: Good weather enabled the assembly to continue open-air meetings in the village nightly for three weeks. A. Aiken joined with the local brethren in the preaching of the gospel in the various estates, as well as door-to-door visitation.

Ballymena: H. S. Paisley commenced gospel meetings on the 18th September.

Ahoghill: T. Bentley gave helpful ministry for one week prior to returning to Malaysia.

CO. ARMAGH

Clonroot: A. McShane and J. Hawthorne have been preaching for more than four weeks in a tent. Large numbers attending.

Glenanne: D. Kane and S. McBride are preaching in a tent. A number of outsiders are attending.

Markethill: J. Allen gave a week of ministry on New Testament assembly principles in the Gospel Hall.

Ballybay, Co. Monaghan: T. McNeil and G. McKinley have commenced a gospel effort in a portable hall. Prayer is requested for this very difficult area.

CO. DOWN

Ballywalter: T. McKelvey and J. G. Hutchinson commenced gospel meetings early September. Mr. McKelvey took ill on the first Tuesday night and is at the time of going to press very seriously ill in Ards Hospital.

Blackskull: E. Wishart and S. Thompson have had an encouraging start to gospel meetings in the Orange Hall.

Carryduff: H. Andrews and R. Pickering have had large attendances and blessing in salvation in a tent.

Newcastle: J. Flanigan had a week of profitable ministry on The Mysteries of Scripture.

Ballynahinch: J. Flanigan has had helpful meetings with the small assembly, speaking from the Epistle to the Hebrews.

CO. FERMANAGH

Enniskillen: The Saturday evening ministry meetings continue (D.V.) in the Gospel Hall at 7.30 p.m. Please pray for the visit of A. Carew (Barbados) to Enniskillen in the Gospel, commencing on Sunday, 16th October. (D.V.).

CO. DONEGAL

Listillion: On the 21st August, G. Stewart and S. Patterson commenced gospel meetings in a tent about two miles from Letterkenny. An encouraging start, with some local people attending.

Quigley's Point: Further blessing has resulted from recent meetings; a young couple and a young man have professed to be saved.

CO. TYRONE

Dunmullen: G. Patterson (Canada) and J. Hawthorne have commenced a gospel effort.

Fintona: Annual Conference on 17th August. The hall was well filled and helpful ministry was given by J. Hawthorne, J. Wells, N. Turkington, S. Ferguson, W. J. Nesbitt and D. Kane.

BELFAST AND DISTRICT

Albertbridge Road: H. Graham and W. Armstrong plan to commence gospel meetings on the 2nd October, (D.V.).

Newtownbreda: J. Allen is expected to commence in the gospel in mid-October, (D.V.).



The correspondent for the assembly Central Gospel Hall, Irvine, Mr. Robert D. Murdoch, should from 1st October, be addressed at 54 Whyte Avenue, Irvine, Ayrshire, KA12 0EQ. Tel: Irvine (0294) 79190.

Please note that from 1st October, 1983, the assembly meeting in Elim Hall, Glasgow will be known as Crosshill Evangelical Church, 5 Prince Edward Street, Glasgow, G42 8LU.

Harrogate: Woodfield Gospel Hall, Woodfield Grove, wish to advise that the Breaking of Bread meeting now commences at 11.15 a.m.

All correspondents for Mr. & Mrs. Charles McEwen now to, 1A Hamlin House, Hamlin Gardens, Exeter, EX1 3AA, Devon.

All correspondence for Mr. George Hogg, to 457 King Street, Stenhousemuir, Larbert, Stirlingshire.

James Paul, 20 Deuchar Street, Jesmond, Newcastle-upon-Tyne, wishes it to be known that he is not the Jim Paul referred to in the July issue, as moving to Canada. We regret any inconvenience caused to our brother.

Culcabock Assembly, Inverness intimate that they will be taking occupation of their new Hall this month (October), and will then be known as **Culloden Assembly**. They desire to thank all assemblies and friends, who have supported them practically and by prayer, and are still looking to the Lord in regard to the full completion of the building.

All correspondence for the Fraserburgh assembly should be addressed to Mr. John D. McLeman, 13 Scatha Ritchie Place, Fraserburgh, Aberdeenshire, AB45SE.



TEASDALE BURN, on 24th May, aged 77 years. Born in Glasgow, and was saved as a young man on 1st February, 1923. He was known to a wide circle of believers, as one of those "Whose heart made them

willing to bring for all manner of work which the Lord had commanded". A minister of the Word, and preacher of the gospel, testifying in open-air and door-to-door evangelism. Married in 1941, he and Mrs. Burn were for some years with the assembly in Porch Hall, Glasgow, then moved to Hebron Hall, Bo'ness, and for the last 30 years were in fellowship in Albert Hall, Grangemouth. Prayer is requested for his widow.

HUGH CAMPBELL, on 26th May, aged 80 years. Saved in his youth and since then associated with the assembly at Greengairs, where he led the praise for many years. A regular attender at assembly gatherings until failing health in latter years. Please pray for his widow and family.

DAVID MAIR, on 8th July, aged 79 years. Saved in early life, our brother was in fellowship in the Cullen assembly for a long number of years, where he bore a quiet, consistent testimony, and was faithful in his attendance at all the gatherings of the Lord's people.

Mrs. JOHN MALCOLM, on 13th July, in her 72nd year. Called suddenly into the presence of the Lord. Saved as a young girl, and in fellowship in Irvine for almost 60 years. A godly sister given to hospitality, a faithful attender at the assembly gatherings. A sister given to good works.

JOHN MOFFAT, on 31st July, aged 77 years. In fellowship in Wesleyan Hall, Glasgow for many years, but last 13 years in Baillieston Gospel Hall. He was a faithful attender at all the meetings and gave a warm welcome at the door to the Gospel service on a Sunday evening. Prayer appreciated for Mrs. Moffat, her daughter and the family.

Miss PHYLLIS POPE, on 7th August, aged 75. Saved and baptised in early life, she spent all her life in Birmingham. Previously at Selly Oak, she moved to Quarry Lane, Northfield in 1923, where she remained in fellowship for 60 years. She was well known in the district, and willingly gave practical help to saved and unsaved in so many ways. In the assembly, she was occupied in various avenues of service, and gave her full support when the testimony was small, and faced possible closure. She will be missed, especially by those who found her such a help when passing through difficult times.

Miss SALLY McCURDY, on 8th August, in her 93rd year. She was saved in 1907 at meetings conducted by the late John Rankin and the late Samuel Kane. She was a quiet, godly, consistent sister, and although confined to the home through

weakness for the last few years, she still maintained a prayerful interest in Bushmills assembly, and in the work of the Lord, in general. Prayer is requested for her brother James, who is also advanced in years, and is in assembly fellowship in Los Angeles, U.S.A.

Mrs. MARY SAMSON, on 13th August, aged 83. Saved in her teens, she was in happy fellowship in Ebenezer Hall, Wishaw for 65 years. A gentle, gracious sister, who attended the meetings faithfully when health permitted. Prayer is requested for her family.

Mrs. HORNE, on 17th August, a few days before her 88th birthday. Almost 70 years ago she had thoughts of the mission-field, and in 1921 she set sail unaccompanied for Bolivia, having been commended by the assembly in Irvine. A year later, Peter

Horne, commended by the assemblies at Inverness and Dundee, joined her at Sucre, and they were married in 1923. In 1925, Mr. & Mrs. Horne moved to Santa Cruz to join Dr. Hamilton and his wife. They spent thirty-two years in Santa Cruz, before moving thirty-five miles north to Montero, Six years later the first baptism took place, when six believers went through the waters of baptism. Mrs. Horne lived through some difficult and trying times. Despite the tragic loss of her husband (1964) and son (1968), Mrs. Horne continued steadfastly in the work of the Lord. Her health, however, became poorer, and only her resolute spirit to serve the Lord kept her on the field until 1979. when she came home, having been in Bolivia for 58 years. Remember her family and her sister. Mrs. Duncan Reid, in praver.

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DEAR FELLOW CHRISTIAN

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Over the last twelve months, we have felt the Lord's leading in moving into the field of Christian publications, and during this period, we have printed a variety of work for various Christian Organisations.

We believe we have been led to produce a Christian Calendar for 1984, which due to its design, high quality and size $14" \times 11"$, will be an acceptable gift for both Christian and Non-Christian households. The town of Kilsyth features on the pages of religious history, for great revivals in the years 1908, 1839 and 1742, and for the stand taken by the Covenanters in 1645, when they were routed as they fought for their beliefs in the Battle of Kilsyth.

It is with this in mind that we have chosen the title "Covenanter" to promote the calendar, which has twelve beautiful photographs with appropriate texts of Scripture, and it is our desire to offer a product which will convey the Christian message 52 weeks per year, and, at the same time, serve as a fund-raising project.

We have produced the Calendar in volume, and we are able to offer it for sale, including outer postal packs, at the following prices. We would suggest a re-sale price of: £1.75 each. If required the Calendars can be overprinted with your own personalised imprint on (A) each page (B) Front Cover only.

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IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

is hypocrisy.

E 2 For there is nothing covered, that shall not be re-

rows.	K. ver. 23-32	
8 Also I sa	y unto you, Who-	W
soever shall	confess me before	7
men, him	shall the Son of	1.
man also c	confess before the	
angels of G	od:	
	21-23; T. John 12. 42.	
9 But he th	hat denieth me be-	0
	shall be denied	
	angels of God.	
belove the t	O. John 3. 1-8.	

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EDITORIA Searchlight

It isn't unusual to hear the cry, "Standards under attack again!" Yet the enlightened observer is aware that standards are always under attack; the enlightened Christian is aware that the attack is concerted not by one of those strange coincidences of life nor by spontaneous uprisings converging into opposition but by the determined, considered, detailed planning of the evil one himself. Equally the enlightened Christian is aware that his code of values is formulated in the light of the revealed mind of God and so must be defended.

Leading politicians yearn for a return to the Victorian values of industry, independence and morality. The child of God esteems such values, not because they are Victorian, but because they are Christian values, prized because God prizes them. Having read Paul's exhortations that even slaves were to work diligently, "not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart" (Eph. 6:6), how can the Christian fail to be industrious? Knowing that even Paul wouldn't "eat any man's bread for nought", no able-bodied Christian would choose to be unemployed. And he would sympathise with the many who long to work but cannot in the present economic depression. How they feel their inability to provide "for their own and specially for those of his own house" (1 Tim. 5:8) and to grasp fully the opportunity to "do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Of course the Christian wants to be industrious and independent.

And he values "old-fashioned morality" so-called. He who knows that the unrighteous shall not inherit the kingdom of God (1 Cor. 6:9, 10), can only condemn a society's indulgence in the things that marked those Corinthians before they were washed, sanctified and justified. Of course his evangelical zeal would seek to reach such, but not at the expense of God's glory.

Within the political arena the claim that missionary enterprise has been an attempt of the capitalist society to westernise the Third World encourages the Christian to re-examine his values. The servants of Christ carry the glad tidings of salvation abroad to see souls saved, not to open up new markets nor to exploit another workforce. Of course the gospel will bring changes and the Christian will value those changes, not because they are western but because they are wrought by the Spirit of God. The changes the gospel brings are culture-free, for the gospel cannot be engrafted into paganism nor into the secularism of the West. Perhaps there have been instances where western values were imposed within other societies. Such instances would be exceptional and related to the trivial rather than the vital, unequivocal issues of a soul's relationship with God.

Undoubtedly the spearhead of the devil's incursions is in the home more often than in society in general or in some far-off mission field. In the home the Christian defends the family altar and seeks to influence his family for God. He values the simple exercises of prayer and Bible-study, not because they are traditional but because they are Christian. In this as in so many matters, the Christian distinguishes the things that differ.

T.W.

322 BELIEVER'S

The Day of Christ (2)

by J. R. Baker, Bishopton

Last month we commenced consideration of this important period in God's future dealings with the saints of the present dispensation. In looking at the New Testament references in order we considered 1 Corinthians 1:8 and 5:5.

The Day of the Lord Jesus. 2 Cor. 1:14.

Even a cursory reading of the Corinthian epistles will show that Paul was far more than just a preacher to the people he writes to. He was their spiritual father (1 Cor. 4:15), and as such had a deep and genuine affection for them. desired that they would be imitators of him as children would be of their father. All the corrective ministry of the first epistle was stained with his tears (2 Cor. 2:4). Such an epistle would show that true affection for the people of God will, if necessary, be expressed in the language of rebuke. The Old Testament proverb applies here "Faithful are the wounds of a friend" (Prov. 27:6).

In this section the apostle is reminding them of his manner of life and conduct when he had been with them. Such was so different from the Corinthians with their values set on earthly wisdom and philosophy. Simplicity and godly sincerity are not appealing to the carnal mind, but Paul was living in light of the future Judgement Seat when the Day of the Lord Jesus had been ushered in. It is clear that in considering each passage where reference is made to the Day of Christ, we are not looking for new light on future events but rather learning that the Day of Christ had intensely practical implications for Paul and should also have the same for us. The apostle was looking for a spiritual response in the Corinthians both to the way he had lived among them (v. 12) and to the written ministry (v. 13). If such response was achieved on earth then such would be recognised at the Judgement Seat of Christ in the Day of Christ. Not only would they rejoice in him but he in them.

The Day of Jesus Christ. Phil. 1:6.

The language of the first chapter of this epistle shows that this servant of God had the same sort of care for all the churches. He was not a man who wrote to foster the inclinations of a particular assembly. As their spiritual father he showed great discernment of their spiritual development. There had been fellowship in the gospel from the beginning, consistency thus marked them and when Paul prayed for them it was with joy. Many begin well, but it is better to continue to hold forth the Word of life as those Philippians did, even when the gospel partnership meant that they must become partakers both in the defence and confirmation of the gospel. For Paul himself the gospel had brought him into bonds (v. 7) yet his confidence in the saints was unshaken as was his confidence in the Lord. It should be noted that the apostle was confident because the work in Philippi was of God. Divine power had begun it and thus it would continue until the Day of Christ. Perhaps the problem of much apathy in gospel testimony in our day is due to the fact that there has been a shallowness in the original work. Fellowship in the gospel should be the mark of all who truly belong to Christ. God has gifted some to shepherd and others to teach but all should be interested in the spread of the gospel in their own locality. None can feel that they are absolved from this vital responsibility. What a joy it is to know that the consummation of every assembly's gospel testimony is not to assess how big it becomes through our preaching, but that in the Day of Christ such a work will then be complete.

The Day of Christ. Phil. 1:10.

The idea of growth and development lies behind the specific prayer of Paul for these saints in Philippi. He requests that their love will abound yet more and more. In 2 Thess. 1:3 the same apostle rejoices that the Thessalonian believers' love was abounding toward each other, but here he desires that the growth of their love would be expressed in full knowledge and discernment. Head knowledge alone can be barren and will 'puff-up'. Here the knowledge is the result of that divine warmth and love within the saint. True love within the believer will enable him to understand the things of God. This passage is worthy of careful meditation. The expression 'approve' in v. 10 is sometimes rendered to try (or test) the things that differ, and there is a real need in our day for each believer to 'rightly divide' the Word of truth. Many false teachers have spread error based upon a failure, by them and those who hearken, to appreciate the distinctions of Scripture. Here love rejoices in the truth and such a balance shows the saint to be

sincere and blameless. The first of these words literally means to be without wax and refers to the practice of filling in cracks in the marble buildings of the day with a pearly white wax. Whilst they looked perfect there was a fundamental imperfection there. When the great fire broke out the wax melted and the building was seen to be what it was. Such will be the fire to try our works at the Bema seat. Paul thus draws attention to what we are and to our motives which will be exposed in the Day of Christ.

The Day of Christ. Phil. 2:16.

This great and classic chapter of the Bible contains our final reference to the Day of Christ. The exhortation has been given to do all things without murmurings and disputings. These are the 'little foxes' assembly testimony which 'destroy the vine'. We are to be different from the crookedness and perversity of ungodly men around us. How sad when these features enter into assembly life and relationships. It should be seen in the context that those who are holding forth the Word of life have no time for selfish quarrelling among themselves. Such a condition amongst the saints would be to Paul's joy in the Day of Christ. Then at the Judgement Seat he rejoice that his amongst them had not been in vain. Will those who led the reader to Christ be similarly affected in that day? Concluded.

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Truth Unfolding in Genesis (11)

by John Heading, Aberystwyth

Genesis 37 & 38: "the patriarchs . . . sold Joseph into Egypt".

The last part of Genesis now opens, so as to place Israel's family in the position where the types of redemption and separation could be worked out. The fact that God was behind the cruelty of the brethren towards Joseph is seen in a verse such as "He sent a man before them, even Joseph", Psa. 105:17 (see vv. 11-24). When Joseph was 17 years old, Jacob loved him more than his other sons (Gen. 37:3-4). The life of Joseph is typical of the life of Christ (though this is not stated or used in the N.T. the wealth of detail cannot be a coincidence).

Joseph presented an "evil report" of his brethren to Jacob (v. 2), so the Lord presented the state of His "brethren" to the Father, calling them "wise and prudent" (Matt. 11:25). Joseph was loved with preeminent love; so the Lord Jesus was the "beloved Son" (Matt. 3:17; John 17:24). The two dreams show the pre-eminent position and power of Joseph (Gen. 37:5-10); how much more will men see the Son of man sitting on the right hand of power (Matt. 26:64). "Shalt thou indeed reign over us?" corresponds to "We will not have this man to reign over us" (Luke 19:14).

In vv. 11-19, Joseph was sent to Jacob to seek his brethren; the Lord came unto His own, but His own received Him not (John 1:11). These brethren would not kill Joseph directly, but they sought to sell him, though Reuben sought to preserve him; in the Lord's case, the Jews could not stone Him directly, so delivered Him to the Romans, though Peter sought to protect Him.

The Midianites came to the pit, and sold Joseph to the Ishmeelites for 20 pieces of silver (Gen. 37:28), who then brought him to Egypt. Similarly, Judas sold Jesus to the priests, who delivered Him to the Romans; He was despised and rejected of men. Finally, the brethren made false excuses for Joseph's death (Gen. 37:31-36), as the Jews made false testimony as to why they had had the Lord put to death on the cross by the Romans.

Genesis 39: "but God was with him"

Verses 1-6 show what a man of the world thought of true spirituality not that every man of faith can expect to be similarly treated under such circumstances. Joseph, away from home, maintained a life consistent with divine principles. The Lord prospered him, because of his complete honesty over the Egyptian's possessions. Servants must act in singleness of heart, as unto Christ (Eph. 6:5-8), for "whatsoever good thing any man doeth, the same shall he receive of the Lord". Joseph was the exact opposite to the unjust steward in Luke 16:12.

Then we read of the false accusation of Joseph by the master's wife (vv. 7-19). In the face of this, Joseph would not be deflected; he knew his responsibility (v. 8); his greatness (v.9); and that such a proposed sin was against God (v. 9); compare David's similar assessment in Psalm 51:4. The wife told a pack of deliberate lies, and was believed by her husband (Gen. 39:17-19). realising that "all liars . . . shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). The woman was engaging in false

witness before the commandment was given (Exod. 20:16), but she was without excuse. When men shall say all manner of evil against a disciple, then he shall be blessed and have a great reward (Matt. 5:11).

Hence Joseph was cast into prison (Gen. 39:20-23), because of false witness against his righteous life. There, "the Lord was with Joseph"— as He was with Daniel in the den of lions (Dan. 6:18-23), and with the three men in the fiery furnace when One like unto the Son of God was with them (3:25). Thus Joseph had the same authority and prosperity when in prison— he manifested complete trustworthiness.

Genesis 40: "the savour of death . . . the savour of life".

The interpretation of the butler's and baker's dreams while in prison set the stage for subsequent events that led to the exaltation of Joseph in Egypt. As Paul wrote, "all things work together for good to them that love God" (Rom. 8:28).

In prison, Joseph was charged with two of Pharoah's servants (Gen. 40:4), since whatever men did to Joseph in no way deflected him from moral uprightness. It was the same with the Lord Jesus; circumstances brought about by Satan and by men in no way deflected Him from God's will. In fact, in His sufferings, the Lord showed the two destinies of men — life or death. His cross effected the separation between men of faith and men of unbelief (John 3:16-21).

The Butler (vv. 9-15). In Gen. 37:5-10, the meanings of Joseph's dreams were self-evident to his brethren, but here (as in Daniel) there was needed a divinely-given ability to interpret dreams specifically given by God in symbols: "God shall give Pharoah an answer" (41:16); "there is a God in heaven that revealeth secrets" (Dan. 2:28).

The vine in the butler's dream spoke of Christ (John 15:1), presenting Him as bringing forth fruit through His members to the branches, such fruit being available in their testimony to all who hear. The butler was then restored to service, as suitable for life and fruitbearing.

The Baker (vv.16-23). Here was a man with three "white" (A.V.) baskets, speaking of elevated self-righteousness, and good works, since the "bakemeats" speak of the works of self-effort. Such can only be fruit for Satan (represented by the birds, Matt. 13:4, 19). This led to death, hanging being a picture of the curse of God (Deut. 21:23).

Genesis 42: "there was corn in Egypt".

The question before God was: How to get Jacob and his family into Egypt, so that, in the book of Exodus, there should be bondage in Egypt from which would develop the grand divine process of redemption through the Passover lamb. (This journey into Egypt would not be as in Gen. 12, where Abram went into Egypt on his own accord, and returned later unto Bethel). The question was answered by ensuring that Jacob, after more than 20 years, would go into Egypt to see Joseph.

In vv. 1-6, we read of the journey into Egypt, though not with Jacob and Benjamin; as Stephen said, "when Jacob heard that there was corn in Egypt" (Acts 7:12). This hearing was followed by action, for faith comes by hearing and then come the works of faith. There can be no true food except what God has provided.

In vv. 7-20, we find their conversation with Joseph — their hearts were drawn out in confession, (i) regarding the object of their visit, food (v. 10); (ii) providing the history of their family, "one is not" (v. 13). This could not be erased from their mind

or conscience. (iii) But there was no testimony whatsoever for God in a foreign land. They were then tested by Joseph who knew them (v. 8). The brethren being placed in prison as spies were replaced by Joseph's insistence that one should remain in prison (vv. 17-19). Yet it was only Joseph who rendered testimony for God! (v. 18).

In vv. 21-24, we read of the brethren's guilty conscience, associating their distress with their sin against Joseph, who knew what they were saying. (Compare this with the trouble that the Jewish nation has sustained, having crucified the Lord). "The anguish of his soul" would answer to "he hath poured out his soul unto death" (Isa. 53:12).

Genesis 43: "the least of these my brethren".

We now have the story of the second visit to Egypt. The hasty decision by Jacob that Benjamin should not go down into Egypt (42:38), had to be reversed because of the famine, "Take also your brother" (43:13). A spiritually-minded man can reverse a decision when the will of God dictates it (compare Paul, whose decision to pass through Corinth on his way into Macedonia (2 Cor. 1:16), was reversed in Acts 20:1-2). An unspiritual man, as Jacob, can also reverse intentions through lack of

faith. It was Judah, of course, who was adamant that Benjamin should accompany them (Gen. 43:3-4). In the discussion, Jacob was ready to blame anyone (v.6). However, Judah offered to "bear the blame for ever" (v.9); his sins in allowing Joseph to be sold (37:27), and his evil behaviour with Tamar (ch. 38), came home to roost, "Be sure your sin will find you out" (Num. 32:23). Jacob then planned to appease Joseph (Gen. 43:11), as he had previously done to Esau (32:13-21). Jacob manifested a strange mixture of faith unbelief: "God Almighty give you mercy . . . If I be bereaved of my children, I am bereaved" (43:14). He was wavering, almost equivalent to fatalism (James 1:6-7); in the event, he did receive mercy from the Lord in spite of his lack of faith.

So they arrived at Joseph's house (vv. 15-23), where unexpectedly Joseph announced that they would dine with him (v. 16). What ignorance they displayed concerning their host at the meal (vv.24-34; see Rom. 10:2). Joseph's testimony of "God" must have seemed strange to them. Of the three groups eating, they were blind in not perceiving that Joseph was not eating with the Egyptians (v. 32). However, it is only Christ who breaks down national barriers between Jew and Gentiles. bringing in spiritual and not carnal rejoicing.

THE INTERMEDIATE STATE.

See Phil. 1:23; Luke 23:43; 2 Cor. 5:8, etc. These and many other Scriptures teach clearly, and the whole testimony of the New Testament assumes, the conscious existence of the redeemed as spirits. Heb. 12:23, in the unclothed state; while Luke 16:23, 24; 2 Pet. 2:9; Rev. 20:13 teach clearly the conscious existence of the lost NOW, while awaiting the Great White Throne.

J. Ritchie

CALVARY

(LUKE 23:33)

None can with Him compare, His excellencies rare. Pierced were His hands and feet. Yet, granted free, replete, The sinner's debt to meet. An Amnesty.

His Majesty. His Modesty.

Compelled His cross to bear, One, Simon, helped Him there, Yet, Jesus turned His head, "Weep not for Me", He said, "But for yourselves, instead",

To Calvary. To Calvary.

At Calvary.

When coming to the place, Where died the vile, the base, There, midst impiety, Suff'ring indignity, Nailed they Him there, for me, Called Calvary. At Calvary.

At Calvary.

Hear ye the hammer blows, Blood from the nails there flows. Socket dug from the earth, Cross post of rugged girth, Nations to know new birth.

Oh Calvary! At Calvary!

At Calvary.

Robbers on either side. Eternities divide, Scoffer repentance spurns, Penitent gladly turns, Love in the Saviour burns.

His Calvary. Does Calvary.

At Calvary.

His superscription writ, Heaven's holy Exhibit. Jesus, who is the Christ, Kept with His own, a tryst, Free, and unprejudiced.

O'er Calvary. On Calvary.

At Calvary.

John Campbell

328 BELIEVER'S

Young Believers Communication of the Young Belie

Honour the King?

(11) HEZEKIAH

by Howard A. Barnes, Bromborough

Hezekiah is the kind of person most of us have met — his father Ahaz was an unbeliever but his grandfather Jotham was "mighty because he prepared his ways before the Lord his God" (2 Chron. 27:6). As soon as Hezekiah was in power he began to right the wrongs of his father. "He, in the first year of his reign, in the first month, opened the doors of the house of the Lord and repaired them" (29:3).

Temple worship had been banned for many years under his father and neither the priests nor the temple were fit for worship, so a complete physical and spiritual clean-up was needed (29:4-11). There was a good response to the king's exhortation; first they sanctified themselves and then "the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord, into the court of the house of the Lord. And the Levites took it to carry it out abroad into the brook Kidron" (29:16). Paul in his exhortation in Rom. 12 follows the same path — first dedication of a cleansed vessel, then service according to calling and gift (Rom. 12:1-8).

This cleaning-up operation took 16 days to complete, such was the state of things. They then reported back to Hezekiah telling him that everything was ready. He gathered the leading citizens together and went up to the temple where he

"commanded the priest the sons of Aaron to offer . . . on the altar of the Lord" (2 Chron. 29:21). For all his zeal he had learned the lesson of Uzziah his great grandfather. In the dedication of the offering we see the true spiritual vision of Hezekiah the offering was "to make an atonement for all Israel" (29:24). Within six years the northern kingdom will have disappeared because of its sin, but even now Hezekiah includes them. We too should have all the people of God in our thoughts however mixed up they are with erroneous worship and unscriptural practices, and try like Hezekiah to lead them into the truth.

Hezekiah's spiritual, scriptural revival covered all aspects of worship (29:27-36) and it was completely unexpected "for the thing was done suddenly". The secret was however that God had already been at work—"God had prepared the people", previously they "did yet corruptly" (27:2), but under Ahaz, God had chastened them (28:5, 19 and 23) and now they were prepared.

Things had been wrong for so long that when they were put right everybody is suprised! Are we expecting revival, will we be taken by suprise? It was late in the day then, but God found a Hezekiah and prepared a people.

Next came the revival of the Passover, "for they had not done it of a long time . . . as it is written" (30:5). Scriptural practices so easily fall into disuse. It only takes one generation to change things for better or for worse. Again Hezekiah opens his invitation to all Israel to keep the Passover at Jerusalem, and sent letters to all parts of the southern and northern kingdoms, "for at Jerusalem is the place where men ought to worship" (John 4:20). Hezekiah's offer of unity is on a scriptural basis — Israel must come to Jerusalem. Principles like this never change.

Sadly Hezekiah's interest in the spiritual welfare of his northern brethren, in exhorting them to "yield yourselves unto the Lord . . . and serve the Lord your God" (2 Chron. 30:8) was only met with scorn — "they laughed . . . and mocked" and only a few came. **Practices** like this haven't changed either — young people eager to help their Christian friends still only get a positive response from a few.

Hezekiah's call is parallel to Paul's in Rom. 6: "neither yield . . . unto sin, but yield yourselves unto God . . . servants" (Rom. 6:13 & 22). In Rom. 12:1 the word "present" also means "yield" this too is connected with service for all true spiritual service is preceded by yielding.

The northern brethren came ignorant of the truth and "had not cleansed themselves" (2 Chron. 30:18) but nevertheless "the Lord healed them" (30:19), no doubt they became subject to the ministry of "the Levites that taught the good knowledge of the Lord" (30:22; cf Rom. 14 & 15).

At the end of the Passover period "there was great joy in Jerusalem: for since the time of Solomon there was

not the like in Jerusalem" (30:26). But more important is what happened in heaven... "then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to His (God's) holy dwelling place, even unto heaven" (v. 27).

These events at Jerusalem were followed by the people going into the cities of Judah and destroying all the apparatus of idolatry, before they eventually went home.

Hezekiah for his part put the service of the temple on a more permanent footing ceremonially and financially (31:2-5). In those days of revival there was no want among the Lord's servants who had to be supported by the Lord's people (vv. 6-20). Let us always be practical and remember that the gift sent to Paul by the Philippian assembly was "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4:18).

Summing up all that Hezekiah did the inspired writer tells us "Hezekiah ... wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God and in the law, and in the commandments to seek his God, he did it with all his heart and prospered" (2 Chron. 31:20 & 21).

Space does not permit us to deal with the other half of the story as told us in 2 Kings 18-20, especially his encounters with Isaiah (cf Isa. 36-39)—the readers are urged to study this for themselves and especially to compare it with the account in 2 Chron., noting, as we have previously explained, the different standpoints of the inspired writers.

The Prayers of the Apostle

by T. Bentley, Malaysia

(11) Encouragement and Establishment

We have already assessed the value of the Second Epistles of our New Testament. Their message is timely for those who converge on the last days of this dispensation which, we feel, we do now. The chapter (2 Thess. 2) in which this prayer is found contains Paul's tremendous exposition of the character, impiety and ultimate doom of the man of sin. This catastrophic rise of sin is but reflective of the ocean of sorrow that has engulfed the human race since Adam fell. The apostle sees saints in that sea of suffering, feeling the pain of sin without and within. So he prays in this context, for the Thessalonians and beyond that for all the saints of this age, hence for us.

What would they need most in Thessalonica as they were buffeted by such torrents of sin? Would it not be just that for which Paul prayed—consolation and confirmation? Neither is it different in our sphere today. Saints need comfort. Many are experiencing pain and anguish, sorrow and distraction and the longing is that they may find comfort to soothe and confirmation to stabilise. This Paul solicits for you.

1. The Designation of the Hearer of the Prayer (v. 16). The construction opens this prayer emphasis upon the Hearer of the prayer. "Himself" being the first word of the verse draws attention to the One to whom Paul is addressing his desire. Already we have noted other occurrences of this form of emphasis in the two epistles to the Thessalonians (see e.g. 1 Thess. 3:11. etc). That Paul addresses the Lord Jesus in prayer is without question and is followed by 2 Thess. 3:5, 16 as

further examples we cannot dispute. Evidences that we welcome of the Son's equality with the Father abound in the apostle's address. He adds, "and God our Father" (RV) by which he acknowledges the oneness of Father and Son as Hearers of the prayer he offers.

Paul continues, "which loved us and gave us eternal comfort and good hope through grace" (RV). From the moment we are conscious of the love of God (Eph. 2:4) and the love of Christ (Rom. 8:7) that love has ever moved toward us in unlimited fulness. The use of the participle infers it is continuous and therefore unending. Our past has attended to by the provisions of His love. In the gift of "eternal comfort" the Lord has supplied for our present need. The profusion of His giving laves the souls of His own today and everyday. He enlightens the future with the glorious rays of "good hope". There is notice in Scripture of a "better hope", and of the "blessed hope". Here it is what is essentially and intrinsically wholesome — a good" hope. All this "in grace", comprises the totality of blessings in Christ. For use of the preposition "en" (in) in associated passages, see Gal. 1:6; 1 Cor. 7:15; Eph. 4:4 and 1 Thess. 4:7.

2. The Desire of the Prayer (v.17). Paul makes a twofold request (i) for encouragement, as expressed by the words "comfort your hearts", (ii) establishment, as suggested by his extended appeal "and establish them in every good work and word" (RV).

The believer derives this comfort from various sources. Primarily in

MAGAZINE 331

the passage before us. Paul is implythat the replenishment strength comes by the infusion of the Word. The Holy Scriptures are our source of relief from grief. Nothing invigorates the heart in all circumstances like the Word of God. Next. Paul deals with something that is outward. He desires establishment of purpose by the instruction of the Word. Both "work" and "word" are linked as one in the prayer. What are the implications of this observation? We must note carefully that if the Word of precept does not approve our work in practice then it is not of God. It is the Doctrine of God that confirms our deeds for God arising from true devotion to God. This is Paul's desire for the saints.

Patience, Peace and the Presence.

We are in the age of tranquilisers. Drugs and dope are pedalled in every domain. The turmoil of the nation is reflected in its books, e.g., "Living without Worrying", "How not to worry in six easy lessons" and on it goes. In this third chapter of Paul's Epistle to the Thessalonians we are within a context of carelessness and disturbance: in the world, in the community and unfortunately, in the assembly. Under such distracting circumstances Paul is urged to pray for priceless things that are found only in Christ. They are patience, peace and His presence (vv. 5, 16). Paul is really asking that the saints may have peace without distraction.

Paul seeks the continual prayer exercise of the saints for he knows that disordered, deprayed and disbelieving men can create distraction—the distraction of indiscretion (v.1-2). That is just where Paul is. He seeks deliverance from men who are always doing something amiss, being activated by impure motives. Verse 6 infers a distraction of indiscipline. Unschooled and undisciplined in the precept of truth, some believers become the cause of distraction. In v.

11 there appears the distraction of indolence, brethren who are not necessarily liars but are neither careful nor accurate in accounts with their brethren. They are not maliciously rude but display regrettable negligence about courtesy. They are not dishonest but are remarkably slow in meeting obligations. They are not slanderers but are thoughtless when another's character is upon their lips or on their pens. In the midst of all this, Paul seeks peace and patience.

Verse 5 offers three points of the prayer, namely (i) the Sovereignty of the Guide, "the Lord direct". We have no question as to the identity of the One whom Paul invokes. It is the Lord Jesus Christ Himself. His power to direct is unlimited and unquestionably equal to that of God Himself as Paul has already indicated in 1 Thess. 3:11. The only other use of this word "direct", apart from its two respective appearances in Paul's prayers, is found in Luke 1:79. However, an appropriate reference in the LXX appears in Prov. 21:2 where it says, "Every way of a man is right in his own eyes: But the Lord pondereth (directeth) the hearts". Paul knows that He directs by His Spirit through His Word and never apart from Him or adverse to that Word.

The next point is precious, (ii) the Sphere of The Guidance. Paul says, The Lord direct your hearts This is where He resides in all the permanence of His indwelling (Eph. 3:17). It is therefore an easy thing for the believer to be very conscious of His guiding hand into the love of God and the patience of Christ. This leads us to, (iii) the Splendour of the Goals — "into the love of God, and into the patience of Christ" (RV). The apostle's first goal for the believer is that he may be guided into the love of God. This love of God is exhibited in two ways in the New Testament. In the one it is the soul's affection and devotion, the whole strength of mind, and heart, and will set upon God as the supreme object of the being. That, however, is not in view here. The love viewed here is the outgoing of divine love in all its sacrificial fulness which finds its revelation in Christ. That love beams forth from the face of Christ upon every believer in Christ. Again it is not the heart as the sphere of affections that is meant here, but, as before, the whole man; the same inner personality that reaches the obedience and achieves the victory. In the strength of the love of God. there is no duty past performance, no difficulty that may not be overcome and no distraction which cannot be but effectively dispelled.

"The patience of Christ" is phrase that has been interpreted to the suggested prevailing patience of Christ now as He awaits the moment of His rise and return in manifested glory. The idea is reasonable but is it relevant to the context? The AV supplies an additional word which makes the expression run "the patient waiting for Christ". This would have required a different word, namely, the one used in the previous epistle (1 Thess. "Patience for the sake of Christ" is not in agreement with the apostle's present desire. Paul is making a high request and none higher can be offered than that it may please the Lord to remove every hindrance to our perfect union and sympathy with the Lord in His example endurance unto death. When things that minister to self-complacency and earthly-mindedness are put out of the way, and we are brought into the fellowship of His sufferings, into accord with our Saviour's mind who "endured the cross" for "the joy that was set before Him", He alone can gird us and guide us into the way of His humiliation and self-sacrifice (John 21:18).

Finally, Paul seeks that "the Lord of Peace Himself give you peace always by all means. The Lord be with you all". It is habitual with Paul to call Him Lord. Twenty times in this epistle He is so acknowledged. Now His name is brought into special relation with "peace", He procures peace in His sacrifice (Col. 1:20). He preaches peace in His service (Eph. 2:17). He promises peace in His sympathy (John 4:27). He provides peace in His sovereignty (Isa. 9:6-7). He is truly the Lord of Peace. The title used only here is, however, unusual but ideally suited to the prayer. The peace He gives is unvarying. It never loses its quality for He calls it in another place "My peace". The believer can rest assured that this peace is uninterrupted. Paul adds the welcome word "always", or as the RV puts it, "at all times". Possibly that peace can come in what may prove to be the most unsuspected way. He is Lord so no avenue is closed to His feet as He brings peace.

As it is His presence which brings with it all spiritual good, the apostle pleads, "The Lord be with you all". Where He dwells, peace abides.

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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

How were the Old Testament priests able to cope with all the offerings which were brought from such a great number of people, having only one brazen altar of 5 cubits long and broad, and 3 cubits high and many sacrifices remaining until the morning (Lev. 6.9)?

ANSWER

There is no clear statement known to the present writer to give detail for such an answer. It should however be remembered that the priesthood was divided into 24 courses (1 Chron. 24) as were the Levites (1 Chron. 23).

The Burnt Offering alluded to in the question was a voluntary offering and was given of a man's own free will. It would thus take place as occasion arose for different individuals. No doubt there would be order established as the offerer would approach the priest for his offering to be presented. Another aspect of this subject which should be borne in mind, is the differing responsibilities involved. A careful reading of Leviticus 1 will show that there were distinctions observed between what was the actual function of the priest and that of the offerer. With regard to the size of the altar it would follow that fewer large animals, e.g. the bullock, would be brought than small ones, e.g. sheep or even fowls, the size of the animal no doubt representing the person's material ability to provide such.

Some interesting passages in the Old Testament historical books refer to the practical problems alluded to in our question. In the days of Hezekiah it is recorded that the priests were too few to flay all the Burnt Offerings brought in the time of such great spiritual revival (2 Chron. 29:34). At that time the Levites helped till the work was ended. Again in the days of revival under Josiah similar practical problems arose in the observation of the Passover (2 Chron. 35:10-19). This passage shows the difficulty of too few priests and the apparent lack of space to place the offerings. The priests laboured at their work of offering

until night and the greatness of that passover was unprecedented.

J. R. Baker

QUESTION

What is the Son's name in John 8:36?

ANSWER

There is no expansion of the name of the Son in the verse quoted, presumably the questioner is wishing to know if the 'Son of Man' is in view or the 'Son of God'. When the term 'Son of God' is used it usually draws attention to our Lord's deity. It points back into eternity to the underived relationship between the Father and the Son. The expression 'Son of Man' points to the humanity of the Saviour, both in the days of His flesh and often in particular to the future when He will possess the earth as His inheritance. It is of interest to note that John often records the term 'the Son' which seems to carry both ideas together. We do, after all, really believe that at the incarnation God was manifest in flesh, thus whilst we can distinguish aspects of truth concerning His person under these titles, we must not attempt to divide between His deity and humanity which are indissolubly linked in His one blessed person. The term 'the Son' would therefore have the fullest significance for us.

The use of these terms by our Lord in the gospel records is a fruitful study. In the synoptic gospels He never calls Himself 'Son of God' but speaks of Himself as 'Son of Man' 32 times in Matthew, 15 times in Mark and 26 times in Luke. The reasons for this will be seen in relation to the particular object of these gospels. John uses 'Son of God' 5 times and 'Son of Man' 10 times.

The term 'the Son' is used by Himself 4 times in Matthew, once in Mark and in Luke, 3 times. John records the use of this term 15 times in all. Whilst others used the other titles at times, 'THE Son' is an expression used by our Lord Jesus Christ alone.

J. R. Baker

The Letter to the Galatians (5)

by Alan J. Gamble, Glasgow

It's Contemporary Relevance (continued)

4. Justification.

The two great blessings of the Christian life emphasised in the epistle are justification and the gift of the Holy Spirit (ch. 3:14). We can arrange our thoughts as follows:—

The importance of justification. The whole epistle proves just how vital a truth justification is. This controversial letter was called for because of erroneous teaching as to how men and women are accepted before God. A careful reading of the account of the Antioch episode in ch. 2:11-21 indicates that it was the implications of Peter's actions for the truth of justification that really caused Paul's strong protest. Peter had changed his practice about sharing meals with non-Jewish Christians. Paul grasped that this was not merely impoliteness nor even unbrotherly behaviour alone. Rather it affected the truth of the Gospel. Peter's conduct was not only inconsistent with his specially given vision of the sheet coming from Heaven in Acts 10, but implied that the Gentiles were second-class Christians. All who were accepted by God were received on the same basis of the work of Christ and by the same means of faith. Thus arose Peter's inconsistency. He believed this but failed to see the practical implications. All who were accepted by God should have been acceptable to him. previous taboos notwithstanding, as he and they were saved on exactly the same platform of grace. Galatians in general and Paul's attitude even to Peter support the assertion that "justification is the very hinge and pillar of Christianity. An error about

justification is dangerous, like a defect in a foundation. Justification by Christ is a spring of the water of life. To have the poison of corrupt doctrine cast into this spring is damnable" (Thomas Watson, A Body of Divinity, p. 226). Justification is often neither so clearly understood or as emphasised as it should be. Our epistle should correct us in this.

The Meaning of Justification. This doctrine as taught in Galatians has really the same meaning as throughout the Bible. It refers to God's gracious act in not only forgiving us our sins but completely acquitting us from them and declaring us to be right before Him. It is vital to grasp that it is a legal expression and that it refers to an act of declaration on God's part. It is generally helpful to see it as the opposite of condemnation. It refers to our standing not to our state, to our position not our condition. It is something God does to us, not in us. It gives us a secure basis of peace with God. It secures us against Satan's attacks as the accuser of the brethren. Thus justification, a completed act at our conversion, is the very foundation of our relationship with God and all our subsequent Christian experience. The true liberty in Christ which is the blood-bought privilege of the simplest believer is secured only when this doctrine is properly asserted. This was Paul's burden in the Galatian crisis. We must be eternally grateful to him for this defence. Equally at the time of the Reformation the professing church at large for many centuries had

become a vast system of Galatiancompletely obscuring simplicity and liberty of the gospel. Thus we must also be thankful for the bringing to light of the true Bible doctrine of justification by the Reformers. It has been well said that this teaching 'removes the bondage of the soul, sets the prisoner free, introduces him directly to God and gives continual access to the Holiest. It therefore cuts at the root of all sacerdotal mediation as unnecessary and dangerous" (Griffith Thomas, Principles of Theology, p. 193). It should be understood that Roman Catholicism has as one of its cardinal errors a misunderstanding of the meaning of justification.

The Basis of Justification. God provides a perfectly righteous basis for accepting the believing sinner as being in the right before Him. This is nothing less than the perfect sacrifice of the Lord Jesus. As emphasised in an earlier article the substitutionary character of the Cross is stressed in the letter and in ch. 3:13, 14, "the blessing of Abraham" i.e. justification is stated to be one of the blessed results of the Saviour's Sacrifice.

The Means of Justification. In the Galatians the stress falls more on the means rather than the basis of the blessing. In other words how is it that we come into the good of being accepted by God. The Galatian errorists said that circumcision and the Law in general played a part in this. The whole point of the epistle is the insistence that being right with God is a blessing received by believing and not by achieving. Both in the account of the dispute with Peter and in the sustained doctrinal argument of chapters 3 and 4 (outlined earlier) the apostle contrasts the way of

works and the way of faith. He shows from the Old Testament that faith is the means of acceptance before God. The Law promised its blessings on the basis of doing. The argument from the case of Abraham and from the text in Habakkuk makes it clear that God has always had the way of faith as the means of justification. The contrast between the way of works and that of faith in Galatians helps to make it clear to us that faith is only the instrument by which we are made right with God. It is not the basis of our acceptance or else it becomes in itself a work of merit. The beggar lives in one sense by begging but that begging is but the means by which he obtains food. So our faith is but the raising of the hands of those who spiritually speaking are beggars before God. The value of faith lies wholly in its object. "It is not, strictly speaking, even faith in Christ that saves but Christ that saves through faith" (B. B. Warfield, article on Faith Hastings Bible Dictionary). careful student of Scripture will see that this point is brought out by a detailed study of the prepositions used in relation to faith in Galatians elsewhere. Why then emphasis on faith? Two reasons which are closely connected are given in the letter. Firstly as the case of Abraham shows faith is the attitude which responds to the Word of God and rests on it as true. It is trust answering to truth. By it then we believe the gospel. Secondly it is the way by which we rely wholly and completely on the Lord Jesus alone. This is why it is the very opposite of any thought of merit. As it has been put well but simply faith is saying Forsaking All I Trust Him". Faith like that justifies and unites us to Christ. Such is the Galatians.

336 BELIEVER'S

Mr. T. McKELVEY 1896 - 1983.

An Appreciation.

Mr. McKelvey was born in Belfast, the son and grandson of an evangelist. He was saved in 1914 after a tent meeting during which Mr. J. Stewart preached from Isaiah 6 on "The Holiness of God". Salvation was made clear to him through John 3:16 and 1 Peter 2:24.

For some time he associated with a group of Christians in open air work and tract distribution. During this period a prominent evangelical Presbyterian minister took an interest in him, and offered to have him accepted for the Presbyterian ministry. Just at that time however, Mr. J. H. McKnight, who had come to the assemblies from among Baptists, was having Ministry Meetings in Mourne Street



assembly. Mr. McKelvey often told how in those meetings he was convinced of God's pathway for him, and he thus declined the minister's kind offer.

Another meeting which greatly influenced his life was during an Easter Conference in Belfast, when Mr. J. C. M. Dawson and Dr. W. J. Matthews both spoke on "The Judgement Seat of Christ". That meeting left indelible impressions on his heart, and the desire to devote his entire life to God and His service.

In 1916 he asked leave of his employer in Larne, in order to have some gospel meetings in Ballinaloob, Co. Antrim. The Lord honoured this exercise, and today, some who were saved at these meetings are still in assembly fellowship there. The following year he was again granted leave on his request, and had meetings in Ommerbawn, Co. Antrim, where some souls were saved. Still not sure of God's will for him, he asked for further leave and joined Mr. John Bairnard in tent meetings in Cadoxton, S. Wales. After a very fruitful season he felt satisfied that his whole time should be given to the service of God. Thus commenced a life of service in the gospel and in ministry to the Lord's people which extended without a break for 65 years.

The early days were spent with such stalwarts in the gospel as Mr. J. Stewart and Mr. W. McCracken. With Mr. McCracken he spent a period of $3\frac{1}{2}$ years in Co. Armagh, staying in lodgings in Markethill and pioneering all round that area. God richly blessed in the gospel, and it was as a result of these meetings that they saw the Ballyshiel and Lisnaget assemblies formed. Afterwards he joined Mr. W. Bunting on a prolonged visit to Canada. He then spent a summer in tent work in Nova Scotia with Mr. J. McCullough, during which time the Debert assembly was formed. After spending some

MAGAZINE 337

time in Vancouver, he went on to New Zealand, where he spent six months in gospel work, with two especially fruitful spells in Hastings and Napier.

Mr. McKelvey was an earnest and acceptable gospel preacher, a diligent Bible student, and a much appreciated teacher, sharing many conferences all over the country. He was marked with a great sense of dignity and Christian courtesy and wherever he went he was much appreciated and respected. The sense of reverence and Godly fear which characterised him, made a profound impression on many. He had a rich baritone voice, and delighted to sing, accompanying himself on the piano. He had a great sense of responsibility and stewardship, and every detail in his life, home, and service was attended to with meticulous care.

He often expressed the wish that he might preach to the very end and in a wonderful way God granted him his request. While preaching the gospel in Ballywalter, he suffered a stroke and after a short period in hospital, he "fell asleep" leaving the world as he lived in it, with quietness, dignity, and peace.

Some time previously he had arranged the order of his funeral. Accordingly, the service was held in the Harryville Hall, Ballymena. Mr. J. G. Hutchinson, who had been his constant preaching partner for the past 18 years, spoke words of appreciation and comfort, and faithfully presented the gospel to the very large representative company. Mr. J. E. Fairfield led in prayer. At the graveside, Mr. J. S. Wallace, an esteemed elder of the Ballymena assembly was helped of God to deliver a most challenging message.

The work of the Lord and in particular the Ulster assemblies will be much the poorer without this noble servant of God, who served his Master so long and so faithfully.

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338 BELIEVER'S



Light from an Old Lamp

Christendom

by the late Henry Steedman

The word 'Christendom' is not a Bible word, but by it is meant that part of the world in which Christianity is the received religion: professedly the whole body of Christians. Wherever Christ is professed, here is a part of Christendom. I use the word 'professed' as admitting the spurious and the real.

It is only truly-born-again persons, believers in the Lord Jesus Christ who form the membership of Christ's body. Probably the better word to use in reference to all such is not 'profession', but 'confession'. After all, Christianity proper is not a profession, or a worldly religious system, it is originally and essentially a heavenly thing. Christians have been called with a heavenly calling, now they are in the world, but not of it. Soon, very soon, every Christian will be translated to be with the Lord Jesus where He is in glory.

It is only during the present period of the grace of God that believers in Christ Jesus are called Christians. As such they all belong to Christ. Nowadays one is either a heathen, a Jew or a Christian. It is also true that if any man be in Christ he is a new creature. All distinctions disappear in Him. and all are one in Him.

I have chosen the epistle of Jude as my basis in my aim to encourage fellow believers to stand fast in, and to contend earnestly for the Faith despite all the evil currents and undercurrents now sweeping so rapidly throughout Christendom.

It may be a help to some who read

it to point out briefly first of all who was Jude. Jude addresses his readers in a three-fold way (v. 1, R.V.):

- 1. Beloved in God the Father.
- Preserved for Jesus Christ.
- Called.

And as before noticed he calls them "Beloved" no less than three times.

Then he tells us that the faith was once for all delivered to the "saints".

The epistle is one of exhortation (v. 3). At once we are told his reasons for so writing. "For there are certain men crept in unawares turning the grace of God into lasciviousness, and denying our only Master and Lord, Jesus Christ".

The faith was being assailed by these men, marked as they were by feigned lowliness so crafty and subtle, creeping in like the old serpent himself. These are his progeny, they proceed like unto him. But, they creep on to condemnation soon to overtake them.

- 1. The grace of God is corrupted.
- 2. The government and sole, supreme sovereignty of Jesus Christ is denied.
- 3. The glories divinely given are blasphemed and railed against.

Such degraders are all around us these days. From pulpit, platform and press their lurid lies are heard and read. So the simple ones are deceived and pass on to judgment with their captors.

These men leave their filthy trail of

corruption wherever they are allowed to creep in the world, in churches or in homes. Their literature is contaminating crowds today. They make use of every deceiving device and facility as they get along their way shepherding and feeding themselves without fear even among Christians. Another outstanding feature in these men is that they are 'ungodly'. Note the repetition of the word. It occurs once in v. 4, then in v. 15 we read, "To execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed. and of their hard speeches which ungodly sinners have spoken against Him".

- 1. Ungodly sinners.
- 2. Ungodly deeds.
- 3. Ungodly committed.

Jude ransacks creation and finds expressive figures to describe the traits of such men. They are hard and hurtful, lust-driven men, sensual brute beasts, missing every noble end of man's creation in nature and mocking God's provision for fallen men in grace and redemption.

"These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage".

What aspect of the manifold glories of Christ has not been beclouded with their speeches? What fundamental truth of the faith do they not seek to undermine? What company of saints have they not leavened, and lured away some of the unwatchful and unwary? Let us as Christians be on our guard against all such, and "follow righteousness, faith, charity and peace with all that call on the Lord out of a pure heart". And, "because iniquity shall abound, the love of many shall wax cold".

These men are indeed the plaguespots in Christendom today. They seem to be on the increase, for evil men shall wax worse and worse deceiving and being deceived. May we give diligence to keep ourselves and our garments unspoiled as we pass through this scene. The Devil seems at large these days with the evil doctrines being propagated by the modernists from every quarter. As we try to visualise the upheavals, religious and political, in the world, we stand aghast at the shameless effrontery of the rising youth in morals and dress. Stark worldliness rears its head everywhere as the Lord's day is desecrated. Alas! the children are taken off by their godless and now irreligious parents, no worship but that of Mammon, no Sunday School, no Bible Class is thought of, and the Gospel message is forgotten.

Parents, your beloved children might perish from among you and lifting up their eyes in hell, curse their day. Parents, you are responsible. So-called churches are now the hunting-grounds of the dancers, the whist drive competitors, the sepulchres of dead men's bones.

The home-life with its love and simplicity in sincerity, its parental training in godliness and christian faith, the adornment of child obedience to parents, is now, but a place to eat and drink in, and there the youth pass short nights in sleep.

Rush, roar and revelry are above and around us all. Hopeless and hapless, the multitudes increase, and the very air we breathe is charged with heat and stench.

Come out from among them is the up-to-date call of God to His people. Come out to Christ.

340 BELIEVER'S

The Lord on the Throne of David (2)

by D. O. Murray, Australia

The conceiving of the Lord Jesus, the Son of God, in the womb of the virgin Mary was unique; His birth in Bethlehem was normal, as with every child born into the world. When He had grown to manhood, He was again identified to Israel by John the Baptist, "that He should be made manifest to Israel" (John 1:31). John testified of the Lord Jesus that He is the Son of God (John 1:34). We have the Lord's testimony concerning Himself, the testimony of Scriptures concerning Him, and the miracles which He did. He was identified as King in His riding into Jerusalem on the colt early in the week in which He was crucified:

Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding on an ass, and on a colt the foal of an ass.

(Zech. 9:9).

The next verse has:

And his dominion shall be from sea even to sea, and from river even to the ends of the earth.

(Zech. 9:10).

But there will yet be another king in Jerusalem before the reign of the Lord Jesus. The Lord Jesus said:

I am come in my Father's name, and you do not receive me; if another shall come in his own name, you will receive him.

(John 5:43).

The prophet Daniel writes of this other king:

And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and he shall prosper till the indignation be accomplished: for that that is determined shall be done.

(Daniel 11:36).

His judgment is prepared:

For Tophet is ordained of old; yea, for the king it is prepared. He has made it deep and large; the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it.

(Isaiah 30:33).

This king is also the false Prophet in the Revelation (Rev. 16:13, 19:20, 20:10). He and the Beast, the dictator of the revived Roman Empire, will be taken at Armageddon and thrown living into the Lake of Fire (Rev. 16:16, 19:20).

The people of Israel asked for "a king to judge us like all the nations" (1 Sam. 8:5).

And the Lord said unto Samuel, "Hearken to the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them.

(1 Sam. 8:7).

Samuel was told to protest to the people the manner of the king that shall reign over them,

And ye shall cry out in that day because of your king whom ye have chosen you; and the Lord will not hear you in that day.

(1 Sam. 8:18).

After Nebuchadnezzar had carried off Jehoiachin to Babylon, Nebuchadnezzar made Mattaniah king. He was the brother of Jehoiachin's father, his uncle. Nebuchadnezzar changed his name to Zedekiah (2 Kings 24:17). He did evil. He reigned 11 years. He rebelled against Nebuchadnezzar in his ninth year.

For two years Nebuchadnezzar laid siege to Jerusalem and after the two years the city was broken into. Zedekiah fled with some of his supporters and his sons. They were caught, taken to Nebuchadnezzar's camp at Riblah. There Zedekiah saw his sons killed, then he was blinded and carried off to Babylon. Nebuchadnezzar despised him; he was set against the God of Daniel, who was known to Nebuchadnezzar.

All that God has entrusted to men has been ruined even in its early days. Solomon led the people into the kingdom became divided. Before two centuries, wickedness, idolatry and anarchy reigned in Israel, and the Assyrians put an end to the kingdom. Judah continued for about one and a half centuries and went into captivity for wickedness and idolatry. The next king of the Jews will be the False Prophet in Jerusalem. The Great Tribulation will be running its course.

And unless those days should be shortened, no flesh should be saved, but because of the elect, those days shall be cut short.

(Matt. 24:22).

The Son of God will intervene:
The Lord shall send the rod of thy

strength out of Zion: Rule Thou in the midst of thine enemies.

(Psalm 110:2).

The Western Powers will be allied with the revived Roman Empire, being part of it:

These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords and King of kings: and they that are with Him are called, and chosen and faithful (Rev. 17:14).

These will be gathered to Armageddon (Rev. 16:16):

And I saw the Beast and the kings of the earth and their armies gathered together to make war against Him that sat on the horse and against his army.

And the Beast was taken and with him the false Prophet, that had wrought miracles before him, with which he deceived them that had received the mark of the Beast and them that worshipped his image. These both were cast alive into the Lake of Fire burning with brimstone, and the rest were slain with the sword of Him who sits on the horse, which goes out of his mouth, and all the birds were filled with their flesh.

(Rev. 19:19-21).

To be concluded.

Errors to Avoid

by Clark Logan, Botswana.

There is nothing so dangerous as the application of a clever natural mind to spiritual truth. In such a way 'higher critics' have arrived at conclusions that are contrary to the inspired Word of God (Rom. 8:7). In particular the Person of the Lord Jesus Christ has been assailed from all angles. This opposition was evident when the Saviour was here upon earth. His enemies called Him

a law-breaker and blasphemer (John 5:18) and an imposter (John 19:12). They said that He was possessed by a demon (Matt. 12:24) and mad (John 10:20). They thus tried to refute all of His righteous claims and mighty works. The passing of the centuries has only served to intensify these satanic attacks.

However we as believers in the

Lord Jesus Christ are not automatically immune from erroneous thinking regarding His Person, even if the error be unintentional. Paul had to confront the Colossians with forceful words reminding them that "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). We love to meditate upon Him and probe the wonder of His Person but particularly when the mind steps outside the realm of revealed Scripture, errors can insidiously creep in. How we need the illumination of the Holy Spirit in these matters (John 16:13) and godly wisdom to tread only in the pastureland of what "God hath said".

Errors concerning the Person of Christ can be divided into three:—

1. Errors Of Addition.

At times we may consider it strange that certain aspects and periods of the Lord's life are so briefly covered e.g. His early manhood in Nazareth. It is tempting to speculate and try to 'fill in the gaps' for ourselves. This is certainly unwise for too often 'reading between the lines' has resulted in the creation of new lines. In this way many 'traditions' have arisen which attribute events to the Lord Jesus without Scriptural evidence. Let us be content to accept all that God has declared but no more. The Scriptures conclude with a solemn warning against such additions (Rev. 22:18). Divine silence always implies divine purpose and the inspired Word is perfect in its completeness.

2. Errors Of Subtraction.

Again the roots of these errors can be traced back to early church days when those who sought to grasp and guard the truth had to contend with many different heresies. Some denied the true humanity of Christ and others robbed Him of His deity. These errors are by no means dead. Islam, Mormonism, Seventh Day Adventism and all other 'isms' can be weighed on the one balance —

"What think ye of Christ? whose son is he?" (Matt. 22:42). May we blend our voices with Peter's stirring declaration, "Thou art the Christ, the Son of the living God" (Matt. 16:16). His conception and birth were pure, His life was absolutely perfect and His death was precious. Precious to God and now precious to us for the Son of God "loved me, and gave himself for me" (Gal. 2:20).

3. Errors of Division.

These by their very nature may be more subtle. To take a common example, sometimes dear brethren have said that "as a man He slept in the boat but as God He calmed the The first indicates humanity and the second. His deity". Such statements can be made as sincere attempts to help us appreciate Christ more clearly but they can also unwittingly suggest what was never the case, for the Saviour on earth was never divided! In Him was the mysterious union of two natures in the one Person but the concept of a dual personality is scripturally unsound. He was God manifest in flesh (1 Tim. 3:16). The One asleep in the hinder part of the ship was the mighty Creator of all things (Col. 1:16), God's beloved Son. It was the very same One who, in loving response to the pleas of a fearful and panic-stricken crew, said, "Peace, be still. And the wind ceased, and there was a great calm" (Mark 4:39). We can only marvel at the wonder of His Person.

I well remember as a young believer speaking at a gospel meeting. In some of my remarks I used the term "the God-Man" which I had picked up from some of the books I had read. After the meeting an older brother approached me. With considerable grace he pointed out that God's Word never uses such a term and I would be best to omit it from my preaching. It was a gentle but necessary rebuke.

MAGAZINE 343

How carefully and precisely Scripture speaks of Him — "the Word was made flesh" (John 1:14) and God sent "His own Son in the likeness of sinful flesh" (Rom. 8:3). Many other verses could be cited.

4. Errors of Multiplication.

Can such exist? No, in the sense that we can never exalt Him nor praise Him enough. He is supreme and unique, excelling and surpassing all others. He stands central to history, humanity and eternity and one day all shall be consummated in Him, "and of his kingdom there shall be no end" (Luke 1:33). The psalmist could say, "O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3).

Let us continue to meditate upon Him but may our thinking be Spirit controlled and Scripture centred. Within the Word of God we shall find unfathomable depths and unscalable heights of rich truth, for we shall not understand all about Him until we reach Home. And even then it will be our eternal delight to learn more and more. In the meantime when we cannot fully understand, we must exercise faith and simply believe. When we believe what we cannot fully comprehend, we won-And when we wonder, we worship. Surely God planned it so.

"Far above all, far above all, Jesus my Saviour is far above all".



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.



OCTOBER 29 - NOVEMBER 3

Trent Vale: Camp Re-union, R. Revie. Mr. Revie continues Monday to Thursday at 7.30 p.m. in local assemblies.

NOVEMBER 5

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

Yeovil: Elsinore Gospel Hall, The Avenue at 7.30 p.m. C. Ingleby.

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

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. l. Grant.

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. J. Hunter. Mr. Hunter continues in ministry Monday to Thursday at 7.30 p.m.

Maidenhead: Parkside Hall. St. Luke's Road at 6.30 p.m. R. Dawes.

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

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

Appledore, Devon: Old Seamans Mission at 4.00 p.m. and 6.15 p.m. A. Roles.

NOVEMBER 5 - 10

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate. Saturday at 7.00 p.m. Lord's Day 2.00 p.m. and 6.30 p.m. Weeknights at 7.30 p.m. R. McPheat.

NOVEMBER 12

Camberley: Victoria Hall, Queen Mary Avenue at 7.00 p.m. A. Leckie.

Warrington: Gospel Hall, Forster Street at 7.00 p.m. C. Hartiss.

N. Wembley: Uxendon Hall at 7.00 p.m. R. Dawes.

Cobham, Surrey: Gospel Hall, Anyards Road at 3.30 p.m. and 6.00 p.m. E. Griffiths, J. Jackson.

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

Ottery St. Mary: Gospel Hall, Yonder Street at 7.30 p.m. E. Parmenter.

Southborough: Holden Park Gospel Hall at 3.00 p.m. and 6.00 p.m. G. B. Fyfe, M. Hall.

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. J. Scarsbrook.

Bermondsey: The Gospel Hall, 97 St. James' Road at 7.30 p.m. K. Gibson.

Ely: Gospel Hall, Market Street at 7.30 p.m. G. Neilly.

NOVEMBER 19

Birmingham: Gospel Hall, Quarry Lane, Northfield at 7.30 p.m. J. Hunter. Mr. Hunter continues Monday to Thursday at 8.00 p.m.

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

Mitcham Junction: Gospel Hall, Percy Road at 7.00 p.m. G. B. Fyfe.

Skelmanthorpe: Saville Road Hall at 7.00 p.m. N. Jones.

Cheltenham: Bethany Hall, Newton Road, Hesters Way at 7.30 p.m. N. Mellish.

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate at 7.00 p.m. S. Hughes.

Coventry: Gospel Hall, Upper Hill Street at 7.30 p.m. M. Shaw.

Luton: Onslow Road Gospel Hall, Vincent Road, Leagrave at 4.00 p.m. C. Lacey.

NOVEMBER 22

Redditch: Foxlydiate Crescent Gospel Hall, Batchley Estate at 7.30 p.m. Missionary Report, S. Hughes.

NOVEMBER 26

Weymouth: Bethany Hall, South Dorset Bible Studies at 7.30 p.m. G. Davies.

Derby: Curzon Street at 7.15 p.m. J. Baker **Colyton:** Gospel Hall, The Butts at 7.00 p.m. T. Proffitt.

DECEMBER 3

Yeovil: Elsinore Gospel Hall, The Avenue

at 7.30 p.m. C. Clarke.

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. J. Riddle.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue at 7.30 p.m. J. Jackson.

Ealing: Grove Hall, The Grove at 7.00 p.m. A. Leckie. Mr. Leckie will continue in ministry from 5th to 8th at 8.00 p.m.

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. M. Horlock.

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate at 7.00 p.m. A. Naismith.

Nottingham: Netherfield Gospel Hall, Victoria Road at 7.15 p.m. A. Wiseman.

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. J. Spiers.

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

DECEMBER 10

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

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. G. Fyfe.

Bermondsey: Gospel Hall, 97 St. James' Road, London at 7.00 p.m. C. Lacey.

Ely: Gospel Hall, Market Street at 7.30 p.m. E. Parmenter.

Camberley: Victoria Hall, Queen Mary Avenue at 7.00 p.m. A. Cundick.

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

N. Wembley: Uxendon Hall at 7.00 p.m. T. Proffitt.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. R. Catchpole.

Ottery St. Mary: Gospel Hall, Yonder Street at 7.30 p.m. H. Bell.



NOVEMBER 5

Coatbridge: Hebron Hall, Church Street at 6.30 p.m. A. Meikle, F. Stallan.

Dunfermline: Hospital Hill, in Dunfermline High School at 3.00 p.m. J. Buchanan, J. Hay, G. Paton.

Hamilton: Low Waters Gospel Hall, Hall Street at 3.30 p.m. N. Mellish, J. Lightbody, J. Currie.

Stevenston: Loan Hall at 7.45 p.m. A. M. S. Gooding. Mr. Gooding will continue on 6th at 3.30 p.m. and Monday to Thursday at 7.45 p.m.

Beith: Bethany Hall, Kirk Road at 7.00 p.m. J. Paterson.

Bridge of Weir: Hope Hall at 3.30 p.m. J. Cadzow, T. Wilson, I Steele.

Baillieston: Gospel Hall, 18 Glasgow Road at 3.30 p.m. J. Anderson, A. Gray, A. J. Last.

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. C. Hartiss, R. Gamble.

Livingston: Gospel Hall, Deans at 6.30 p.m. A. Aitken, F. Reid.

NOVEMBER 5 — 10

Knightswood: Gospel Hall, 361 Fulton Street. Special meetings on Temple Teaching, using T. Newberry's original model and charts. P. G. Page of Harrow. Saturday at 7.00 p.m. Sunday at 3.45 p.m. and 7.00 p.m. Monday to Thursday at 7.45 p.m.

NOVEMBER 6 - 17

Motherwell: Shields Road Gospel Hall, Flemington. Ministry by J. Harrison.

NOVEMBER 12

Inverkeithing: in Civic Centre at 3.00 p.m. J. Hunter, A. Foster, W. Craig. Mr. Hunter will continue in ministry in Hebron Hall, 14th to 16th at 7.30 p.m.

Wishaw: Ebenezer Hall, Young Street at 6.30 p.m. D. Clarkson, D. Newall.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. J. Burnett.

Tayport: Gospel Hall, Butter Wynd at 7.30 p.m. J. Paterson.

Newmilns: Gospel Hall, Drygate Street at 7.00 p.m. G. Smith, J. Hopewell.

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road at 7.00 p.m. J. Campbell, R. Hill.

Ashgill: Bethany Hall at 6.30 p.m. J. Paton, J. Baxter.

Prestwick: Glenburn Assembly in Prestwick Academy, Newdykes Road at 3.00 p.m. J. Hay, J. Rodgers. Reports R. Revie, J. Smyth.

NOVEMBER 19

Motherwell: Shields Road Gospel Hall, Flemington at 6.00 p.m. Homeworkers' Conference. J. Campbell, J. Aitken, A Pollard.

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. D. Cameron, T. Wilson.

Whitburn: West End Gospel Hall at 6.30 p.m. G. Miller, J. Buchanan.

Larkhall: Hebron Hall, Academy Street at 6.30 p.m. J. Gillespie, G. Waugh.

Linthouse, Glasgow: Bethesda Hall at 3.00 p.m. J. Hay, D. Cook, S. Downs.

Plains: Elim Hall at 6.30 p.m. J. Hay, A. Gamble.

NOVEMBER 20 - 24

Chapelhall: Gospel Hall, Lord's Day at 3.00 p.m. Monday to Thursday at 7.45 p.m. A. Leckie.

NOVEMBER 26

Falkirk: Thornhill Gospel Hall at 6.30 p.m. J. Burns, J. Currie.

Airdrie: Hebron Hall, to be held in Chapelside School, Chapel Street at 3.30 p.m. D. E. West, J. Paterson, J. Smyth.

Glasgow: Harley Street Gospel Hall at 7.00 p.m. A. McLean, F. Stallan.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. J. Anderson, W. McKinstry.

Galston: Evangelistic Hall, Glebe Road at 3.15 p.m. A. Gamble, R. Gamble, W. McKellar.

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

Helensburgh: Bethesda Evangelical Church, 30 Colquhoun Street at 6.30 p.m. G. Harpur, D. McChlery. Mr. Harpur continues in ministry Monday to Wednesday at 8.00 p.m.

Uphall: Gospel Hall at 6.30 p.m. E. Geddes, J. Buchanan.

NOVEMBER 27 — DECEMBER 1

Muirhead: Moorpark Gospel Hall, Sunday Gospel 6.30 p.m. Monday to Thursday, ministry at 7.45 p.m. R. McPheat.

DECEMBER 3

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. F. Kelling, D. Gillies.

Hamilton: Low Waters Gospel Hall, Hall Street at 6.30 p.m. F. Stallan.

Coatbridge: Hebron Hall, Church Street at 6.30 p.m. W. Cochrane, I. Steele.

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

Bridge of Weir: Hope Hall, Maxwell Terrace at 7.00 p.m. S. Hunter, S. McKenzie.

Livingston: Gospel Hall, Deans at 6.30 p.m. R. Dryburgh, G. Jackson.

DECEMBER 10

Larkhall: Hebron Hall, Academy Street at

6.30 p.m. J. McDonald, J. Milton.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. J. Spiers, T. Aitken.

Tayport: Gospel Hall, Butter Wynd at 7.30 p.m. A. Wilson.

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road at 7.00 p.m. J. Dickson, J. Gillespie.

Ashgill: Bethany Hall at 6.30 p.m. H. Scott, B. Stapley.

Newmilns: Gospel Hall, Drygate Street at 7.00 p.m. S. Arbuthnot, N. Hamilton.

DECEMBER 17

Plains: Elim Hall at 6.30 p.m. A. Aitken, J. Rodgers.



NOVEMBER 5

Armagh: at 8.00 p.m. G. Wallace, J. Haw-thorne.

Ballymacashon: Annual Conference at 2.00 p.m.

Ballymena: at 8.00 p.m. J. Flanigan. Cloughfern: at 7.30 p.m. J. Allen.

NOVEMBER 12

Armagh: at 8.00 p.m. W. J. Nesbitt.

Ballymena: at 8.00 p.m. Question Night.
Cloughfern: at 7.30 p.m. F. Stallan.

NOVEMBER 19

Armagh: at 8.00 p.m. J. Wells, D. Kane. Ballymena: at 8.00 p.m. T. Meekin. Cloughfern: at 7.30 p.m. T. Smith (Liverpool).

NOVEMBER 26

Armagh: at 8.00 p.m. J. Ireland, S. Fergus-

Ballymena: at 8.00 p.m. R. Hill.

Cloughfern: at 7.30 p.m. R. Cameron (Coatbridge).

DECEMBER 3

Armagh: at 8.00 p.m. R. McPheat. Ballymena: at 8.00 p.m. W. Ferguson. Cloughfern: at 7.30 p.m. R. Johnston.

DECEMBER 4 — 8 Armagh: R. McPheat.



NORTH & NORTH EAST

Gateshead (Breadalbane Hall): One lady has been saved as a result of hospital visitation by a local clergyman. A teenage girl wrote to the address in her sister's Gideon Bible, a local brother was contacted and visited them. After attending the Gospel meetings, first the two girls and then the mother were saved. These three and the first lady have now been baptised and are seeking assembly fellowship.

Jarrow: Those who attended the annual conference heard about the supremacy of God and our Lord Jesus Christ from N. Mellish and S. Downs.

Newcastle (Bethany Hall): The saints attending the annual conference were edified by teaching from 1 & 2 Thessalonians by J. Baker and J. Riddle.

North East England Missionary Weekend: The six missionaries each gave reports in the three areas involved (Tyneside, Wearside & Teeside). They emphasised how the Lord's Work is not inhibited by the prohibitions of men and how much our brethren need our prayers.

EAST LANCASHIRE, EAST CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Manchester (Withington): J. Hunter gave a week's teaching at Mauldeth Road Assembly dealing with fundamental doctrine and much neglected assembly truth. The help given was greatly appreciated.

WEST LANCASHIRE, WEST CHESHIRE, MERSEYSIDE & NORTH WALES

St. Annes: Some time ago the assembly had to vacate rented premises and meet in an outreach building in a housing scheme where they had conducted a Sunday School. They have undertaken an extension programme in this building and are holding all their meetings there and seeking to establish a witness in this needy area.

Prescot: The assembly hold their annual conference in September, with ministry from R. Parnaby and G. Payne.

Liverpool (David Street): The annual all day Bible Reading was again held in September with readings on The Epistle of James conducted by D. West.

Haydock: Since opening a new hall a few years ago the assembly has conducted an annual conference. In September this year, ministry was given by W. Cochrane

and F. Howliston. W. Cochrane continued with Ministry Meetings.

Heswall: After their annual conference with ministry from R. McPheat and D. West there was a continuation of Ministry meetings conducted by R. McPheat.

Bromborough: A series of Ministry meetings was convened by the assembly for one week in September covering various aspects of "The Lord's Coming and His Church".

WEST MIDLANDS

Birmingham, Quarry Lane, Northfield: The visit of A. Leckie for a series of ministry meetings saw a good support for the very helpful ministry from chapters in 1 Corinthians.

Broadwas on Teme: A. Allan spent a weekend with the assembly. The ministry on the Saturday evening was the first in the winter series.

Brownhills, School Avenue: G. Bull gave ministry over a long weekend which was an encouragement to the saints.

Hamstall Ridware: This small village assembly near Lichfield in Staffordshire had a visit from G. Bull for ministry and other meetings.

Redditch, Batchley Estate: The annual conference saw an encouraging number hear ministry from D. J. Gooding and A. Leckie. Mr. Leckie continued for a week of ministry which was very much appreciated by both the local believers and others from neighbouring areas.

Later in the month a Gospel effort preceeded by a ministry meeting on the Saturday evening, was conducted by J. Baker (Penarth) during a week he spent there. The assembly saw unsaved both children and adults at the meetings, and fellowship with the brother in work gave encouragement to all.

Sutton Coldfield, Falcon Lodge: The assembly had a busy time during late August with an effort amongst the young. About 80 children were reached and the hall was full to overflowing on the Lord's Day evening when the parents and children came together.

Trent Vale: G. Bourne and J. Hunter gave ministry at a good conference. J. Hunter continued with helpful meetings the following week, and there was encouragement with three obeying the Lord in Believers' Baptism on the Lord's Day.

Missionary Conferences: The annual conference at the Town Hall, Wednesbury, still known as the South Staffs Missionary Conference, took place during the third week of September.

FAST MIDLANDS

Bakewell: A Bible Exhibition manned by believers from Bakewell, Chesterfield and Beighton was held again at the local agricultural show in August. A Bible quiz-sheet and a question and answer game specially designed for children also attracted many parents and teenagers. The neutral territory of the showground once more gave good opportunities to share the Gospel with many who would not enter a church building. We were delighted to hear recently that some Christian visitors had been encouraged by our outreach to make a similar effort in their own area.

Leicester: York Street assembly held their annual missionary conference with reports from Angola, Brazil and Wales by R. Wood, R. Watterson and F. Lonney.

Netherfield: An encouraging number of believers from surrounding assemblies gave support at the annual conference where S. Emery and M. Horlock ministered the Word.

Winshill: The area around the hall has been tracted prior to a Gospel effort by J. Burnett.

EAST ANGLIA

The Peterborough Postal Sunday School Camp was held at Chepstow during the third week of August. Thirty children from as far apart as Cheshunt, Rockhampton and Gloucester as well as Peterborough itself enjoyed a good week's camp. The speaker was J. Baker (Penarth) who soon became a great friend of all there. Eleven children between the ages of 9 and 14 confessed a simple faith in Christ and a teenager from Peterborough asked for baptism.

GLOUCESTER, WILTSHIRE & SOMERSET

Bristol: The Bristol Homeworkers' Conference was held in September and good numbers attended, additional seating having to be provided on the final evening. Many evangelists from the South West attended and reports were given by, amongst others B. Anderson, J. Hadley, S. Burditt, F. Lonney, D. Pierce, D. Prosser and T. Rood. The workers and the believers attending were encouraged by the reports and the helpful and challenging ministry.

Glastonbury: W. West of Toronto gave helpful ministry at the conference and during a weeks ministry. He also visited Swindon, Rockhampton, Cheltenham, Bristol and Pensford for ministry. 348 BELIEVER'S

SOUTH FAST MIDI ANDS

Northampton, Spencer Bridge Road: The exercise of the assembly to extend into a third week the Gospel Meetings held by D. Gillies was amply rewarded by the conversion of a young woman and also that of the husband of a woman saved earlier. Another man was also greatly helped as to the assurance of salvation. Others were exercised as to baptism and seeking fellowship with the assembly. The believers have been greatly encouraged by these events

Hanslope: Ministry at the annual conference was by J. Glenville and J. Sage. 100 years ago a Gospel Tent was erected in the village by A. Law. Souls were saved and the following year the assembly was planted which has continued to this day by the grace of God.

GREATER LONDON

Harrow (Belmont): The believers appreciated much the ministry of J. Glenville and D. Coulson at their annual conference, which included "Prayer", and the Mind of Christ and the Will of God. J. Glenville continued with the saints in ministry the following week.

Hornsey: The annual conference saw a representative number of believers gathered to hear the encouraging and exhorting ministry of H. Rushton who continued Monday to Wednesday the following week.

Tooting: The Saturday evening meetings continue throughout the year and the summer period was no exception. The subject heading for the year has been "Practical Teaching for Christian Living from Women of the Word" and the ministry of J. Riddle, R. Catchpole and J. Sage on Phebe, Priscilla and Lydia respectively was appreciated. The annual conference also saw an encouraging number gathered to hear the faithful ministry of K. T. C. Morris and D. C. Hinton.

Reaching out in Schools: The Word of the Lord is not bound and we rejoice that the opportunity to teach the Word in many schools is still with us, although for how long we do not know. Such opportunities are open to A. Carew on a regular visit to two combined schools, 220 children, 12 members of staff and the headmaster listen to the unadulterated Word of God.

London Convention: A full day devoted to Bible Reading and Ministry was attended by a large company from many parts of the country. An encouraging number of young people were present to listen to the Lord's servants, R. Catchpole, J. Heading, A. Leckie and K. Rudge expound the Scriptures.

KENT & FAST SUSSEX

Bexleyheath: The assembly at Bethany Hall commenced their winter series of Bible Readings in the Philippian Epistle with A. Carew leading the first reading in ch. 1. The meeting proved to be very profitable and was well attended. The saints would value your prayers for 2 weeks of childrens meetings they are holding.

Eastbourne: A beach mission was held in August by S. Mountstevens in connection with the assembly at Marine Hall. About 40 children attended with good numbers of adults listening on the promenade. 9 local children who attended the mission are continuing to attend childrens meetings at Marine Hall.

Faversham: J. Riddle ministered on Romans 16:1, 2 to much profit at the assembly's monthly Saturday night meeting. A good number attended the meeting.

Welling: The Lord blessed a recent series of childrens meetings conducted by S. Mountstevens with a good number of children attending from a fairly rough housing estate which had hitherto been unreached. One of these lads took the top prize and memorised 10 (AV) Scripture texts.

DEVON & CORNWALL

Plymouth: West Hill annual conference was a time of encouragement for the large number present. The ministry of D. Lawrence of Ammanford was particularly challenging both at the conference and in the gospel on the following Lord's Day. This assembly are seeing blessing on a Children's Gospel Outreach with 85 children in on occasion. H. Cooper is responsible for this work.

Wolseley Road commenced a new season of Saturday evening meetings with F. Holmes stressing the absolute nature of Truth and Moral standards for believers.

Ilfracombe: The believers gathering at Regent Place were greatly encouraged in standing for truth by the help given to F. Holmes and J. Hadley at the annual conference. J. Hadley continues with a Gospel campaign and strangers have been showing interest.

Appledore: Gospel meetings through the summer have attracted large numbers of visitors, mostly from the unsaved. The use of an externally mounted loudspeaker has spread the gospel to local beaches.

Saltash: E. Hughes has continued for a week of ministry in the latter part of 1 Cor. (Chs. 11-14). The assembly and a number of the saints from Plymouth have been en-

couraged and strengthened by the teaching of much needed and foundational truth.

Gospel Tent Work in Cornwall: J. Hadley has finshed a season when the tent was used in Whitstone, Tregoney and Carlyon Bay. Help was given by S. Burditt who has continued with the gospel van in and around Launceston. There has been hardness and opposition but hundreds of homes have been visited. Parents have shown a desire to bring children to the tent and summer visitors have responded with interest. In these and other ways the Lord has blessed the daily preaching of the Word.

SOUTH WALES

Cardiff: Over the years, since the city shopping centre was pedestrianised, various brethren have stood and preached the gospel and distributed tracts. Our brother F. Lonney spent some time in this way during the summer months, also using his text banner to display the message of the passing gospel to shoppers. Other brethren, over the years, have done visitation work in Cardiff Prison, preaching and leaving tracts and portions of Scripture. These are things that all of us are not able to do, but we can pray for those who have a burden for this work.

Bynnea: The saints enjoyed a week's ministry from our brother G. B. Fyfe, followed on the Saturday by their annual conference when our brother Fyfe was joined by J. Griffiths for the ministry.

Tycroes: The believers in the assembly here were much encouraged by the good attendance at their annual conference when our brethren J. Hunter and A. Maunder ministered the Word. J. Hunter continued in the following week.

SCOTLAND REPORTS

GRAMPIAN REGION

Aberdeen: The Bible Readings from 10th - 15th September on the book of Ephesians were most helpful and instructive. Ministry in the evenings by G. Waugh and A. Gamble was spoken with conviction and power with a very good company in attendance.

Stornoway: The visit of A. Pollard was greatly appreciated when two were baptised and added to the assembly.

FIFE, TAYSIDE, CENTRAL REGION

Glenrothes: J. Hay and J. Campbell expect

to be at a new area of the town with their portable hall during October and November. Prayer is valued for this work.

Kinross: The small assembly greatly appreciated the helpful ministry and goodly company at their conference. Ministry shared by D. West, R. McPheat and J. Last.

Perth: Profitable ministry was given by D. Newall, A. Foster and T. Jones.

St. Monans: The conference was well attended with believers from a large area in attendance. Helpful ministry was given by J. Burnett, J. Harrison and K. Stapley.

STRATHCLYDE REGION

Wishaw: S. MacKenzie had gospel meetings during September at which a man professed to be saved and three backsliders restored to the Lord. Since then the man has been baptised and received into the assembly fellowship.

Motherwell: The Shields Road assembly looks forward to having Mr. J. Harrison of Bebington with them for two weeks of ministry during November.

Glasgow: Sandyhills assembly has been encouraged recently by a brother coming into fellowship, a couple being restored after many years away from the Lord, a sister seeing her husband saved, baptised and received, and a teenager also being saved and added. May the Lord receive the glory.

LOTHIAN AND BORDER REGION

Castle Douglas: J. Burns had a week of ministry dealing with individual and assembly life. Attendance from local believers was good and support from other areas was appreciated.

Livingston: There were two baptisms recently, one of a young man and the other of a young sister both of whom have been added to the company. The testimony of the young man has resulted in the whole family being received into fellowship.

Mayfield: J. McEwan has just completed two weeks' children's meetings. About fifty attended each evening to hear the message of the gospel and one young girl professed faith in Christ.

> NORTHERN IRELAND REPORTS

CO. ANTRIM

Ballycastle: A. Caufield and A. McClean

have commenced gospel meetings in this difficult north coast town, where the assembly is small.

Ballymena: H. S. Paisley is preaching in the Cambridge Avenue Hall, which is filled nightly. The meetings are good, and a number have professed.

Ballywatermoy: J. Martin and W. Jennings had encouraging meetings when quite a number of young people connected with the assembly professed.

Harryville, Ballymena: J. Hawthorne and T. McNeill expect to commence gospel meetings at the end of October.

Glengormley: J. Harrison gave helpful ministry for one week.

CO. ARMAGH

Corkleys Corner: D. Kane and S. McBride concluded a gospel tent effort after eight weeks.

Kilmore: A. McShane and J. Hawthorne closed eight weeks of tent meetings with blessing. Some long prayed for professed salvation.

Ballybay, Co. Monaghan: G. McKinley and T. McNeill are preaching in this difficult area.

Ardmore Conference: Ministry given by N. Turkington, J. G. Hutchinson, J. Harrison, A. McShane, A. M. S. Gooding, S. Jennings, R. Watterson, T. McNeill and W. Armstrong. It was considered a good conference.

CO. DOWN

Ballywalter: J. G. Hutchinson has been encouraged to see local people attending with interest and blessing in salvation. At least three people are known to have professed salvation. The small assembly has been encouraged.

Blackskuil, Dromore: E. Wishart and S. Thompson concluded five weeks of gospel meetings in the Orange Hall. Little response from local people. However, the Word was sown by preaching and tract distribution.

Kilkeel: J. Brown and J. Lennox concluded tent meetings. Much interest was shown on the part of the townspeople.

Plantation, Lisburn: A. McShane and T. Meekin commenced gospel meetings in mid-October.

Shanaghan: J. Thompson and D. Gilliland commenced gospel meetings in early October.

Knockbracken: J. Flanigan gave helpful and appreciated ministry on some basic New Testament principles.

Mullafernaghan: A. M. S. Gooding had helpful ministry meetings for one week.

CO. FERMANAGH

Enniskillen: The present series of Saturday evening ministry meetings concludes on November 19th, D.V. There has been a great interest locally and the hall has been well filled. A. Carew continues in the gospel until November 10th, D.V.

Correen: The annual conference was held on September 14th. The speakers were N. Turkington, J. Kells, S. Ferguson, D. Kane and W. J. Nesbitt.

CO. LONDONDERRY

Ballylintagh: R. Watterson (Brazil) had five nights of well attended ministry meetings, dealing with the interesting subject "What is man?".

Ballyronan: On 25th September, N. Turkington and S. Ferguson finished eight weeks of tent meetings. Although there was sustained interest, as yet nobody has professed faith in Christ.

Killykergan: J. Harrison had four nights of much appreciated ministry.

Tivaconavey: W. J. Nesbitt had a week of well attended meetings, dealing with matters relative to the assembly.

Listillion, Co. Donegal: After six weeks of gospel meetings, G. Stewart and S. Patterson continue in the tent with a fair interest being shown.

CO. TYRONE

Dunmullan: G. Patterson and J. Hawthorne are having good numbers of local people attending their gospel meetings.

Killycurragh: Annual conference was held on September 28th. Helpful ministry was given to a well filled hall by J. Harrison, H. S. Paisley, D. Kane, J. Merson and A. M. S. Gooding.

A. Carew (London) gave much appreciated ministry in Newmills, Tullylagan & Aughavey.

BELFAST & DISTRICT

Albertbridge Road: H. Graham and W. Armstrong commenced gospel meetings on the 2nd October.

Ballyhackamore: S. W. Jennings had very profitable gospel meetings in a hall in Clarawood Estate which is run by the Ballyhackamore assembly. The residents of the estate attended well and at least one man was saved. An excellent Sunday School is being carried on, with about 100 attending. Prayer would be valued for further blessing.

Ligoniel: In association with Ebenezer Assembly, T. Meekin has had some gospel meetings in Ligoniel Hall.

Newtonbreda: J. Allen hopes to commence gospel meetings on 23rd October, D.V.

Isle of Man: J. Thompson and D. Caughey gave out tracts during the summer, followed by gospel meetings in a rented schoolhouse at St. Judes. Interest was good and some professed salvation.



Ayrshire Missionary Home

Redcroft, 12 Ailsa Street, Prestwick Received by Mr. W. B. C. Beggs, Wilja-Ramar, Loudoun Road, Newmilns, from July to September—

Mr. Tom Bentley should now be addressed at 44 Jalan SS 2/47, Sungai Way/Subang, Selangor, Malaysia.

Correspondence for the assembly in Ballyhay Gospel Hall should now be addressed to Mr. Charles J. Irvine, 42 Ballyhay Road, Donaghdee, Co. Down, BT21 0LU.



JAMES RENDALL, on 13th May. Trusted the Lord as a young man and was associated with Victoria Hall, Glasgow, since its commencement in 1924. In early days Jim was active in the open-air meetiings held at Virginia Street in the city centre, and in the ministry of the Green Tent Campers. For many years he served the Lord as an overseer, and will be remembered for his contributions as an infirmary worker, choirmaster, soloist and precentor. He was an example in his willingness to help, and in encouraging others. Noted for his faithfulness and for his love of God's house, he continued to attend and contribute, even after severe injury and despite considerable discomfort. He made many friends, and his fellowship and service was much appreciated by his brethren and sisters in Victoria and by many in other assemblies.

WILLIAM GRATTAN, on 23rd June, aged 61 years. Saved about 45 years ago when speaking to a companion in his brother's chemist shop, through the words of John 1:12. He was baptised shortly afterwards and received into the Waringstown assembly, where he remained until his homecall. Bill, as he was known, was a valued member of the assembly and will be sadly missed. Prayer would be valued for his widow and two sons, one unsaved. The large company who gathered for the funeral, showed the respect in which he was held, and they heard the gospel faithfully spoken, both in the home and at the graveside, by our two brethren, William Knox and John Grant.

JAMES THOM, on 24th June, aged 86 years. Saved in early years in Douglas, and associated with the assembly for 55 years. A quiet and unassuming brother, he was engaged in all the activities of the assembly until failing health hindered him. Please remember his three daughters in prayer.

Mrs. J. BARBOUR, on 4th July. Saved in early years and associated with the Lord's people ever since. Almost two years ago, together with her husband, she came into fellowship with the assembly at Ardgowan Square, Greenock. Our sister, by her godly life and friendly disposition, was loved by all who knew her.

SINCLAIR ORR, in August, aged 61 years. Saved as a boy of 14, on the death of his mother. Associated with Bethany Hall, Troon in his early days, but for the greater part of his life he was in Bethany Hall, Saltcoats. Of a quiet, retiring nature, he was known for his integrity and diligence in banking circles where he worked. During the last 18 months he suffered much without complaint, displaying a deep trust in God, and assured that all aspects of life were in the hands of his Lord and Saviour. A christian gentleman. Remember his wife and son in prayer.

Mrs. MARGARET BROWN, on 7th August in her 83rd year. Beloved wife of George Brown, in fellowship at Fountain Hall, Aberdeen, where she was saved in her teens. After a few years in Dundee, she returned to continue in happy fellowship.

WILLIAM JOHN HARAN, Milisle, Co. Down, on 19th August in his 89th year. Born in Co. Donegal and saved through the preaching of T. Braidnor and S. McClay in 1915. He was in the assembly at Lackey, and then moved to the assembly at Ballyhay over 40 years ago. He was a wise godly brother, who will be greatly missed. Prayer valued for his son Benny.

JOSEPH SINGLETON, Ballyhay, Co. Down, on 21st August in his 87th year. Saved 60 years ago, and in assembly for almost 50 years. He was the correspondent, a quiet godly man. Prayer valued for his widow.

Mrs. SADIE POOTS, on the 29th August, 1983 aged 83, after a long illness patiently borne. She was saved as a girl of fourteen when Mr. I Campbell preached and for almost seventy years was in happy fellowship at Mullafernaghan. She had the joy with her late husband, David who predeceased her in 1972, of seeing her large family and many of her grandchildren saved. She loved her Lord, His Word, and His people, and left a good testimony.

Mrs. INA ALEXANDER, on 2nd September, aged 71 years, as the result of a car accident. Saved and baptised in her early teens, she continued steadfastly with the saints in the Evangelistic Hall, Galston for over 50 years. She was given to much hospitality and will be greatly missed by her husband and family. Prayer valued for them.

WHITELEY. Mrs. MARIAN 5th on September, aged 69 years, after a long illness cheerfully and patiently borne. She was converted early in life and met with believers at the Gospel Hall, now Lindley Evangelical Church, Marian loved to have fellowship with the Lord's people, and was faithful in her attendance at meetings. Her christian character is an example to us all, as we think of the radiance and beauty of her Christ-like life. This was characterised by her deep and abiding love for the Lord Jesus, her love for fellow-believers and her concern for the unconverted. Please pray for Clive her husband, their four sons and daughters-in-law, their grandchildren, and the other members of their family.

Mrs. WILLIAM DICKSON, on 7th September, aged 85. Our sister was 67 years in assembly fellowship, 55 years in Lanark and 12 in Troon. She looked well to the ways of her household, and was faithful in her attendance at assembly gatherings. Her quiet disposition and faithfulness to Christ won the esteem of all who knew her.

Mrs GREENLEE, on the 13th September, very suddenly at her home. She was saved over 60 years ago, John 6:37 being used by God to make the way of salvation clear to her. Has been for many years associated with the Bleary assembly where she was loved and respected. A quiet woman who pleased God and loved His ways. Prayer valued for her family.

Mrs. SWANN of the Ballymena assembly, on 18th September, in her 89th year. Saved 75 years ago, our sister enjoyed salvation, and was in happy fellowship in the assembly for 70 years. A godly, consistent sister, with a good testimony and a good knowledge of her Bible, who saw her four daughters saved in early life.

DOUGLAS W. KELLS, on 23rd September, aged 62. He was saved at 17 when J. Stewart and R. Peacock had Cottage Meetings in Portrush. He was for some years in Ebenezer assembly, Bangor, the last 31 years at Lessans, Co. Down. A quiet, steady man who had the joy of seeing all his family saved and in assembly fellowship. Unlike his father, James Kells, he was not a public speaker but was deeply interested in the assembly and the work of the Lord. He was very practical and did much work about the Gospel Hall. The hall was full for the funeral service, many of his business associates in the horticultural world attending.

FRANK FENNING, on 25th September, aged 72, at the rememberance meeting after having given out a hymn and led in thanksgiving. He was saved over 50 years ago, shortly after his wife was saved at Mr. H. P. Barker's meetings. Has been for many years in Kingsmoss assembly where he was active and highly esteemed. He shared in the responsibility of oversight and had the work of the Lord at heart. His quiet consistent testimony gained for him the respect and esteem of his fellow workmen and neighbours. Prayer valued for the assembly which has recently lost several leaders and will now greatly miss our brother.

Mrs. ANNIE RANKIN, Burnbank, Hamilton, aged 64, a beloved sister. At the age of 3 she was left blind as the result of meningitis. She attended a school for the blind in Edinburgh but came to the Sunday School at Ebenezer Hall during her vacations. It was there she was converted and later received into fellowship. Despite her handicap she remained cheerful throughout her life and was a bright and shining light for the Lord. Her witness in the home and among the local townsfolk was an outstanding example to all of us. Prayer is asked for her husband John, who is partially blind, but not yet a Christian.

DAVID TRIMBLE, suddenly at his home, aged 76. Saved over 50 years ago when John Hutchison and John Poots had meetings in the Rathfriland district. In the Gransha Assembly since his conversion where he was highly respected, he was a quiet man whose consistent testimony and regular attendance at the meetings earned for him the respect and admiration of many. He had the joy of seeing his three sons saved. An industrious and prosperous brother whose integrity and pleasant manner commended the Gospel he supported.

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EDITORIA Searchlight

HE IS RISEN.

This statement lies at the root of the faith once delivered to the saints and is a great source of encouragement when we feel the oppressions and discouragements which face us in the pathway of pilgrimage. Associated with it are certain basic facts.

- 1. Defilement was not contracted. Every corpse is subject to corruption. Paul emphasised this when he preached at Antioch in Pisidia. He shewed that David having served his own generation by the will of God saw corruption (Acts 13:36). Martha was in no doubt that her brother Lazarus who had been in the grave for four days, would by then be in a state of corruption (John 11:39). Yet the same preacher in Acts 13 makes it clear that He whom God raised from the dead saw no corruption. Such a truth underlines the essential holiness of our Lord Jesus Christ. It has been well said that when the Saviour came it was by way of a virgin womb, and when He went away it was through a virgin tomb and, thank God, He left no defilement in either. Holiness is specifically named in respect of His birth (Luke 1:35), and is also emphasised in relation to His resurrection (Acts 13:37). All of His life between these two points was a living evidence that He was the Holy one of God.
- 2. Death has been conquered. Perhaps we do not contemplate as often as we should the results of the work which our Saviour completed. He has "put away sin" (Heb. 9:26), "tasted death for everything" (Heb. 2:9), "made propitation" (Heb. 2:17) and "defeated him that had the power of death" (Heb. 2:14). What a cheer it must have been to the aged and suffering apostle John on the Isle of Patmos to see Christ and to hear Him say "I am He that liveth and was (or became) dead, and behold I am alive for evermore" (Rev. 1:18). Death has certainly been conquered, and the evidence is an empty tomb. Our knowledge of this great fact gives courage in days of sorrow as we lay loved ones to rest, although we shall not be able to fully enter into the truth of 1 Cor. 15:54 until the Rapture has taken place, then we shall truly sing death is (has been) swallowed up in victory.
- 3. Doubts are stilled. Luke 24 describes a number of named and unnamed women perplexed and afraid. They were early at the tomb with their spices. No doubt they would never forget the message from the "two men in shining garments". It stilled every fear and filled their lives with new power and joy. The two on the Emmaus road had a similar experience. They were sad but a sight of Him on resurrection ground gave them burning hearts. The eleven were "terrified and affrighted" but this was replaced by joy and wonderment. And Thomas learned a wonderful lesson as he viewed the only One he could acknowledge as "my Lord and my God". May we too know every doubt stilled as we gain a fresh view of the empty tomb and the filled throne.

J. R. B.

354 BELIEVER'S

Have Faith in God

by W. B. C. Beggs, Newmilns

The days through which we are passing are such as present to the Christian great opportunity, amidst all the perplexities of life, to show that he is not confined to earth for guidance and help. The assertion by the people of the world that we are narrow in our outlook is entirely false; for instead of **our** outlook being restricted, it is actually the **unbelievers'** that is so, inasmuch as we can see beyond the happenings of earth by virtue of our faith in the living God.

Faith has brought the invisible near to us, and has made it possible for us to act in the energy of the reality of the things that are unseen by natural vision. Moreover we rise above the level of present circumstances, and with the penetration of faith see the ultimate of God's purposes reached in the bringing of all things into coalescence with His divine Will. On the other hand the unbeliever can see nothing beyond the present, and consequently he is downcast and well nigh in despair.

It is, of course, perfectly true that, were it not for our confidence in God, there is much happening upon earth that might cause us to be greatly perturbed. Faith, however, has set us in contrast to all natural and worldly tendencies, and even in days of darkness and distress we are able to lift up our hearts to our Father above, and rest in Him with peace. The man of faith is the man (and the only man) who is not overwrought with anxiety, for such anxiety, were it to be shown, would be a veritable denial of his faith. Our varying experiences in life will make clear to all of us whether we actually do trust God, or simply make a profession of doing so.

It is most encouraging to us to learn from time to time of people who have, in the midst of many dangers and often in much suffering, held tenaciously to their God and have refused to let go their grasp upon all that has been revealed to them of the One in Whom they trust.

In the Holy Scriptures we have many examples brought to our notice of men and women who have resolutely maintained their faith in their God. We are thrilled again and again as we read the ancient records; but now we have been brought face to face with people of our own day, who may well rank alongside those heroes of other days. Such people in our time are also proving the faithfulness of God in their lives, and making evident to all the rest of us that He never fails to recognise and vindicate the unquestioning trust of His people.

There are certainly many things of which we can be bereft in this present life. Possessions and friends may be taken from us, and all other treasured privileges may also vanish; but no matter what happens in respect of these things, nothing can ever rob us of the opportunity to exercise faith. This is what brings honour to the name of God, and also brings increasing joy to our own hearts, inasmuch as we thereby come to a fuller knowledge of Him in Whom we trust, and so learn to trust Him more.

We can be very thankful for the full revelation of God that has been given to us, for we are accordingly able to fasten ourselves upon all that He is, and trust Him as being that to us. History shows us how power over men may often be misapplied and often be wielded by unrelenting hand, irrespective of what suffering may be thereby. Multitudes of men waver and wail before the strokes of atheistic forces, and many wonder what course events will take. The Christian, however, need not be moved to desperation. In confidence we look up to the eternal throne of God, and there we see One Who is superior to all the might of earth, and Who, by a word from His mouth, could overturn completely the world in a moment of time.

In the hand of God there is all power, and we rest in the calm assurance that such power is on our side.

Moreover we are plainly shown in the Holy Scriptures that the God in Whom we trust is infinite in wisdom and knowledge, as well as love. ever Nothing can escape unceasing vigilance, nor can we ever be bereft of His care, while He requires no one to be His counsellor. It is perfectly true that we might be called upon to travel a rough and thorny road in the days that lie before us; while the experiences on that road might be extremely unpleasant to our natural senses. However, we can go on with confidence, knowing so well that our God will never cause us a needless sorrow or tear, and that out of all the present chaos of earth He will bring us forth as gold. He sees the end from the beginning, and has told us that "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

It is just to be expected, of course, that we shall not always understand the reason why we pass through certain circumstances, and may think that surely some other way could have been conceived. All such thoughts, however, must be banished immediately from our minds as soon as we remember that meantime we are only seeing things from the lower level of earth. When we reach the mountain tops of glory we shall be able to look back upon all the way that He has led us, and then, rejoicing in the realisation of God's purpose, we shall confess from humble hearts that His way, after all, was really best. So until the trials of earth are past, and the day of glory comes, let us still "have faith in God" (Mark 11:22).

Book Review

"Faith at the Blackboard" by Brian Hill; published by Paternoster Press; price £5.65.

Brian Hill is described on the fly-leaf of this 142 page book as "a thoughtful philosopher of Christian education and a faithful Christian". His involvement in education is that of parent and teacher, and in both roles he has experienced various provisions in USA, England and Australia. At present he is Professor of Education at Murdoch University, Western Australia.

The book discusses many vital issues, particularly as they are faced by Christian schoolteachers, in a cogent, well-reasoned way. He examines the shortfalls of public-sector education and, while understanding why Christians opt for "Christian schools", favours active involvement in normal secular schools. He argues clearly from a historical perspective, a doctrinal standpoint and a practical viewpoint. Sometimes he is very controversial, e.g. when he describes the conscientious Christian teacher frustrated by his fellow teachers and school administrators as a young boy confused when the forceful tide washes away his carefully-built sand-castles.

Not all of his book seeks to shock his readers into considering his principles. At other times he demonstrates a deep insight into the problems of society, especially of its younger members. From his wealth of experience he points out clearly the attitudes the Christian teacher should adopt in a variety of situations. Certainly the Christian teacher will find much in its pages to challenge and much to guide. So too will the Christian parent, sometimes equally confused by a confused society.

Truth Unfolding in Genesis (12)

by John Heading, Aberystwyth.

Genesis 44: "supplications, prayers, intercessions".

This chapter gives the last of the three steps by which Joseph ensured that there would be confession on Judah's part. There would be no revelation of himself apart from this confession.

Unrealised sin must be discovered (vv. 4-13). The servant sent from Joseph had to make known the hidden things. Evangelists are sent from the Lord to indicate that secret sin on earth is known in heaven: "Thou art the man" (2 Sam. 12:7); "God knoweth your hearts" (Luke 16:15). Jacob's sons showed sincere respectability, with a denial of responsibility; they were ignorant of their own hearts and of the standard of God's house (Gen. 44:7). They were self-righteous; they brought their works before the Lord, posing a question to imply that they would not sin (v. 8). They were satisfied that they had life and not death (v. 9). However, what is unknown by men must be made known by a search by an outside person (v. 12). humble sinner asks that it may be God who searches the heart (Psa. 139:23-24).

Verses 14-34 present Judah's intercession—perhaps the most touching words in Genesis. All the brethren fell down before Joseph (v. 14), in keeping with his dream many years before (37:7-10). Judah's statement, "God hath found out the iniquity of thy servants" (v. 16), tends to appear hypocritical in a moment of crisis; had He never found out their sin against Joseph years before?

Finally, Judah rehearsed how Jacob would die if Benjamin did not return, so he offered to remain as

Joseph's servant instead (44:33). Here was a token of repentance at the thought of his father's despair. This was not, of course, a confession of guilt (unlike Neh. 9; Dan. 9), but it went as far as Joseph was able in the process of drawing out Judah's heart.

Genesis 45: "Joseph was made known to his brethren".

Here we have the climax of the story, when Joseph was made known to his brethren (vv. 1-15), and where preparation was made to bring Jacob down into Egypt (vv. 16-28).

The unfolding of Joseph's identity had to come from his side (v. 1), since he was the only one who knew all that had been involved. Typically, this moving scene speaks of the nation of Israel seeing and knowing the Lord their Messiah in a future day (Zech. 12:10; Rev. 1:7). From v. 4 onwards, Joseph re-interpreted why he had been sold into Egypt. Man's responsibility was there as historical fact: "whom ye sold into Egypt" (vv. 4-5). In fact, later the brethren used the words "trespass, sin. (50:17), and Joseph said, "ye thought evil against me" (v. 20). Yet the gracious re-interpretation was, "God did send me before you to preserve life" (45:5, 7), "not you . . . but God" (v. 8; 50:20). There is a remarkable similarity in Acts 2:22-23: men crucified the Lord, but this was in keeping with God's "determinate counsel and foreknowledge (see 4:28). Joseph's exaltation, "he hath made me . . . lord of all his house" (Gen. 45:8), and "all my glory in Egypt" (v. 13), answers to "whom God hath raised up" (Acts 2:24), "by the right hand of God exalted" (v. 33), and "God . . . hath glorified his Son

Jesus; whom ye delivered up" (v. 13).

Genesis 46 & 47: "so Jacob went down into Egypt".

Here we have the last recorded vision in Genesis (46:2-4), in which God promised to bring the nation back again to the land, in keeping with 15:14. A list is given of the 70 souls that came into Egypt (46:8-27). Stephen gave 75 in Acts 7:14; many explanations have been proposed, to of which we need committed. Finally, when Jacob met Joseph, we have his great confession (46:30); this speaks of a convert being brought to Christ—the reality of his faith and certainty of the resurrection of Christ.

In 47:1-11, we have the presentatof Jacob before Pharaoh, reminding us of Heb. 2:13, when we are presented by the Lord Jesus before His Father. The blessings from Pharaoh (Gen. 47:5-6), remind us of our blessings in Christ (Eph. 1:3). The words of Jacob in v. 9 may sound strange, yet he stressed his pilgrim character, and that he had lived for 130 years (147 when he died, v. 28), less than that of Abraham (175 years) and Isaac (180 years). Jacob was 70 when he went into Padanaram, so all his recorded activity took place after "middle-age". At the end of his life, he knew that his portion in death still had to be with his fathers (v. 30).

Genesis 48 & 49: "Jacob . . . blessed both the sons of Joseph".

At the end of his life, Jacob briefly reviewed his past, and blessed the two sons of Joseph. He had a special concern for his son Joseph, who had been dead, and was alive again. Naturally, Reuben was the firstborn through Leah (Gen. 29:32), but this position was forfeited through his evil activity in 35:22. Joseph was the firstborn of Jacob's true wife, Rachel, so the present chapter amplifies this status as passing to Joseph's two sons. (This contrasts

with the provisions of the law, Deut. 21:15-17). So Jacob recalled (i) God's revelation to him at Luz (Bethel) (Gen. 28:11-22; 35:6-7); (ii) the death of his one true wife (48:7); (iii) the special position of the two sons of Joseph who had never seen the land (v.5). He said, they "are mine", namely counted amongst his family so that each would have a separate tribal inheritance; likewise would Reuben and Simeon in spite of past failure.

Verses 8-22 present the special blessing for these two sons of Joseph as leading to the two tribes. It was here that Jacob was endued with prophetic insight, unlike Joseph who had had prophetic understanding elsewhere regarding the famine. Jacob placed his right hand on the younger Ephraim, implying that this tribe would be greater than that of Manasseh (v. 14). In v. 18, Joseph wanted the firstborn to be the greater. But it was by faith that Jacob did this, evidently an outstanding act as quoted in Heb. 11:21, "By faith, Jacob, when he was a dying, blessed both the sons of Joseph". (Contrast this with Gen. 27:1-29, where Jacob maneouvred the privileges of the firstborn for himself, although this status had really been according to God's will, 25:23.)

In the event, Manasseh had a portion on the east of Jordan, while Ephraim became the name by which Israel as a whole was often known; for example, "the head of Ephraim is Samaria" (Isa. 7:9). There was prestige in numbers, 40,500 of Ephraim and 32,200 of Manasseh in Num. 1:33, 35. This was reversed in 26:34, 37 with 32,000 of Ephraim, 52,700 of Manasseh.

With these special blessings complete, Jacob finally gave the prophetic blessings for the tribes (ch. 49). Such mental and spiritual strength (expressed poetically) just before death was marvellous, as was

Moses' prophecy in Deut. 33.

Genesis 50: "by faith Joseph, when he died".

Verses 1-4 present us with the burial of Jacob. Embalming was a long process, and was honour; the body was thereby preserved until its burial. The Israelites were already experiencing a kind of prisoner-status, since Joseph had to ask Pharaoh for permission for the family to leave Egypt temporarily. This was readily granted (v. 6), no doubt because Joseph had said "come again". What a contrast with what another Pharaoh said later, "neither will I let Israel go" (Exod. 5:2). So they all went up on the east side of the Dead Sea (v.11), a journey that the nation would take later. Then they crossed the Jordan to Machpelah (about ten miles south of Bethlehem), Acts 7:16 needs explanation, for Jacob was buried in the field bought of Ephron the Hittite

(Gen. 23:3-20; 49:30), but Joseph (amongst "our fathers" in Acts 7:15) was buried in Shechem in the plot of land that Jacob bought (33:19; Josh. 24:32). Acts 7:16 is a "contracted description" so as to suit these two distinct burial places required in v. 15.

Reconciliation then took place between the brethren and Joseph. Evidently a guilty conscience and a disturbed relationship still existed in the brethren, particularly as a "messenger" was sent to Joseph. Jacob had desired forgiveness on Joseph's part before he died (vv. 16-17). So Joseph, the one who had suffered, displayed the true spirit of Christ. God had brought good out of their evil (v. 20). Yet they bowed before Joseph in keeping with the dream in 37:5-10. The reality of Joseph's forgiveness was proved by the comfort and provision that he made for his brethren (50:51), and this was lasting.

Book Reviews

"Evolution and the Authority of the Bible" by Nigel M. de S. Cameron; 123 pages; published by Paternoster Press Ltd.; price £3.20.

This is a helpful book to strengthen the faith of believers who are caused to consider the Evolution debate. It differs from the many which approach this subject in that it deals with the important associated doctrinal issues, showing that to challenge the historical account of the early chapters of Genesis is in fact challenging the whole doctrinal foundation and framework of the Bible. It deals with plenary inspiration, the authority of the Holy Scriptures and also with the problem of interpretation.

The origin of evil and the New Testament use of the Genesis narrative as a basis for fundamental New Testament doctrine are expounded.

An interesting appendix by a research fellow in Biochemistry on some key scientific questions completes a book which requires careful reading and can be helpful to those who face this issue.

J.R.B.

"Epistle to the Hebrews" by Adolph Saphir; published by Kregel Publications; price £11.45.

The older generations need no introduction to the writings of Adolph Saphir. Dr. Saphir was raised in the Jewish faith in Hungary. His family were the first converts to Christianity by the Jewish mission of the Church of Scotland. With such an upbringing, it was hardly surprising that from his pen came a dozen books dealing with Christ and Israel, Christ and the Scriptures and other Christcentred topics, among which was Hebrews.

His work on Hebrews (originally published in two volumes) runs to 910 pages. The approach while always devotional draws heavily from a thorough knowledge of the Old Testament. Exodus, Deuteronomy, Ezekiel are quoted freely, and so too are the old authorities Augustine, Hooker, Kahnis, Theophylact and so on.

Undoubtedly the younger Christian will stumble a little at the 19th century prose of Adolph Saphir, but even he (or she) will be enriched in the contemplation of the glories of Christ, traced vividly by Dr. Saphir's pen.

T.W.

Pleasures True

(Hebrews 11:24-25).

Pleasures true are found in Jesus,
More are they than shining gold.
Peace eternal we have through Him,
Sheltered safe within His fold.
Joy in Him is still increasing
As we know Him more and more.
Fountain Head of all our blessing,
Untold wealth still to explore.

As we journey through the desert, Guided by His mighty hand, Pressing on through many dangers, Firmly in His strength we stand. Gladly led by God the Spirit, Witness to our hearts within, That the blood of Christ our Saviour Cleanseth us from all our sin.

If the passage should be dreary,
And the way at times seems long,
Still our hearts are tuned to praise Him,
In the darkness He's our song.
All around are many trials,
Satan tempts us very sore,
But our souls have found their portion
In the Saviour's boundless store.

In His Word we find our orders
Written there by His command,
"Food to strengthen" on the journey,
Sent us from the better land.
"Milk and honey" in abundance,
Bread to nourish on the way;
So to all the joys "of Egypt"
We can firmly answer—"Nay".

Young Believers

Honour the King?

(12) JOSIAH – young man of the Book

by Howard A. Barnes, Bromborough

Superficially the story of Josiah the young reforming king is similar to that of his great grandfather Hezekiah. However, a careful reading of the account shows some important differences. These differences eventually proved the downfall of Judah.

Seventy years of idolatry and injustice under Manasseh and Amon had left the nation in spiritual and moral ruin. Idolatry of the older variety was rife and new forms had sprung up (2 Kings 21:21; 23:5, 11). The temple reforms under Hezekiah were long forgotten and "Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel" (21:9). God had warned by His prophets that "I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down' (21:13). Just as soil is dislodged and thrown out to clean a dish, so God threatened to remove the nation that was spiritually defiling the land.

However, the seducing voice of Manasseh was more acceptable than the searching voice of the prophet. Nothing changed under the brief rule of Amon. All was thus set for immediate and irreversible judgement. Then the child-king Josiah comes on the scene.

Under influences not disclosed to us, Josiah at sixteen years old "while he was yet young . . . began to seek after the God of David his father" (2 Chron. 34:3). This early search for

God was to have long lasting results, as does all true seeking after Him (Deut. 4:29; Ezra 7:10; Lam. 3:25, etc). This is a challenge and encouragement for all those who work among young people.

Four years later, he felt secure and confident enough for his personal exercise to be expressed in public action, "he began to purge Judah and Jerusalem" and "the cities of Manasseh and Ephraim and Simeon even unto Naphtali". He personally supervised the destruction and desecration of all the centres of idolatry in Judah and Israel, and when all was done to his satisfaction "he returned to Jerusalem" (2 Chron. 34:7).

Some years later when he was twenty-six, he became concerned about the condition of the temple and set up a royal commission to supervise the necessary financial and building arrangements for its repair (34:8).

Those entrusted with the actual work acted "faithfully" relative to the money and tasks entrusted to them (2 Kings 22:7; 2 Chron. 34:12 and cf. 2 Kings 12:15); this should characterise all **our** actions relative to work in the house of God (Matt. 25:21).

It was during this repair work that Hilkiah the priest found "a book of the law of the Lord given by Moses" (2 Chron. 34:14).

The implications of this statement quite remarkable—for Josiah's actions so far were governed by his knowledge of God's will acquired from traditional knowledge! All other known public copies of the Scriptures had probably been destroyed. Soon however, he was aware that traditional knowledge fell far short of the actual Word of God. The effect on the king was similar to that produced in Martin Luther by his finding an old Latin Bible in the library of the Augustine convent at Erfurt. The Reformer had never seen the Scriptures, even though he was a monk.

The finding the contents by Josiah had a dramatic and immediate effect, he "rent his clothes" (the traditional sign of distress of mind) and sent to the nearest prophet (actually a prophetess) to find the mind of God "concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the Word of the Lord to do all after that is written in this book" (34:21).

God's answer was twofold — to Josiah as the official representative of an unrepentant nation, "my wrath shall be poured out upon this place and shall not be quenched" (v. 25), but to Josiah the individual, "because thine heart was tender and thou didst humble thyself before God when thou heardst His words... and weep before me... thou shalt be gathered to thy grave in peace" (vv. 27 and 28), i.e. not see the judgement.

The king then gathered the people at the temple and read "the book of the covenant" to the people "great and small". He then made a covenant (a solemn agreement) between himself and God "to walk after the Lord and to keep His commandments... with all his heart and with all his soul, to perform the words of the covenant which are written in

this Book" (v. 31). Then we read "and he caused all that were present ... to stand to it" (v. 32). Here is the great difference between Hezekiah's and Josiah's reformation, not the small differences between the kings' actions but the totally different response of the people. Everything done in Josiah's time was either his own action or that which he as king imposed on the people, whereas the work of God in the people's hearts in Hezekiah's day brought its own spontaneous voluntary action, for they "brought burnt offerings of a free heart" (29:31) and "all . . . went out to the cities . . . and brake the images in pieces" (31:1), when God "had prepared the people" (29:36) and "healed the people" (30:20). This inward divine working resulted in them resting themselves upon the words of Hezekiah (32:8).

In contrast the outward obedience to Josiah was not matched by an inward conviction of the truth. The knowledge of this must have disappointed Josiah even though outwardly the Passover that year was the most carefully observed since the days of Samuel the prophet (cf. 2 Chron. 30:26). Josiah knew what the prophets were saying — Zephaniah and particularly Jeremiah. The latter had now prophesied for five years and saw through the outward reform "treacherous . . . Judah hath not turned unto me with her whole heart, but feignedly saith the Lord" (Jer. 3:10). God continually called them to "stand . . . in the way and see and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls, but they said, we will not walk therein" (Jer. 6:16).

They were prepared to be outwardly religious, but were not prepared to repent and walk in the ways of truth. "Trust ye not in lying words, saying, the temple, the temple of the Lord, the temple of the Lord, the temple of the Lord." (Jer. 7:4),

Alongside this outward show God could see His house turned into "a den of robbers" (7:11). The Lord Jesus Christ found hypocrisy of equal order in his own day and likewise condemned it (Matt. 21:13).

The only "political" action of Josiah noted in Scripture was his own decision to attack the Egyptian army that was passing along the Mediterranean coastal plain on it's way to invade the fast-fading nation of Assyria. Josiah's "entanglement in the affairs of this world" lead to his untimely and (in the eyes of Pharaoh

Nechoh) unnecessary death.

From that moment independence was lost and within twenty years the nation was taken away into Babylon, "for the Lord . . . had rejected this people and forsaken the generation of His wrath" (Jer. 7:29).

The lessons to be learned from the life and times of Josiah are that first the Word of God needs to be read personally by those seeking to serve Him and secondly, that mere religious observance, however correct it might appear, is useless unless accompanied by inward sincerity.

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God's Glory Made Manifest

by D. J. Payne, Suffolk

It is often the omissions of Scripture that speak as eloquently of God's mind, as those written revelations. We find that in Genesis there is no mention of God's glory, indeed the only references to glory in this book, are in relation to Jacob's sojourn with Laban, and Joseph's stay in Egypt. Both instances speak in measure, as types of our Lord Jesus Christ, in rejection and exaltation (Gen. 31:1; 45:13).

As an example Gen. 6:5 is a far cry from Gen. 1:31. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually".

From Gen. 3 onward we have a vast catalogue of man's ambitions, achievements, failures and "fall". God's representative in creation had failed to reflect the true glory of the Creator, in whose image he lived.

In Gen. 3 we see the fall of that representative.

In Gen. 4 we discover man's skills, architecture and the arts, the artificer makes his appearance, polygamy and murder raise their heads.

In Gen. 5 Death rules the scene, while ch. 6 brings in rebellion and the Flood.

In Gen. 11 we have Babel—Unification of Man—Commencement of Babylon, and world commerce.

In Gen. 12 God calls for separation, and finally in ch. 50 we find a coffin in Egypt.

What began with life ends in death, so that what began with high hopes, leads in ch. 50 to a description of the final condition of all natural life. However what is conspicuous by its absence in Genesis, is surely very

much to the forefront in Exodus. In ch. 1:1 God says "Now"! This word preludes an important statement or action. Ponder, dear reader, the following texts from Genesis, with the word "Now". Gen. 3:1, 12:1, 18:11.37:3.

Ten times in Exodus reference is made to "Glory"—God's Glory, or reflected glory (except in ch. 8:9 where the word is "vain-glory", or boastfulness).

The ten references to "Glory" can be divided into two parts of five each. Ten of course is the number of division—division in unison. Five of these references to glory pertain to the present, and five to the future. Thus 1-5 refers to present privilege, while 6-10 to the prophetic prospect.

Here is an example for the soul in searching the Scriptures:

PRESENT

- (1) The Glory of Divine Provision. Exodus 16:7.
- (2) The Glory of Divine Preparation. Exodus 24:16.
- (3) The Glory of Divine Prevention. Exodus 28:40.
- (4) The Glory of Divine Preservation Exodus 29:43.
- (5) The Glory of Divine Protection. Exodus 33:24.

FUTURE

- (1) The Glory of Divine Presence. Exodus 16:10.
- (2) The Glory of Divine Presentation Exodus 24:17.
- (3) The Glory of Divine Participation. Exodus 28:2.
- (4) The Glory of Divine Prospect. Exodus 33:18.
- (5) The Glory of Divine Purpose. Exodus 40:34-35.

364 BELIEVER'S

Haggai, the Lord's Messenger

by C. T. Lacey, Harlow

After long years of captivity under the disciplining hand of God, the Jews began to return to the city of Jerusalem during the time of the Persian Empire. That return commenced with great promise. The Temple was rebuilt amidst excitement and expectation. However, as is so often the case in the Lord's work, self-indulgence and greed crept in. As a result the work came to a standstill for fourteen years.

It was in the midst of this disappointment and failure that the word of the Lord came by Haggai, the prophet, to Zerubbabel, chief of Judah, and to Joshua, the High Priest. We know very little of this remarkable prophet, but we are told that he was "the Lord's messenger in the Lord's message". We are living in days when the messengers are becoming more important than the message. Haggai is an example to save us from this error. He is a man who will retire behind the message. He receives the Word of the Lord and then delivers the message faithfully to the people. He is called to speak in the second year of Darius, king of Persia. The book divides itself into five sections, connected with a date when the word of the Lord came to him.

1. Ch. 1:1-11 A Word of Rebuke.

This came on the first day of the sixth month and how sad it is that the Lord's first word to us often has to be a word of rebuke. His rebuke here concerns the fact that His house is being neglected. David had erred in saying that the time had come to build the House of God, but the people of God during Haggai's day erred in saying that "the time is not come, the time that the Lord's

House should be built" (v. David's motives, of course, were of the highest order, but the same cannot be said of these people. If we were able to go back in time and ask why the work of building the Temple ceased, many would have pointed us to the difficulty of the task which faced them and the opposition of their enemies. It is interesting to observe that Haggai does not even mention enemies. Indeed, unless we read the book of Ezra, we would not know that there were any. The reason that the Lord's House was neglected had nothing to do with external forces, but with the internal condition of the people. The simple truth was that His house was no longer their chief interest. They were content to "dwell in their ceiled (reserved) houses" (v. 4) and to "run every man unto his own house" (v. 9), while "mine house is waste" (v.9).

These words are all too true of the condition of the Lord's people today. God's interests have ceased to be our interests. Selfishness has crept in and we have turned to our own things. When we are challenged we are quick to point to the difficulties we face and to the hostility of the enemies around us. It is a salient point to remember that opposition rarely halts the work of God. In fact, opposition often leads to expansion. In the days of the early believers, the more external forces sought oppose them, the further the work spread. Paul was put in prison, but it led to those in Caesar's household hearing the message of the Gospel.

What is the answer if we find ourselves in such a condition? It can be summed up in three simple words, "Consider your ways". In the midst

of our own selfish pursuits we seldom find time to consider our ways. If we did, we would arrive at some answers which would radically change the direction of our lives. If only the people in Haggai's day had considered their ways, the House of God would not have been neglected. Twice in this opening chapter Haggai challenges them to consider their ways.

(i) Ch. 1:5-6. He asks them to consider how little they are obtaining from their selfish pursuits:—

They sow much **but** bring in little. They eat **but** they have not enough. They drink **but** are not filled. They are clothed **but** are not warm. They earn wages **but** these wages

go into a bag with holes.

What a solemn challenge these words are to us in this materialistic age! So often we are involved in a restless pursuit of this world's goods which gives no lasting satisfaction and little or no reward.

However, Haggai's word is not only negative. He also gives them something positive to consider.

(ii) Ch. 1:7-8. Through Haggai the challenges the people to Lord become involved in activities which bring pleasure to Him and glorify Him. However, He warns them, as He warns us today, that His house cannot be built without materials and the materials cannot be obtained without labour. They will have to go up to the mountain (a path of ascent to be in touch with the Lord); they must bring wood and build the House. It takes time, effort and hard labour to build God's House, but it is the path to blessing. How different our local assemblies would be if we were able to maintain this perfect balance of activity. Some companies of the Lord's people have been so lazy "bringing the wood" (preaching the Gospel that souls may be saved), that they have neglected to "build the House". Others have emphasised the building and yet have failed to "bring in the wood".

We must remember that if we fail to become involved in this Godpleasing and God-glorifying activity, we will reap what we sow (1:9-11). The Lord will blow our little efforts away and touch the very things we depend upon. We cannot leave God's House waste and expect to escape the disciplining hand of the Lord.

2. Ch. 1:12-15. A Word of Promise.

This came on the four and twentieth day of the sixth month and it is encouraging to observe that the people were prepared to respond in obedience to the Lord's voice (v.12). That obedience started with the spiritual leaders and was then seen among the people. However, not only did the people obey, but they also "feared before the Lord". Where true fear of the Lord is found, obedience to His Word will be in evidence. Only then will we hear His voice of promise, "I am with you".

To be continued.

Sir Walter Scott on the Bible

Within this awful volume lies
The mystery of mysteries;
Happy the man and blest his case
To whom his God has given grace
To read, to meditate, and pray,
To lift the latch and force his way,
But better he had ne'er been born
Who reads to doubt, or reads to scorn.

Three Words for Believers.

As to the past EBENZER.
As to the present HALLELUJAH.
As to the future JEHOVAH-JIREH.

366 BELIEVER'S

The Letter to the Galatians (6)

by Alan J. Gamble, Glasgow

Its contemporary Relevance

5. The Holy Spirit.

Galatians Emphatically epistle about justification. Equally emphatically it is an epistle about the Holy Spirit. This is often overlooked. The stress on the work of the Spirit prevents the Biblical Gospel from becoming one-sided. God does deal with our state as well as our standing. The Christian experiences renewal as well as pardon. Justification and sanctification must never be confused but equally they must never be divided. The emphasis on the Holy Spirit secures all of this. In the original context it also makes it clear that holiness comes like acceptance apart from the works of the law.

The doctrine concerning the Holy Spirit is one of the leading matters of discussion among Christians today because of the wide-spread growth of the so-called Charismatic movement. perhaps better decribed as neo-Pentecostalism. The teaching of our epistle is amazingly relevant to these issues. A grasp of the many-sided doctrine found here about the work of the Spirit provides the true Biblical answer to extreme assertions on the Spirit's work popular today. It must be underlined however that the true answer to Charismatic claims is to be found not only in a true theological understanding of the Holy Spirit but in real experience of His grace and power. To ignore or downplay whether doctrinally or in our life individually or communally Spirit's gracious work is to open the door to the understandable overreaction in a Pentecostalist direction. The teaching of Galatians preserves us from unbalanced extremes about the Holy Spirit.

Our starting point is ch. 3:1-5. This is one of the passages where Paul appeals with real feeling to the experience of the Galatians. Note the emphasis in this passage on the Holy Spirit. In ch. 3:2 Paul uses the agrist tense referring to a definite past event: "received ye the Spirit by the works of the law or by the hearing of faith". In ch. 3:5 he uses a present participle "ministereth (or supplies) to you the Spirit". It is suggested that the true answer to the problems concerning the Spirit today is to be found in a careful consideration and development of the principles given in these verses. The Holy Spirit is seen at the beginning of the Christian life as a gift received by faith alone. The Holy Spirit is also seen as being constantly, richly and fully supplied throughout the believer's life. We must grasp with equal clarity each of these aspects and then go on to experience their power. We shall arrange our study on that twofold basis.

The Spirit at the Beginning of the Christian life.

Our epistle makes it very clear that the Spirit is received by faith only (3:2). The Christian life begins with the Spirit (3:3). The basic for the gift of the Spirit is the sacrifice of Christ (3:14). No longer is the Holy Spirit merely promised as He was in the Old Testament, now He is granted to the believer. This thought should stagger us. The greatest gift that we can ever receive is the personal presence of the Holy Spirit of God.

This is the very apex of God's gracious salvation in the present. It is vital to notice that the Spirit is received on the basis of Christ's work and by means of faith, F. F. Bruce puts is succinctly: "the Spirit in Pauline teaching belongs to the foundation of the Gospel: His reception does not mark a second and higher stage than justification" (Galatians p. 150). This has obvious implications for much teaching. The Spirit is not received by striving, tarrying or fulfilling any conditions of spiritual merit or achievement. Rather He is received by simple saving faith in Christ. It is not some specially deep faith which secures the gift of the Spirit. The verses underlined above make it clear that the faith which receives the Lord Jesus also receives the gift of the Spirit. Thus modern teaching which makes the receiving of the Spirit conditional on some attainment of a certain spiritual standard by a Christian is thoroughly Galatian in its tendency. Just like justification, the Holy Spirit is received as a gift of grace from God. "Christians not only once and for all receive the Spirit through the message of faith apart from the fulfilling of conditions but they continue to be supplied fully with the Spirit . . . through the very same message without additional techniques or deeper messages or secret means" (F. D. Bruner. A Theology of the Holy Spirit p. 240).

The Spirit in the Course of the Christian Life.

In his appeal to the Galatians the apostle also refers to their constant experience of the continual supply from God of the Holy Spirit (3:5). The normal experience of the believer should parallel this. An emphasis on the Holy Spirit's work is in itself healthy and biblical. Indeed

the Christian's whole experience can be described as a life in the Spirit (5:25). The Christian life is equally characteristically a life lived in the sphere of faith and in the sphere of the Spirit. In the letter the supply of the Spirit and the display of life in the Spirit is seen in three ways.

A. The Holy Spirit authenticates sonship (4:6). In the section ch. 4:1-7 it is emphasised that the Galatian Christians had left behind minority and as a result of the work of Christ had attained majority. They were in danger of reverting to a state of childish immaturity. The law as a system was designed only for spiritual childhood. The era of childhood. supervision and bondage had now passed. The Galatians were now in the position of spiritual adulthood and mature sonship. In this context we are taught that adoption is a privilege which involves the work of the Holy Trinity on our behalf. It was planned by the Father, the basis for it was laid by the Son and it is witnessed by the Spirit. The presence of the Holy Spirit in the heart is a sign that we are truly sons of God. More particularly the Holy Spirit witnesses this by creating in our experience a conscious sense of intimacy with God, expressed in the filial cry "Abba Father". The practical lesson for us is that this intimacy is shown and also deepened by the life of intercessory prayer. It is interesting to note that the Spirit's presence is felt by the creation of a sense of nearness to the Father. Elsewhere the test for His presence is a witness to the Lordship of Christ (1 Cor. 12:3). All of this indicates how implicitly yet thoroughly Trinitarian the New Testament is. Adoption then involves the maturity of sonship, the intimacy of being God's children and also the expectation of heirship.

The Prayers of the Apostle

by T. Bentley, Malaysla

(12) The Everlasting Covenant

This is the concluding article of the Prayers of the Apostle, but it is by no means the end of the subject. The pastoral epistles along with Philemon, possess rich material on the subject of Paul's prayers. The subject can also be continued in the prayerlife of the Lord Jesus, particularly in the telling seven occasions where we have the actual words He used in address to His God. Prayer abounds too in the Old Testament. At least eight times Nehemiah's breathings are recorded as he leads and builds for God. Often in the books of the Kings prayers appear, notably those of Solomon, Asa, Jehoshaphat and Hezekiah. The scope for fertile minds is vast as Scripture deals with prayer throughout its pages.

The epistle (Hebrews) in which the prayer before us is found (13:20-21) has:

- 1. No Salutation. The opening is unique as far as Paul is concerned. I have no doubt that he is the writer. Absent from it are the following:
 - (i) Identity of Authorship. There is no identification of the human penman. In the final analysis we do not know who is the writer. Some question Pauline authorship and others have no problem that he is indeed the instrument God used. Of two things we are certain: (a) God knows who it was, and (b) in the grandest and highest sense of the term, God wrote it.
 - (ii) Apostolic Authority. Even if Paul was the writer, he dared not address himself to the readers as apostle when his Lord has taken that title to Himself (3:1).
 - (iii) Community Addressed. It is not "the sons" (plural) that are in

- view, though they may be noticed in 2:10, but "the Son", in the eternal singularity of His person and glory filling the penman's vision.
- 2. Benediction. A simple yet typical close to the epistle appears in 13:25. The signature is Pauline in character.
- 3. Thanksgiving. No note of thanksgiving appears throughout the letter unless, perhaps, we have missed such a reference.
- 4. Mutuality. The writer's plea is clear and concise and it bears useful comparison with 2 Thess. 3:1. His cause for the request urges an intensity in their exercise on his behalf (13:18-19). In 6:9-12 there appears what is likely the nearest to the writer's prayer for the readers.
- 5. Doxology. Right at the end of the prayer we are about to consider, there arises a gladsome note of praise (13:20-21).

What remains in our review of the epistle is one of the greatest inducements to prayer in the New Testament. There must be very few prayer-meetings in which the words of 4:16 are not used or quoted. They are the very basis of our appeal when we engage in the exercise of prayer, either privately or collectively.

The prayer stands seemingly unconnected with what has gone before, for as we shall see new terms and new ideas cross our vision as we ponder this remarkable plea. That its worth may be in some measure appreciated, we propose a sevenfold view of the prayer.

The Grace of the Prayer Expressed.

Enclosed within the title employed

rests the richness of the grace of the prayer. While it is a new name as far as the epistle is concerned, it is not a new name to the readers, nor to the writer. Its appropriateness cannot be questioned: rather, its suitability is recognised even by those who have come into the good of the new covenant. What a portion to have peace from the God of Peace. Paul delights to employ this worthy title of God; its occurrences are as follows: Rom. 15:33-in regard to Service; Rom. 16:20-in regard to Supremacy; 1 Cor. 14:33—in regard to Sobriety, 2 Cor. 13:11—in regard to State; Phil. 4:9—in regard to Submission; 1 Thess. 5:23—in regard to Sanctification and Heb. 13:20-in regard to Sufficiency. What would the readers learn from this title? Surely they would come to know, if they have not already known, that God always links His name with the progressive manifestation of His purpose. Consider the aspects of the sacrifice of Christ in the epistles to the Romans and to the Hebrews. It must observed that both epistles conclude on the same note and with the same result-Peace.

2. The Greatness of the Power Emphasised.

The reader must have seen that this is the first reference to the resurrection of Christ in the epistle. In most of Paul's epistles the resurrection forms a prominent part, yet it has only this one mention in Hebrews. The answer to an enquiry is simple: the Ascension of the Lord Jesus is uppermost in Hebrews. Resurrection is a familiar theme to the readers of the Old Testament as is the title which follows-"that great Shepherd of the sheep". Possibly Isa. 63:11 was in the mind of the writer as he wrote of the Lord Jesus in His capacity as the Shepherd. Zech. 13:7 may well have occupied his thoughts also, for it is his theme to establish the eternal equality of the Son as God's Fellow. He is the great High Priest for the sanctuary (4:14). He is the great Shepherd for the pathway. "Sheep" is a new term in the epistle, but it conforms to the other beautiful figures employed by Paul to show the relationship we have with the Lord. We are viewed as "sons" (Destiny), as "children" (Identity), as "brethren" (Intimacy), as "holy brethren" (Purity), as "sanctified" (Sanctity) and now as "sheep" (Frailty).

3. The Ground of the Pledge Endowed.

The expression "with ('in', see RV margin) the blood of the everlasting covenant" suggests the resurrection was accomplished "in the value of", or "in the glory of", or "in the fulness of" the blood of the eternal covenant. Two words appear in this phrase that occur frequently in the epistle: (i) blood (21 times); (ii) covenant (17 times). The uses of each word will provide spiritual store if pondered in light of their respective contexts.

There are eight biblical covenants, each with its explanatory and illuminating symbols. Our interest surrounds the New Covenant (Matt. 26:28; Mark 14:24; Luke 22:20), the symbols of which are the bread and the cup. The New Covenant was prophesied (Jer. 31:31). In the death of the Lord Jesus it was ratified (Matt. 26:28), while in Rom. 11:26 it is materialised. We observe with reverent awe that it is the "blood" that makes it eternal.

4. The Generality of the Perfection Expected.

Two forms of the word "perfect" appear in the Hebrews, so the term is a familiar one to the readers. "Let us go on to perfection" (6:1) is what is before the mind of the writer when he pleads that the God of peace may make them perfect in every good work. There is the need for a "mending" (Mark 1:19) and a re-setting (Gal. 6:1), meaning "the supply of

that which is defective, and the amendment of that which is faulty" (Wescott). The sad and sorry imperfections of Judaism were drawing them away from the Christ and back to the fragmentary and transient. But what the writer has exhorted them to do, he now prays may be truly experienced. It would involve a "going on" (6:1)—Progress; a "going in" (10:19-22)—Presence; a "going out" (13:13)-Person. This is the real concern of the intercessor whose prayer we are considering. It is only as these exercises are realised that the will of God can be known.

5. The Good of the Pleasure Effected

The expression which now appears suggests (i) an accomplishing, "working in you". The sense here is not so much the energy exerted by God, but the result effected. Then (ii) an accepting, "that which is well-pleasing". What is divinely accomplished must prove divinely acceptable. This is followed by (iii) an approving, "in His sight". His penetrating eye perceives (4:13), but here it approves.

7. A. C.

6. The Glory of the Person Exalted.

Three titles of the Saviour appear in the prayer; (i) the Lord Jesus: reveals the perfect Sovereignty of the triumphant One who has overcome in resurrection power and glory, (ii) the great Shepherd of the Sheep: reassures us of the perfect Sympathy we can expect as in wondrous profusion He supplies our every need, (iii) Jesus Christ: reminds us of perfect Instrumentality. The preposition 'dia', here translated 'by' is always used with Jesus Christ, showing that everything He performs is carried right through to divine completion and satisfaction. It is the plea of the writer that it will be so in the lives of those for whom he prays, that through the operation of the One he identifies as "Ĵesus Christ" his desire will be fulfilled.

7. The Grandeur of the Praise Echoed.

A doxology renders to Him full praise while every heart responds with a loud and glad Amen! And so it will be, for soon must our prayers give way to praise.

The Lord on the Throne of David (3)

by D. O. Murray, Australia

The Eastern powers, mainly of the Middle East, will be set against Israel:

They have said, "Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance (Psa. 83:4).

Jerusalem will continue to be troubled:

... and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled (Luke 21:24). After the Lord will have returned, while He will be ruling in the midst of His enemies, the peoples of the nations will mobilise and come against Him. Hostility against God and against His people will have to be ended:

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel (Psa. 2:9).

A number of scriptures deal with the appearing of our Lord Jesus

Christ:

... which in its own times shall show the blessed and only Potentate, the King of those reigning as kings and Lord of those ruling as lords, who alone has immortality, dwelling in unapproachable light, whom none of men has seen, nor is able to see, to whom (be) honour and eternal might. Amen. (1 Tim. 6:15-16).

The Lord Jesus spoke of His own glory, dignity, competence, and power:

For the Son of man shall come in the glory of his Father, with his angels; and then He shall reward each according to what he has done (Matt. 16:27).

His words reveal Him as God and man in one undivided and indivisible Person, the Son of man with the right and competence to come in the glory of his Father, with the full concurrence of his God and Father.

The prophet Micah adds his testimony to the Deity of Him who was born from the virgin in Bethlehem, "whose goings forth have been from of old, from everlasting" (Micah 5:2) a few verses later, in Micah 5:4:

And He shall stand and feed (his people) in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now He shall be great unto the ends of the earth.

Because He is over all God (Rom. 9:5), He will feed his people in the strength of the Lord. Because He was born a man from the virgin in Bethlehem, the God of Israel is His God.

In the Revelation the Son of God is called the Root of David (Rev. 5:5). As the Root of David He took David from the farm and established him King of Israel. In Rev. 22:16 the Lord Jesus says:

I am the Root and the Offspring of David.

He, who put David on the throne,

Himself became descended from David in his birth from the virgin in Bethlehem: God and man in one Person; He has promised to set Himself on the throne of David. His swearing this truth to David (Psa. 132:11) does not make the promise more binding on Himself but is for the benefit of others, as demonstration of the fixity and the immutability of the promise.

Psalm 72 goes beyond Solomon. Solomon was not feared throughout all generations (v. 5), nor did all nations serve him (v.11). The Psalm shows David's Lord, the Lord Jesus the Son of God, on the throne of David. The Psalm ends with the verse:

The prayers of David the son of Jesse are ended (Psa. 72:20).

With David's Lord on David's throne, David will have nothing to pray for. The prophet Isaiah devotes part of his ch. 65 from v. 18 to v. 25, describing blessings for Israel when their Messiah reigns:

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy (v. 18).

And I will rejoice in Jerusalem (v. 19).

For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands (v.22).

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them (v. 23).

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear (v.24).

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord

(v. 25).

Psalm 72 describes circumstances during His reign:

He shall judge thy people with righteousness, and thy poor with judgment (v. 2).

They shall fear thee as long as the sun and moon endure, throughout all generations (v. 5).

He shall have dominion also from sea to sea, and from the river unto the ends of the earth (v. 8) His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

The prayers of David the son of Jesse are ended (Psa. 72:17-20).

Concluded.

QUESTION BOX



QUESTION

Could you give help on 1 Peter 3:19, whose were the spirits, what is the prison, and was the Lord Jesus the preacher?

ANSWER

Part of the difficulty in the verse under question lies in the closing statement of the preceding verse where we read that our Lord Jesus Christ was put to death in the flesh but quickened by the Spirit. Some have felt that there are contrasting terms being used and therefore 'Spirit' must allude to our Lord's personal human spirit. This is not necessarily so. The preposition used indicates that He was put to death 'in respect of' the flesh, which could refer to the guilt of the Jews in their evil actions. but quickened 'in respect of the Spirit, being the power of the Holy Spirit in His quickening and resurrection (see Rom. 8:11). Verse 19 therefore teaches that in the same Holy Spirit He, long ages ago, preached through Noah to those whose spirits are now in prison. The preaching took place when the people were alive in the actual days of Noah, (see Gen. 6:3, 2 Pet. 2:5). Thus the spirits are those of the antedeluvians who once lived in the days of Noah. The prison is Hades, the place where the lost are presently held in captivity until the setting up of the Great White Throne judgement, and the preacher is our Lord Jesus Christ who by the Spirit preached so long ago. A similar type of description relating to Christ is found in 1 Pet. 1:11 where we read of the 'Spirit of Christ in the prophets'.

J. R. Baker

OUESTION

It is said that assemblies who advertise the Breaking of Bread service in the news media and on Notice Boards, outside their building, have made this a public meeting. Could there be serious implications therefore in the Elders turning people away?

ANSWER

It should really be appreciated that advertisements and notice board announcements are intimating the meetings which are held in that particular hall. The obvious intent of such advertising is to ask people to come, and meetings are normally public to which all may come.

The actual involvement of individuals who attend meetings is dependent upon whether they are saved and in local fellowship with the saints who gather. 1 Cor. 14 describes the presence of both unbelievers and those who are unlearned and both of these classes are distinguished from the assembly gathered. It is they who exclaim 'God is among you'. Apart from fundamental reasons one would not imagine the Elders turning away the unsaved from the Breaking of Bread meeting. Over the centuries many have been saved as a result of being at such a meeting. When we gather for this purpose, one of the stated outcomes is to 'proclaim' the Lord's death. The poet has well said 'No gospel like this feast, spread for us, Lord, by thee; no prophets or evangelists, preach the glad news more free'.

J. R. Baker.



Light from an Old Lamp

Jeremiah's Sweet Sleep

by the late W. W. Fereday

Jeremiah 31:26

Jeremiah lived in sorrowful times. Jehovah was sorely displeased with His unfaithful people Israel, and with David's royal house especially. His righteousness constrained Him to judge them, and at the same time He could not but judge all the nations round about them, for they were all evil together. This involved the complete break-up of the system of nations which had existed for many centuries, all power being now committed to Nebuchadnezzar. Jeremiah felt the position very keenly. unfaithfulness Israel's distressed him, but it really hurt to be obliged to pronounce Jehovah's sentence against them. We are all familiar with his touching outburst in ch. 9:1: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the of the daughters of people!". The short book of Lamentations which follows his prophecies in general almost melts the heart of the spiritually sensitive reader.

What was it that sustained Jeremiah amidst the sorrows and sufferings of his time? Listen: "Thy words were found, and I did eat them: and Thy word was unto me the joy and rejoicing of mine heart!" (Jeremiah 15:16).

We are living in days even more serious than those of Jeremiah. The end of "man's day" comes on apace, and the "day of the Lord" is about to open. The transition will be marked by terrible convulsions. The whole earth will be swept with the besom of divine judgement. Those who walk with God, and who are intelligent with respect to His doings, feel deeply the gravity of the situation, and nothing will sustain the heart but the words of God. Let us meditate upon all that lies beyond the impending break-up; it will be sweet to our taste.

Jeremiah's thirtieth and thirty first chapters should be studied together, for they form one complete revelation. The prophet says in ch. 31:26: "I awaked, and beheld, and my sleep was sweet unto me". God's sorrowful witness had thus been sleeping, and the preceding verses suggest to us what had passed through his mind during his repose. Would that our night thoughts might always be as spiritually profitable!

The following is a sypnosis of these interesting chapters:—

Ch. 30:1-3: Jehovah pledges Himself to fully restore both Israel and Judah at the last. (The dispersion was not then complete.)

Ch. 30:4-9: He foretells "the time of Jacob's trouble" (under the Antichrist) with a happy deliverance.

Ch. 30:10-17: He encourages His people to believe that He will never forget them, but will heal them fully.

Ch. 30:18-24: He will restore and bless His people, and will destroy all who have oppressed them.

Ch. 31:1-9: He assures Israel of His everlasting love, and calls up-

374 BELIEVER'S

on all to rejoice in what He proposes to do for them.

Ch. 31:10-14: He addresses the nations concerning His gracious intentions towards Israel.

Ch. 31:15-21: He expostulates with His people about their present evil, and foresees their full repentance at the last.

Ch. 31:22-25: Israel once more settled in their own land, all weariness and sorrow ended.

"Upon this I awaked", says Jeremiah, "and my sleep was sweet unto me". How could his sleep be anything else but sweet with such delightful divine thoughts filling his mind?

We must pause awhile here, and contrast with this Nebuchadnezzar's experience as described in Dan. 2. remembering that Nebuchadnezzar was contemporary with our prophet. "He dreamed dreams, wherewith his spirit was troubled, this sleep brake from him". The Chaldean king went to bed occupied in his mind with the greatness and majesty of his dominion, and wondering what its future would be. He saw in vision a mighty image, imposing indeed to look upon, but destroyed in an overwhelming disaster. God thus showed Nebuchadnezzar the tragic end of Gentile Imperialism, of which he personally was the autocratic commencement. Such a vision could not but terrify the man who saw it. The King could not say, like Jeremiah, "My sleep was sweet unto me".

All that men have labouriously built up through the ages—all that men call 'civilization'—will be brought to nought; but that which God has purposed in His grace to Israel and the nations will abide for ever (Psalm 33:10-11).

But note, Jeremiah "awaked and beheld". The remainder of his thirty first chapter tells us what he beheld—Jehovah blessedly active towards His people in a threefold way.

Observe the thrice-repeated "Behold" in vv. 27, 31 and 38. First the prophet beheld Jehovah, as it were, with a seedbasket in His hand. "The days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast". God's people, however faulty, are therefore indestructible. Their enemies may wish to wipe them off the face of the earth, but the thing cannot be done. Israel is an anvil upon which many hammers have been shattered in the past, and it will be so to the end. Jehovah's promises of grace to Abraham will be faithfully kept, and after divine discipline has done its work, "Israel shall blossom and bud, and fill the face of the world with fruit" (Isaiah 27:6). "Their portion will be too narrow by reason of the inhabitants" (Isaiah 49:19). They will break forth on the right hand and on the left, and their seed "shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isaiah 54:3).

Second. Jeremiah saw Jehovah with documents in His hand. He will grant a new covenant to the house of Israel and to the house of Judah. Jehovah will substitute His gracious "I will" for the old legal "thou shalt". He will not again write His law on tables of stone; He will put them into His people's hearts. This means New Birth, from which in all ages flows the desire to be obedient to the will of God. His new covenant of grace, founded as it is upon the precious blood of Christ (Matt. 26:28), is as sure as the ordinances of the sun, moon, and stars. It is as impossible for God to "cast off all the seed of Israel for all that they have done", as it is for men to measure the heavens above, and search out the foundations of the earth beneath.

Third, the prophet saw Jehovah with a measuring line. "Behold, the days come, saith Jehovah, that the city shall be built to Jehovah from

the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth against it . . . it shall be holy unto Jehovah; it shall not be plucked up, nor thrown down any more for ever". We only measure that in which we are interested, and the God of all grace is eternally interested in Jerusalem and Zion (Rev. 11:1). "Jehovah loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God' (Psalm 87:2-3). Babylon, Rome, and every other monument of Gentile pride; and Tel-Aviv, monument of Jewish unbelief, must go. Their

measurements have no interest to God. But Jerusalem shall be "an external excellency, a joy of many generations" (Isaiah 60:15). "It is the city of the Great King" (Matt. 6:35).

Christian reader, these are earthly things, and your portion is in the heavenlies. But the knowledge of what God intends to do for Israel and the nations enlarges our communion with Him, and it deepens our confidence in Him as the faithful One who never annuls His purposes of love, however unworthy the objects of His favour may be. "To Him be glory for ever. Amen" (Rom. 11:36).

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Index for 1983

Page	Page
A	M
AARON, Melchisedec and, R. McPike	MEAL Offering, No honey in, R. McPike 24 MELCHIZEDEC and Aaron, R. McPike 258
ASSÉMBLY, Why am I in the local, H. W. Graham	N
В	NATURE, The Old, H. Butcher
BLOOD, of the Sacrifice, C. E. Stuart 306 BRANCH, Character of Christ, W. B. C. Beggs 56, 68 BROTHER, Gaining a defaulting, T. Renshaw. 22, 52 BUT Me ye have not always, H. Butcher 173	O OLIVET Prophecy, J. Sinctair146, 182, 205, 237, 269
С	
CHOSEN of God, Are we the, J. E. Todd	P PRAYER Meeting, W. Park
D .	
DAUGHTER of Pharoah, R. A. A. Barton 198 DAVID, J. R. Baker 42 DAY of Christ, J. R. Baker 290, 322 DISPENSATIONAL Teaching of Romans 11, 310 R. Grant 310	Q QUEST of Life, A. Naismith
E	
ERRORS to Avoid, C. Logan 341	R
F	RAPTURE, Are we right about, J. Wishart 4 REHOBOAM, and Jeroboam, T. Wilson 104
FAITH, W. B. C. Beggs	S
_	SANCTUARY, Let them make me a,
G	A. Wiseman
GALATIANS, A. J. Gamble	SAUL, T. Wilson
GOD'S GLORY Made Manifest, D. J. Payne 363	т
H HAGGAI, C. Lacey	THRONE of David, Christ claim to, W. B. C. Beggs
1	TRUTH, Divine proportions of, H. Heath 148
IDEAL Government, W. W. Fereday 98, 130	
J	U
JEHOASH, H. A. Barnes	UNGODLY and the Man of God, D. E. West 34, 66 UZZIAH, H. A. Barnes
JEHU, H. A. Barnes	Y
JOSIAH, H. A. Barnes	YOUNG Believer's Page: Honour the King, T. Wilson
LEARNING Christ, E. Robinson 228 LIGHT from an old lamp H. Heath 49, 120, 148, 180, 213, 245, 277 C. E. Stuart 306 W. W. Fereday 373	I. Wilson
LORD of the Throne of David,	Z
D. O. Murray 301, 340, 370	ZION, Jehovah's long-loved, W. W. Fereday 36



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

DECEMBER 3

Yeovil: Elsinore Gospel Hall, The Avenue at 7.30 p.m. C. Clarke.

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. J. Riddle.

Westcliff-on-Sea: Gospel Hall, Carlton Avenue at 7.30 p.m. J. Jackson.

Ealing: Grove Hall, The Grove at 7.00 p.m. A. Leckie. Mr. Leckie will continue in ministry from 5th to 8th at 8.00 p.m.

Boscombe: Drummond Hall, Drummond Road at 7.00 p.m. M. Horlock.

Warrington: Hope Hall, Hawthorne Street, off Longshaw Street, Bewsey Estate at 7.00 p.m. A. Naismith.

Nottingham: Netherfield Gospel Hall, Victoria Road at 7.15 p.m. A. Wiseman.

Brierfield: Hebron Hall, Walter Street at 7.00 p.m. J. Spiers.

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

Manchester: Gospel Hall, 2 Dornton Walk, Cheetham at 7.00 p.m. R. Maffey.

Stoke: Gospel Hall at 7.00 p.m. T. Smith.

DECEMBER 10

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

Hastings: Gospel Hall, Castle Hill at 7.00 p.m. G. Fyfe.

Bermondsey: Gospel Hall, 97 St. James' Road, London at 7.00 p.m. C. Lacey.

Ely: Gospel Hall, Market Street at 7.30 p.m. E. Parmenter.

Camberley: Victoria Hall, Queen Mary Avenue at 7.00 p.m. A. Cundick.

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

N. Wembley: Uxendon Hall at 7.00 p.m. T. Proffitt.

Cheshunt: Mill Lane Chapel, High Street at 7.00 p.m. R. Catchpole.

Ottery St. Mary: Gospel Hall, Yonder Street at 7.30 p.m. H. Bell.

Manchester: Held in Central Hall, Oldham Street at 7.00 p.m. W. E. Craig.

Derby: The Gospel Hall, Brunswick Street at 7.15 p.m. I. Grant.

DECEMBER 17

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. W. Gardiner.

DECEMBER 31

Derby: The Meeting Room, Curzon Street at 7.15 p.m. K. Rudge.

1984

JANUARY 2

Carlisle: Hebron Hall, Botchergate at 2.30 p.m. and 5.30 p.m. J. Cadzow, B. Osborne

JANUARY 7

Manchester: Gospel Hall, Cheetham at 7.00 p.m. W. Cochrane.

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

Maidenhead: Parkside Hall, St. Luke's Road at 6.30 p.m. N. Mellish. Yeovil: Elsinore Gospel Hall, The Avenue

at 7.30 p.m. M. Hughes.

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

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

Ealing: Grove Hall, The Grove at 7.00 p.m. W. Gardiner.

N. Wembley: Uxendon Hall at 7.00 p.m. W. Farquhar.

JANUARY 14

Derby: The Gospel Hall, Brunswick Street at 7.15 p.m. J. Sinclair.

Manchester: Held in Central Hall, Oldham Street at 7.00 p.m. E. Hughes.

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

Camberley, Surrey: Victoria Hall, Queen Mary Avenue at 7.00 p.m. A. Wiseman.

Ely: Gospel Hall, Market Street at 7.30 p.m. G. Fvfe.

Leicester: York Street Gospel Hall, off Granby Street at 7.30 p.m. R. Maffie.

Ottery St. Mary, Devon: The Gospel Hall, Yonder Street at 7.30 p.m. F. Epps.

Cheshunt, Herts: Mill Lane Chapel, High Street at 7.00 p.m. D. Hinton.



DECEMBER 3

Kilmarnock: Elim Hall, Cuthbert Place at 6.45 p.m. F. Kelling, D. Gillies.

Hamilton: Low Waters Gospel Hall, Hall Street at 6.30 p.m. F. Stallan.

Coatbridge: Hebron Hall, Church Street at 6.30 p.m. W. Cochrane, I. Steele.

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

Bridge of Weir: Hope Hall, Maxwell Terrace at 7.00 p.m. S. Hunter, S. McKenzie.

Livingston: Gospel Hall, Deans at 6.30 p.m. R. Dryburgh, G. Jackson.

DECEMBER 10

Larkhall: Hebron Hall, Academy Street at 6.30 p.m. J. MacDonald, J. Milton.

Saltcoats: Bethany Hall, Ailsa Road at 7.00 p.m. J. Spiers, T. Aitken.

Tayport: Gospel Hall, Butter Wynd at 7.30 p.m. A. Wilson.

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road at 7.00 p.m. J. Dickson, J. Gillespie.

Ashgill: Bethany Hall at 6.30 p.m. H. Scott, B. Stapley.

Newmilns: Gospel Hall, Drygate Street at 7.00 p.m. S. Arbuthnot, N. Hamilton.

Wishaw: Ebenezer Hall, Young Street at 6.30 p.m. A. Gamble, G. Jackson.

Mayfield: Gospel Hall, Stone Avenue at 6.30 p.m. K. Stapley, R. Cameron.

DECEMBER 17

Plains: Elim Hall at 6.30 p.m. A. Aitken, J. Rodgers.

Motherwell: Shields Road Gospel Hall, Flemington at 6.30 p.m. J. Baker, G. Paton.

Whitburn: West End Gospel Hall at 6.30 p.m. A. Pillians, A. Legge.

Linthouse, Glasgow: Bethesda Hall at 7.00 p.m. W. Craig.

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

DECEMBER 24

Falkirk: Thornhill Gospel Hall at 6.30 p.m. J. Burnett, R. McPheat.

DECEMBER 31

Airdrie: Hebron Hall, North Bridge Street at 6.30 p.m. F. Stallan, T. Wilson.

DECEMBER 31 — JANUARY 3, 1984

Glasgow: Harley Street Gospel Hall, Saturday 31st at 7.00 p.m., Bible Reading, J. Allen. Lord's Day at 3.00 p.m. and 7.00 p.m. Monday at 11.00 a.m. in Harper Memorial Church, J. Allen, W. Mowat, R. McPheat, D. Ussher. Tuesday, Report Meeting at 6.30 p.m.

JANUARY 1 — 4

Edinburgh Assemblies New Year Meetings: To be held in Bellevue Chapel, Rodney Street. Sunday—After Church Rally at 8.15 p.m. Report of Counties Evangelistic work by J. Bolton. Monday at 2.00 p.m., J. Bolton, A. Gamble. Mr. Bolton continues in ministry Tuesday to Thursday at 7.30 p.m.

JANUARY 2

Gienrothes: in Arnott Gospel Hall, Kennoway at 3.00 p.m. J. Last, J. Burnett, J. Griffiths.

Motherwell: Roman Road Hall, to be held in G.L.O. Centre at 12 noon. B. MacDonald, D. Clarkson, D. Newell.

Kirkcaldy: Hebron Evangelical Church, Hayfield Road at 2.30 p.m. J. Anderson, A. C. Gooding, A. Naismith.

Dumfries: Bethany Hall, Buccleuch Street at 12 noon, J. Rodgers, J. Gillespie, J. Spiers.

Kilmarnock: Central Hall, John Finnie Street at 12 noon, S. Emery, A. Gray, W. K. Morrison.

New Stevenston: in Holytown Community Centre at 11.30 a.m. N. Mellish, E. Hughes, J. Hay, D. Cameron.

JANUARY 3

Methil: Gospel Hall, Innerleven at 3.00 p.m.

J. Paterson, W. Banks, R. Stephen.

Prestwick: Town Hall at 1.30 p.m. S. Emery, W. K. Morrison, J. Hay.

Auchinleck: Gospel Hall, Park Road at 12.15 p.m. A. Gamble, J. Lightbody, D. Ferguson.

Larkhall: Hebron Hall, Academy Street at 11.00 a.m. J. Burnett, T. Wilson, S. Foster, G. Waugh.

Glasgow: Abingdon Hall, 12 Stewartville Street at 3.15 p.m. W. E. Craig, R. Hill, A. Leckie.

Stranraer: Lewis Street Gospel Hall at 2.30 p.m. R. McPheat, W. Deans.

Whitburn: West End Gospel Hall, Conference to be held in Brucefield Church, East Main Street at 11.30 a.m. R. Gamble, B. Stapley, A. Pillians.

Cowdenbeath: Union Hall, in West Parish Church at 3.00 p.m. A. C. Gooding, J. Anderson, A. W. Morrison.

JANUARY 7

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

Bridge of Weir: Hope Hall, Maxwell Terrace at 7.00 p.m. J. Gillespie.

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

Greengairs: at 2.00 p.m. J. Harrison, A. Pollard, J. Hunter. Mr. Hunter continues Monday to Thursday at 7.30 p.m.

JANUARY 14

Renfrew: Albert Hall, Albert Road at 3.30 p.m. J. Buchanan, A. Foster, F. Stallan.

Armadale: Gospel Hall, South Street at 3.00 p.m. A. McLean, P. Prior, J. Campbell

Newmilns: in Parish Church Hall, East Strand at 3.15 p.m. J. Hay, A. W. Morrison, A. Naismith, Jr.

Ashgill: Bethany Hall at 6.30 p.m. J. Currie, J. Paterson.

Cumbernauld: Mossknowe Gospel Hall, Kildrum Ring Road at 7.00 p.m. I. Steele, J. Hay.

JANUARY 21

Linwood: Renfrewshire Gospel Work Conference at 3.00 p.m. J. Hunter, A. Naismith.

IRELAND FORTHCOMING

DECEMBER 3

Armagh: at 8.00 p.m. R. McPheat.

Ballymena: at 8.00 p.m. W. Ferguson. Cloughfern: at 7.30 p.m. R. Johnston.

DECEMBER 4 - 8

Armagh: at 8.00 p.m. R. McPheat.

DECEMBER 10

Ballymena: at 8.00 p.m. J. R. Baker.

Cloughfern: at 7.30 p.m. J. Anderson (Scotland).

DECEMBER 17

Ballymena: at 8.00 p.m. D. West (England) Cloughfern: at 7.30 p.m. D. Newell (Scotland).

DECEMBER 26

Cregagh Street: at 7.00 p.m. Ministry Meeting.

DECEMBER 27 & 28

Belfast: Christmas Conference at Members Room, Kings Hall, Balmoral; Bible Reading 2.30 — 5.00 p.m.; Ministry Meeting, 6.00 — 8.00 p.m. Subject: John 17. Responsible: J. R. Baker, A. Leckie.

DECEMBER 30

Albertbridge Road Hall: from 7.00 — 9.30 p.m. Ministry.

DECEMBER 31

Albertbridge Road Hall: from 7.00 — 9.30 p.m. Ministry.

Ballymena: at 11.00 p.m. R. Hill.

Cloughfern: at 7.30 p.m. Testimonies.

Castlereagh Hall: at 10.30 p.m. Gospel Meeting, J. G. Hutchinson.

Matchett St. Hall: at 10.30 p.m. Ministry Meeting, R. Jennings.

Ormeau Road Hall: at 7.00 p.m. J. G. Hutchinson, R. Hill (Bristol).

JANUARY 2, 1984

Albertbridge Road Hall: Bible Readings:-S. McBride, 11.00 a.m. — 1.00 p.m.; N. Turkington, 2.00 — 4.00 p.m. K. T. C. Morris (Southampton), 5.00 —

7.00 p.m. Subject: 1 Corinthians 10 & 11.

Newtownbreda: at 7.30 p.m. W. J. Nesbitt,

Ahoghill: Annual Conference at 1.00 p.m.

ENGLAND AND WALES REPORTS

NORTH & NORTH EAST

Blyth: The assembly have enjoyed a

week's teaching on "Future Events" from

Tyneside Winter Bible Readings: They got off to a good start considering Ephesians ch. 1. In the evening T. Wilson ministered on "Suffering and the Christian".

EAST LANCASHIRE, EAST CHESHIRE, GREATER MANCHESTER & YORKSHIRE

Leeds (Harehills): J. Harrison dealt with the "World's Seven Great Crises" the dispensational teaching being illustrated by a large chart.

Manchester (Cheetham): Despite faithful preaching by F. Lonney and an encouraging number of seeking souls attending the three weeks of Gospel Meetings, no souls actually professed faith in Christ. Prayer would be valued that those who came under the sound of the gospel may yet be brought to faith.

WEST LANCASHIRE, WEST CHESHIRE, MERSEYSIDE & NORTH WALES

Golborne: The official opening of the new hall was marked by an opening meeting at which a good number of the local people attended. This was followed by a Gospel Campaign by J. Hadley and an opening conference. There was at least one conversion and the week closed with baptisms in the new hall on the Lord's Day.

Cleveleys: The assembly held their annual conference and were encouraged by the support and ministry from J. R. Baker and W. Craig.

North Wales: The assemblies at Wrexham and Johnstown have again commenced Saturday Rallies alternately and have been encouraged by the numbers attending.

WEST MIDLANDS

Birmingham: The annual conference was held for the second year at Hope Chapel, Moseley. Late changes meant that there was an alteration in speakers originally announced. G. Bull and G. Neilly spoke to a large gathering which overflowed into the rear hall. A great encouragement to see such good interest.

Aston: C. S. Jarrett gave help at Park Lane in the ministry of the word for a Saturday evening meeting.

Moseley: Those who attended meetings conducted by K. T. C. Morris found them most helpful: it was a pity that numbers were not too good.

Northfield: The saints had a profitable time with D. West when he spent a weekend there ministering on practical lessons from Malachi.

Broadwas on Teme: A series of ministry

meetings on the Tabernacle, illustrated by charts, was much appreciated when J. Page spent five days with the assembly.

Coventry (Upper Hill Street): The annual conference was held with profitable ministry from G. B. Gooding and J. Warne. Later in the month A. E. Turner ministered the word at a Saturday evening meeting.

Crowle (Nr. Droitwich): Both local and visiting saints appreciated ministry by P. Beer at the first Saturday evening meeting of the new programme.

Redditch (Batchley Estate): A. C. Gooding gave a week of very helpful ministry on "Christ's Coming Kingdom and Reign" illustrated by a number of charts. Our brother's enthusiasm for the subject gave added encouragement and generated further interest.

Solihull: C. S. Jarrett ministered the word at the October monthly Saturday meeting.

Sutton Coldfield (Falcon Lodge): Over seventy elderly people attended a Senior Citizens' meeting. After tea and hymn singing the Word was faithfully presented by a brother in the assembly. It was felt that some were seriously challenged.

Worcester: Work on the new hall at Warndon progresses. The old hall in the city centre is now up for sale.

EAST MIDLANDS

Netherfield: The saints were greatly encouraged during the Children's Campaign conducted by S. Mountstevens. Numbers were encouraging and some parents attended with their children. There was much rejoicing when the daughter of one of the brethren in fellowship confessed faith in the Lord Jesus, a genuine work of grace had taken place. During the week a 13 year old Roman Catholic boy became very interested in the scriptures and has since attended the Sunday school. Others have joined the school and attend the week night meeting. The believers are thankful to God for overruling so that the meetings could take place without disturbance in a difficult locality.

Winshill: J. Burnett preached a clear sound gospel message each night during the two weeks' gospel campaign. There was a good response from the invitations given and most nights unsaved were gathered in, at least ten on one occasion. The local headmaster allowed our brother to conduct the assembly. At least two confessed faith in Christ.

SOUTH EAST MIDLANDS

Northampton (Spencer Bridge Road): On the first night of a ten day effort among children by S. Mountstevens, a boy and **RITCHIE NEW TESTAMENT COMMENTARIES**



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girl were constrained to come and ask how they could become christians. Both trusted the Lord. The mother of the girl was recently saved. This is the second effort by our brother in this assembly and interest was very good indeed with parents attending on the last night.

HANTS, DORSET & WEST SUSSEX

Wimborne: A large number of the Lord's people from the surrounding districts gathered in the gospel hall for their annual conference where M. Horlock ministered profitably.

Three Legged Cross: The assembly welcomed a goodly number of saints to their annual conference at which C. Phillips ministered the Word.

EAST ANGLIA

Westcliffe-on-Sea (Caxton Avenue): Two weeks of children's meetings have been recently held, conducted by S. Mount-stevens. There was a good interest building up from 25 to 42 children. They were encouraged by the presence of parents on the last evening, "Prize Night".

GREATER LONDON

Hanworth: A. Maunder and J. Glenville were responsible for the ministry of the Word at the conference of this relatively small assembly. This opens up a series of monthly Saturday evening meetings on the Believer's Pathway. The first on Salvation from Psalm 40, expounded by G. B. Fyfe, saw an encouraging number gathered.

Mitcham: The first of the Winter Series on the theme "Our Teacher is Supreme", Mark chs. 4-14, was opened by T. W. Proffitt, the subject—"The Revealer of Secrets".

Tooting: Continuing their theme—'Practical Teaching for Christian Living from Women of the Word' saw an encouraging number of young and old gathered to hear G. B. Fyfe expound on that one 'Blessed Among Women—Mary'. This was preceded by a captivating testimony from a West Indian who, as a member of H.M. Forces in Northern Ireland had seen two of his colleagues killed and his Commanding Officer lose his mind, due to a bomb exploding in a house they were inspecting. He miraculously escaped with slight injuries and began a path which lead him to a saving knowledge of Christ.

Uxbridge: Although a number of meetings were held on that day, a large gathering of saints were challenged and impressed by the ministry from Hebrews, 1 Corinthians 5 and 3 John, from A. Alan and E. Hughes. The former continued in the ministry of the

Word the following week on the important issue of Fellowship. The meetings were well attended each night and the saints were in no doubt that the Lord's voice had been heard. "He that hath ears to hear, let him hear".

Harrow (Belmont): Although a small company gathered, a stimulating and rewarding time was held when A. Padillo, an elder from a Spanish assembly and blind himself, speaking in Spanish interpreted by E. Bermejo, told of how he was made blind through an accident and how this lead him to start a gospel outreach work for the Lord amongst the blind in Spain. He is in contact with 4,000 blind persons out of 36,000 in Spain, 600 of whom receive regular monthly correspondence.

GLOUCESTER, WILTSHIRE & SOMERSET

Bristol: The Saturday evening ministry meetings have re-commenced and brethren from a wide area have given encouragement and help to the saints.

Coleford: The assembly here are purchasing a house which they can use as a more permanent location for the assembly. They would value prayer.

Avonmouth: The christians here have met in a church hall for over 15 years, but now have to move. They do have a plot of land available nearby and hope to build and continue the work which is now progressing in this needy area.

Bristol (Knowle West): The assembly enjoyed a week's ministry from J. Hunter.

Rockhampton: J. Glenville had a series of ministry meetings which encouraged the saints.

Pensford: The annual conference was well attended and ministry was given by G. Neilly and R. Dawes.

DEVON & CORNWALL

The Devonshire Bible Readings: Were led by J. Baker and J. Riddle. These readings are held at Exmouth at the end of September. This year the spiritual benefit was much appreciated by the company gathered with helpful contributions from brethren present. God's help was greatly valued. A friendly atmosphere and warm fellowship was enjoyed by all.

St. Austell: The season of monthly Bible Rallies commenced with helpful ministry from A. Wiseman. The subject, "The wider implications of the believer's Stewardship" was handled in a most helpful way. Believers from assemblies throughout Cornwall and from S. Devon added to the numbers gathered.

382 BELIEVER'S

SOUTH WALES

Mid-Glamorgan Bible Readings: These readings, which take place once a month throughout the winter and held in the Gospel Hall at Bridgend, have been running for many years. This session, the epistle to the Colossians is being considered, and an outline of the book was given at the opening meeting by J. Marchant. Various other brethren from the surrounding area will, God willing, open up sections of the book in the coming months.

Nantgarw: A very helpful word was given at the monthly Saturday night ministry meeting by C. Lacey.

Tredegar: The annual conference was held on a day when there was severe flooding in the surrounding area and as a result the numbers were somewhat disappointing. Ministry was given by A. Maunder and G. Neilly.



HIGHLAND & NORTH EAST COAST

Peterhead: Interest continues, with blessing particularly among teenagers. Seven were baptised in October, and four received into fellowship. Bible class attendance excellent, with numbers reaching 110 on at least one occasion.

Inverness: Culcabock assembly had a meeting on November 18th, marking the opening of their new hall in Culloden. Now to be known as Culloden assembly, they will value the prayers of God's people for the testimony in this new area.

Buckie: Three have been baptised and six received into fellowship during October.

Strichen: R. Soutar commenced children's meetings here in November with a weekend gospel meeting for adults.

Gardenstown: J. Merson ministered for a week here in October, on the subject of the Tabernacle, using charts.

FIFE, TAYSIDE, CENTRAL REGION

Perth: The prison work continues with some interest, and recently there has been cause for encouragement when a man of thirty professed faith in Christ.

Bonnybridge: During the month of October the assembly were involved with J. Smyth in a gospel effort. God has given some blessing and so far three have trusted the Saviour.

Glenrothes: J. Campbell and J. Hay commenced in the Pitcoudie district in early October. There was cause for praise when a lad of 13 professed faith in Christ during the first week of meetings. In addition large numbers of children have been attending, and a good number are showing interest.

STRATHCLYDE REGION

Bellshill: In early October, R. Revie not only had good meetings for the children, where the message was preached with clarity, but he also had some interesting discussions on spiritual matters in the homes of some of the parents.

Motherwell, Forgewood: S. McKenzie conducted special gospel meetings during early October, when there was a measure of interest, and God was pleased to bless.

Glasgow, Harley Street: The winter ministry meetings commenced with J. Baxter and H. Scott, when a very large company gathered to listen with profit. Mr. Scott continued for the week on "The Government of God" when the interest was continued and the ministry appreciated.

Glasgow, East Park: The Sunday evening Bible class has commenced again, and all young believers are especially welcomed.

LOTHIAN & BORDER REGION

Armadale: R. McPheat had gospel meetings during October. There was only one evening when no unsaved were present, but as many as thirteen sometimes attended. Two backsliders also attended well, and while there were no professions of salvation, one man was deeply concerned and only missed two meetings during the campaign. The saints felt refreshed and uplifted by the gospel preaching, and by the earnest, well-attended prayer meetings.

Edinburgh, Gorgie: The saints had joy when a young man from Ireland approached them for baptism. He had been saved in the Presbyterian Church at home and felt exercised to seek fellowship with the local assembly when he moved to Edinburgh to take up a teaching post. The assembly also have a meeting for senior citizens every Tuesday afternoon, when as many as twenty-five gather to hear the gospel.

NORTHERN IRELAND REPORTS

CO. ANTRIM

Ballycastle: A. Caufield and A. McClean

had well attended meetings, and one man professed salvation.

Ballymena: J. Hawthorne and T. McNeill have commenced in the Harryville Hall. Quite a number of unsaved are attending.

Cloughmills: S. Jennings has commenced gospel meetings in a public hall in this needy village, between the assemblies at Clough and Ballinaloob.

Portrush: A. Aiken and R. Watterson (Brazil) are preaching in the Gospel Hall, with fair numbers attending. Portrush is Mr. Watterson's home assembly.

CO. ARMAGH

Teaguy: Gospel meetings have commenced in November – E. Wishart and N. Tinsley.

Ahorey: J. Flanigan had three weeks appreciated ministry meetings.

Lurgan: The annual conference was considered to be very profitable, with exceptionally large numbers. Those who took part were A. M. S. Gooding, A. McShane, S. Maxwell, H. S. Paisley, J. G. Hutchinson, S. Ferguson, J. Brown, J. Lennox, D. West, W. Halliday, R. Watterson, G. Patterson and R. Hanna.

Erryroe, Co. Monaghan: S. McBride and D. Kane started gospel meetings in November.

Stonewall, Co. Monaghan: The monthly report meeting was given by J. Kells, E. Stewart and T. McNeill.

CO. DOWN

Dromore: S. Ferguson and N. Turkington commenced gospel meetings in early November in the recently renovated Gospel Hall.

Drumnahare (Loughbrickland): J. Martin and W. Jennings are being encouraged with good numbers attending nightly in a hall where a Sunday school has been carried on for many years by brethren from Banbridge and Gransha Assemblies.

Lisburn (Plantation): A. McShane and T. Meekin have had a very encouraging start, with good numbers attending.

Shanaghan: J. Thompson and D. Gilliland are finding a growing interest in this country district. The assembly is small and needs encouragement.

CO. FERMANAGH

Enniskillen: A. Carew (Barbados) concluded four weeks of gospel meetings. A good interest was shown, and many local people came to hear the message of salvation.

Ballinamallard: Annual conference. The

largest gathering for several years heard ministry by D. Kane, W. J. Nesbitt, T. Gracey, E. Stewart and J. Wishart.

Enniskillen: Half-yearly conference. Well attended. Helpful ministry was given by S. Maxwell (Canada) and A. Carew.

CO. LONDONDERRY

Tivaconavey: W. J. Nesbitt and J. Stewart, a local brother, have commenced gospel meetings in the local Orange Hall.

Listillion, Co. Donegal: On the 23rd October, S. Patterson and G. Stewart finished eight weeks of tent meetings. The good attendance was sustained throughout and one woman professed to be saved.

CO. TYRONE

Dunmullan: G. Patterson (Canada) and J. Hawthorne had a well attended gospel effort with a little blessing.

Lungs: R. Jordan and J. Wishart have commenced a gospel effort in this country district.

Strabane: J. G. Hutchinson has commenced a gospel effort in the town.

Donemana: The annual conference was well attended, and helpful ministry was given by T. McNeill, N. Turkington, W. J. Nesbitt, J. Hawthorne, R. Beattie and J. Fulton.

Dungannon: S. Ferguson and N. Turkington had three nights' ministry, which was well attended and much appreciated. Two were baptised.

Tullylagan: J. Merson gave a week of helpful and practical ministry.

BELFAST AND DISTRICT

Albertbridge Road: H. Graham and W. Armstrong have concluded four weeks of gospel meetings. The area was well visited, but the response was disappointing, although some unsaved were present each night.

Castlereagh: R. McLuckie has had an encouraging start in the gospel.

Newtownbreda: J. Allen commenced gospel meetings on 23rd October. The hall was nicely filled each night, and there was help in the preaching.

ADDRESSES PERSONALIA, ETC.

Correspondence for Mr. George Forbes should now be addressed to 20 Princess Street, Bonnybridge, Stirlingshire, FK4 1BJ. Tel: Bonnybridge 814104.

The correspondent for Forgewood Gospel Hall, Motherwell, is now Mr. Robert Selfridge, 3 Iona Street, Motherwell. Tel Motherwell 69461.

Logos School, Limassol, Cyprus, needs teachers, both primary and secondary, for year commencing September, 1984. Anyone interested should be in assembly fellowship and should be called of the Lord. Contact Mr. Ian Ross, 41 Market Street, St. Andrews, Fife. Tel: 0334 75539.



Mrs. HELEN MUNN, on 13th May, aged 82 years. Saved at an early age, our sister spent all her life in happy fellowship in Hebron Hall, Larkhall, apart from the 3 years prior to her homecall, when she went to live with her daughter in Aberdeen. Our sister was devoted to her Lord, and dearly loved to be present at all the assembly gatherings, irrespective of weather conditions. Latterly, despite physical infirmity, she enjoyed the fellowship of the saints in Footdee assembly, Aberdeen, where she was very happy right up to her homecall.

JOHN TINMAN, on 1st June, aged 70. Saved 43 years ago and baptised in Abbot Hall, Dunfermline in 1951 where he was in fellowship until his homecall. Marked by a quiet and gentle spirit, he was regular in his attendance at the meetings until failing health prevented him.

Mrs. E. KING, on 21st August, aged 89. Our sister was saved in her teens at Castledawson, and was in fellowship in Cregagh Street for 46 years, being commended from Ebenezer, Belfast in 1937. A godly sister, and faithful in attendance while health permitted. Remember the family in prayer.

Mrs. CISSIE LIGHTBODY, on 2nd September, aged 73. Saved in early years, she was baptised and received into fellowship in Uddingston Assembly. From the earliest years of her Christian life she showed a keen interest in the assembly activities connected with the preaching and teaching of the Word. She taught in the Sunday school, was jointly responsible for the women's meeting, gave hospitality to the Lord's servants and made known the meetings to her friends and neighbours.

Some 14 years ago she suffered a severe stroke and the disabilities which resulted restricted her activities until the end of her life. She did however recover sufficiently to make it possible for her to accompany her husband in his ministry of the Word over a wide area. Prayer would be valued for her husband John, that he might be spared to continue his widely-known ministry.

Mrs. MARGARET RILLIE, on 21st September, aged 89 years. Saved in her early years, she met originally with believers in Dailly, Ayrshire, before moving to Glasgow in 1929, since when she was associated with the assembly at Porch Hall.

Miss BETTY MUNN, on 24th September, aged 77. Saved in her teens, she was associated with the Renfrew assembly for 60 years. A good sister, devoted to the Lord and loyal to the assembly. She served the Lord in the work among the sisters, and was a very faithful and diligent Sunday School teacher for almost 50 years. She took a keen interest in her pupils, often visiting their homes. Our sister was loved and admired for her quiet consistent testimony and will be sadly missed from the assembly gatherings.

GEORGE McKAY, on 30th September, aged 82 years. Saved as a young man, he gathered with the saints at Sandend for over 50 years. A faithful consistent brother, who loved the habitation of God's house, and the place where His honour dwelleth.

Mrs. ELLA JOHNSTONE, Belfast, on the 9th October. Saved 48 years ago, our sister attended Gospel meetings in Ebenezer Gospel Hall, conducted by the late Mr. David Walker. One night after coming home from the meeting, reading the well-known hymn "Just as I am without one plea, but that Thy blood was shed for me", she accepted the Lord Jesus Christ as her Saviour. Shortly after she was received into fellowship with the saints meeting in the Donegall Road Gospel Hall. She was a very capable sister with the young children in Sunday school, where she taught for 35 years. A quiet consistent sister whose presence will be missed.

Miss JEANIE HERON, on 29th October, aged 87. Saved as a girl, she was received into fellowship in Kilbirnie Gospel Hall, where she continued to worship until she went to Machermore Eventide Home three years ago, and where she remained until her homecall. She will be long remembered for her work among the infants in the Sunday school, where she worked for many years so faithfully. With her sister she provided hospitality for visiting brethren over many years, and like Dorcas she was full of good works and almsdeeds which she did.

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