

EXCERPTS FROM

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THE LINK

North Road Chapel (Evangelical)

BIDEFORD

Internet Edition

AFTER THIS MANNER ... PRAY YE

(A Study in the Lord's Prayer)

Part 5B.

In the last edition we commenced to examine the second petition in the Godward section of the Lord's Prayer - "THY KINGDOM COME." This is a SPIRITUAL KINGDOM, and it has two aspects which one has described as GRACE and GLORY. Through grace it is set up in the hearts of the regenerate NOW, but this is only the beginning; the ultimate fulfilment will be the GLORY of the ETERNAL KINGDOM.

This is a most wonderful theme. What exactly is meant by "THE KINGDOM OF GLORY?" It is the glorious estate into which believers enter at the last, when we shall have put on immortality; fashioned like unto Christ in His glorified body; fully fitted, capacitated, and with minds so expanded that we shall be able to comprehend without any limitations whatsoever, GOD, ETERNITY, and all those spiritual things which now we but vaguely understand. Then, however, we shall be so constituted as to REIGN WITH CHRIST together with countless Spirit Beings in a LIMITLESS UNIVERSE; a realm which is sinless, timeless, and endless, and we shall be rendered competent to SERVE HIM in such a sphere without any restriction whatsoever. Every act done, every word spoken, and every thought that will pass through our then enlarged immortal minds will ALL be to the glory of God.

In our present state we cannot comprehend the magnitude of this. It is as if we were transported suddenly on to a tiny rock in the midst of a vast ocean with nothing but the sky above us, and water all around us; no shores in sight, just the horizon where the sea appears to touch the sky. It is an area which knows no boundaries, and which has no limits; we feel isolated in the vastness of it, and baffled almost to the point of being disconcerted. Such is INFINITY to the FINITE. But it will not be then, for when this mortal shall have put on immortality "WE SHALL BE LIKE HIM." This ETERNAL REALM will be our native environment; indeed we shall be infinitely more at home in heaven than ever we were upon earth, even in our best and happiest moments.

Much is revealed in the Holy Scriptures concerning the Kingdom of Heaven, as to what is there, and what is not. Seeing that we are to pray and to anticipate this ultimate glory, it is essential that we know something of the matters which are concerned.

There are many things from which we shall be freed and which will not be known in the Kingdom of Glory.

1. The necessities of nature - that which pertains to the mortal body. We need food to sustain us, clothes to keep us warm, and sleep to refresh us. Without these we should not exist for long, but when we are changed like unto His body of glory, such will no longer be necessary to us.

2. The imperfections of nature. How imperfect has man been since the fall! How his knowledge has been eclipsed!

How ignorant and darkened is his mind. Even after regeneration we still have this great limitation, and it will remain until we are glorified. We wait for "the redemption of our body." (cf. Rom.8:23). Whilst through grace we have SOME GRASP of spiritual truth, how small it is. That great man, Job, knew this well: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job 11:7). We know only "in part," said Paul. The creation of the universe out of nothing, the ordering and sustaining of ALL THINGS, the wonders of the Trinity, the mystery of the Incarnation, the marvel of the Resurrection: "Lo, these are parts of His ways: But how little a portion is heard of Him." (Job 26:14).

It is only through faith that we have any appreciation at all of such weighty matters as these. Pending our actual ENTERING the KINGDOM OF GLORY and taking on IMMORTALITY, we have in our hearts this GOD GIVEN FAITH, which enables us to believe and to accept all the truth revealed concerning God and His Kingdom, although we cannot understand. However, in a coming day faith will give place to sight and we shall FULLY COMPREHEND.

3. Toil. In Eden, after the fall, God established a law: "In the sweat of thy face shalt thou eat bread." (Gen.3:19). The wise man of the Book of Ecclesiastes said: "All things are full of labour." But in the Kingdom of Heaven it is said: "They rest from their

labours." (cf. Rev.,14:13)'. This does not mean idleness, No! For: "His servants shall serve Him." (Rev.22:3). What we are to understand is, that service in heaven will be a service of ease and delight; no toil, nothing wearisome, laborious, or disappointing.

4. Original corruption. There is incorporated in us by reason of our fallen nature in Adam, that which holds us back. "O wretched man that I am! who shall deliver me from the body of this death?" (Rom.7:24). In heaven there will be a full and final deliverance from this.

5. Sorrow. At a human level there is nothing which mars life more than bereavement and sorrow. David said: "My life is spent in grief, and my years with sighing." (Psa.31:10). In large measure this is true: bereavement hits all families with absolute regularity as one by one of each respective generation drops out. As one wound is healing, so another seems to be upon us. Like the Psalmist, it is true of us also, our life is spent in grief. Augustine said: "What is life but long torment." It can oftentimes appear like this, but in heaven there will be no sorrow of any description: "And God shall wipe away all tears from their eyes; and there shall be no more death." (Rev.21:4).

6. Temptation. One old Puritan said: "The Devil is always laying snares or shooting darts." This is true: none of us are left alone for long. However, with the ushering in of the Eternal State, so will Satan and all his hosts be eternally imprisoned: "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Rev.20:10). To live in an environment where Satan has NO INFLUENCE is something which we are unable to understand until we experience it.

7. Cares. What problems and anxieties are ours in life! How many are the worrying situations which we encounter! But in the Kingdom of Glory there is EVERY PROVISION; ALL things are ours; all heaven is our inheritance.

8. The society of the wicked. How irksome and distasteful it is to be in the company of wicked and foul men. On earth, we are sometimes forced into such situations which we cannot avoid. "Woe is me, that I sojourn in Meshech, that I dwell in the tents of Kedar!" (Psa.120:5). Kedar was the son of Ishmael whose

descendants dwelt in Arabia, and they were a profane, wicked, and barbarous race, and what the Psalmist is saying is, that it is a woeful business to have to live amongst such people. How many Christians have experienced this in life? Maybe they are the only true believer in the family circle, or circumstances in life have demanded that they have to live in the company of the ungodly. In some parts of the world persecution has placed some of the choicest saints in prisons with the most debased of men. Yes! Many of Christ's fairest lilies are among thorns, but in heaven there is to be a great separation. "The Son of man shall send forth his angels, and they shall gather out of His kingdom all things that offend, and them which work iniquity." (Matt. 13:41). Heaven will be a community where EVERY ONE will be pure and holy, a society where every individual will be "PURE IN HEART" in very truth.

9. No sign of God's displeasure. Down here, although we are God's children and His kingdom is within us, yet, we often fail and displease our Heavenly Father. This can call for chastisement. In His governmental dealings He causeth us to reap the harvest of those seeds which we have sown in the flesh. There are seasons when we feel His displeasure. This is expressed in the Song of Solomon: "I opened to my Beloved; but my Beloved had withdrawn Himself, and was gone: my soul failed when He spake: I sought Him, but I could not find Him; I called Him, but He gave me no answer." (S. of S. 5:6). No doubt all have known such experiences in a more or less degree, but all this pertains to EARTH, and to our PRESENT state; it will NEVER be known in the KINGDOM OF GLORY.

10. Divisions. One of the saddest things concerning THE KINGDOM OF GRACE is that those who have ONE FAITH, have not ONE MIND. The Church of Jesus Christ is terribly divided. The cause of divisions can always be attributed to one thing, and that is, certain sections or factions become LAX ON TRUTH. Of Israel it is said: They have left off to take heed to the Lord." (Hosea 4:10). Where every Christian strives to obey ALL the laws of God, and STANDS to faithfully uphold ALL the counsel of God; when ALL speak the same things, THERE IS UNITY. Divisions come as the result of compromise and unfaithfulness. When Christians invent their own systems, impose erroneous interpretations upon the Scriptures, set aside much of its teaching, of course there will be

division. It is the teaching and doctrine of Holy Scripture which UNITES, and it is MENS' THEORIES which divide.

Prior to the Eternal State will be our appearance before Christ, the GREAT HEAD. The life and work of every believer will be tested by fire, of what sort it is; wood, hay, and stubble will be consumed; gold, silver, and precious stones will remain - that which is of TRUE VALUE. So, with all the dross of falsehood consumed, only THE TRUTH which the believer knew will be carried into heaven. No false beliefs, no erroneous interpretations, no heretical teachings, no queer notions; all such things will be completely burnt out of our thinking; not a single trace will enter the Kingdom of Glory; nothing but THE TRUTH will prevail. In consequence, nothing will be present to DIVIDE.

Of the inheritance of Dan it is said: "'When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of anything that is in the earth." (Judges 18:10). If such words applied to an earthly abode, how much more a heavenly? "A PEOPLE SECURE" - what a thought! A place where there is "NO WANT OF ANY THING." The New Testament speaks of it as "THE EXCELLENT GLORY." (2 Pet. 1:17). The glory that "SHALL BE" is beyond our comprehension in our finite state. However, much is revealed in the Word of God, and the exercise of climbing to the top of Pisgah as it were, to get a glimpse of the Promised Land, should enrapture our souls.

The writer is of the opinion that if we were constantly catching a glimpse of GLORY from the vantage point of the Holy Scriptures, we should be the more often praying "AFTER THIS MANNER," saying, "THY KINGDOM COME."

Ten things have been listed in these study notes which will be MISSING in heaven, but there is also the positive side. When we enter into the KINGDOM OF GLORY we shall have immediate and unbroken communion with God Himself. That which we enjoy now through faith will be realised in glorious fulness, for "WE SHALL KNOW EVEN AS WE ARE KNOWN." (cf. 1 Cor.13:12). Our intellects will then be such that the majesty and excellencies of the ETERNAL PERFECTIONS will be entered into and appreciated by us to the degree that "GOD SHALL BE ALL IN ALL." (cf. 1 Cor.

15:28). Our thoughts and attention will never stray; ever will HE be central.

This may seem somewhat mystical, for God is ETERNAL SPIRIT, so it is bound to be mysterious to us now, but it will not be then. What is more, in the KINGDOM OF GLORY the Lord Jesus Christ, the Eternal Son, is forever in BODILY form. He is the Mediator - the GOD-MAN - and "in Him dwelleth all the fulness of the Godhead BODILY." (Col.2:9). When upon earth on the Mount of Transfiguration, God allowed, as far as it was possible, a little of Deity to shine forth through Christ's Humanity, but we must bear in mind that at that point He was in "the likeness of sinful flesh." If such radiancy was then seen, what can we expect to see in His GLORIFIED BODY? It is the great desire of our precious Lord and Saviour that His people shall actually SEE this. It was one of the great petitions in His prayer: "Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold MY GLORY." (John 17:24), as though He was saying, I want them ALL to be WITH ME, that they actually see who it is that loved them unto blood; that it was VERY GOD of VERY GOD who hung upon Calvary "bearing their sins in HIS OWN BODY on the tree." Does the thought make us a little nervous? It should not, for all fears are allayed by the fact that, not only shall we "SEE HIM AS HE IS," but we shall be "LIKE HIM." (Cf. 1 John 3:2). Were it not for this we might well have trepidation at passing into this holy and majestic scene; but we are to be LIKE HIM, having a BODY OF GLORY. "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." (Phil.3:20-21). It is not irreverent to say that just as there is no embarrassment to Christ the Head to appear in that Kingdom AS MAN, neither will there be for us AS MEMBERS-, for we are HEIRS TOGETHER WITH CHRIST. The glory which God the Father gave to Christ the Mediator, Christ has given to us; in this WE ARE ONE. "And the glory which Thou gavest me I have given them; that they may be one, even as we are one." (John 17:22).

Peter fully appreciated this amazing fact, for he said: "I am a partaker of the glory that shall be revealed." (cf. 1 Pet. 5:1)). Let none think that there will be estrangement in heaven, for such an element could not exist. We are one IN CHRIST and one WITH CHRIST.

"Him and I in that bright glory,
One deep joy shall share,
Mine to be forever with Him,
His that I am there."

Another wondrous thought concerning the coming KINGDOM OF GLORY is the fact that we shall be in the company of the SAINTS OF ALL AGES, and every one fashioned like unto Christ, yet, all bearing our respective individuality. Does not the thought of RE-UNION with loved ones cause our hearts to beat the faster? The Scriptures leave us in no doubt about this: the Lord's people are to be FOREVER TOGETHER. Shall we know one another in heaven? This is a question often asked. The answer is, Yes! Indeed we shall.

The Mount of Transfiguration was a preview of this: Moses was there, so was Elias, and PETER KNEW THEM. It is unthinkable that all the great saints of all ages are to lose their individuality in the Eternal State and be reduced to IDENTICAL UNITS, no one knowing or recognizing a single person. God created us individuals having unique personalities; so were we redeemed, and so shall we be glorified. Just as Christ knows every one of His elect personally and by name, so shall we, in a moment of time, being changed like unto Him, know and recognize EVERY SAINT of all ages. There will be no need of formal introductions. It will not take us ages to get to know one another; Indeed not, for we are ALL OF THE SAME FAMILY. Do we not know our own flesh and blood?

"On that bright and cloudless morning when the Son of
man shall come,
And the radiance of HIS GLORY we shall see;
When from every clime and nation He shall call His
people home,
What a gathering of the ransomed that will be.
When the blest who sleep in Jesus at His bidding shall
arise,
From the silence of the grave and from the sea;
And with BODIES ALL CELESTIAL we shall meet HIM
in the skies -
What a gathering of the ransomed that will be."

Would it not have been an inspiration to have been behind a bush to eavesdrop as that man who acknowledged that he was but dust and ashes, yet stood before the Lord and prayed over Sodom? One day we shall look into Abraham's face.

What a lovely sound it would have been to have caught the strains of young David as he played his harp and sung the Psalms in the solitude of Ephrata's plains? But one day, in Glory, we shall actually hear David play and sing. Elijah, Daniel, Nehemiah, what men they were! In later years, came such men as Calvin, Gill, Bunyan, Pink, and countless others, men who laboured in the Word and in Doctrine; who committed their work to writing; thousands upon thousands of pages coming from their pens that others of future generations might be helped. They all served their "generations by the will of God and then fell on sleep." (cf. Acts 13:36). Being human, all had their eccentricities none being perfect, but in the KINGDOM OF GLORY all will be raised INCORRUPTIBLE: all the blemishes will be removed, and differences of thought will be unknown. As one HARMONIOUS FAMILY we shall dwell together. In holy perfection we shall serve our God forever and ever in an atmosphere of incomprehensible joy - "A joy unspeakable and full of glory."

The Greeks always held that "JOY PROCEEDS FROM UNION." There is much truth in this even at a human level. Think of the union of a man and a woman in Holy matrimony. What JOY issues from such a UNION! But how much more in the SPIRITUAL! What joy it was when we were brought to a knowledge of salvation! Then it was that we learnt that through grace we were UNITED TO CHRIST, and that it was for ALL ETERNITY

"What from Christ the soul can sever,
Bound by everlasting bands?
Once in Him, in Him forever;
Thus the eternal covenant stands,
None shall pluck thee,
From the strength of Israel's hands."

This was a joy that ENTERED INTO US, but we are yet to ENTER INTO JOY. One day we are to hear those words from our Lord and Saviour: "ENTER THOU INTO THE JOY OF THY LORD." (Matt.25:21).

"O what shall we feel in Thy presence when first the visions of glory upon us shall burst?" To enter into the BRIDAL HALL for the MARRIAGE FEAST! When we view the tables of Heaven laid for the great reception which the King Eternal has made for His Son; and see the innumerable throng filing in from EVERY NATION UNDER HEAVEN; all being welcomed individually by the Saviour. To see the banner draped across those heavenly portals - "I HAVE LOVED THEE WITH AN EVERLASTING LOVE (Jer. 31:3). In very person to see our Blessed Redeemer FACE TO FACE, clothed in GLORIFIED HUMANITY, and we LIKE unto Him.

"When by the gift of His infinite grace,
I am accorded in heaven a place,
JUST TO BE THERE and to look on HIS FACE,
Will through the ages be glory for me."

In the next edition, D.V. this aspect of the study will be further developed. However, what glimpses from Pisgah's summit we have already had concerning the promised glory must surely cause us to pray, "after this manner saying ... THY KINGDOM COME."

W. H. Molland

"And they shall see His face; und His name shall be in their foreheads." (Rev.22:4).

"Christ's glory will be beheld by us then to an extent we cannot now conceive: every faculty of soul and body will be refined to the highest degree, suited to the heavenly state, which will immeasurably increase our enjoyment of the beatific vision. The better the sight, the lovelier the object appears; the healthier the appetite the more delicious the food tastes; the more musical the ear, the pleasanter the melody. So, the holier the soul, the more joyous Heaven's joys and the more glorious its glories. If the Queen of Sheba had cause to say of Solomon's glory, "Happy are thy men, happy are these thy servants which stand continuously before thee, and that hear thy wisdom." (1 Kings 10:8), then those who shall sit in the immediate presence of the infinitely greater than Solomon will be SUPERLATIVELY HAPPY."

A. W. Pink

DOCTRINAL CONSIDERATIONS RESPECTING THE ADVENT HOPE

By Stephen S. Short, B.D., M.B., Ch.B.

My concern in writing this article is not primarily with prophetic schemes but with fundamental orthodoxy. I do not propose to set forth here a positive construction of the relation in time one to another of the various aspects of our Lord's Second Coming, if for no other reason than that I verily believe that in the nature of the case to do this before the events take place is frankly impossible. What, rather, I am constrained to do is to urge upon those who espouse such schemes to examine them carefully and to ascertain whether in any respects these schemes undermine foundation doctrine. It is, I believe, sadly possible to construct a prophetic scheme which in and of itself looks very fine and appealing, but which does, nevertheless, have the effect of taking away the ground from beneath fundamental truth. Allow me, therefore, to ask five specific questions.

(1) Are we not undermining foundation truth when we assert, as some prophetic schemes assert, that from the New Testament two distinct Gospels can be disentangled - the Gospel of the Kingdom and the Gospel of the Grace of God? It is maintained by some that the Gospel preached by John the Baptist and our Lord Himself, a Gospel moreover, to be taken up again in a coming Dispensation, is the Gospel of the Kingdom, and that it is altogether different, as well in its contents as in its appeal, from the Gospel that Paul preached - the Gospel of the Grace of God. But could Paul have used the strong language of Gal. 1:7,8, anathematizing without qualification those who preach another Gospel than his, if he had been aware that our Lord Himself had done so, and that it was according to God's mind that "another Gospel" should again be preached in a coming day? Did not the Apostle Paul, furthermore, proclaim the Kingdom of God equally with the Grace of God? (Acts 19:8; 20:25; 28:23 and 31).

(2) Are we not undermining foundation truth when we allow that those who reject Christ during the present Dispensation may yet have an opportunity for believing on Him in a subsequent Dispensation? In the case of those prophetic schemes which

place the Second Advent within History rather than at the end of it, the possibility exists of people who are adamant unbelievers until the time of the Advent changing their minds afterwards and joining the ranks, for instance, of the so-called "Tribulation Saints." The consequence is that although, presumably, it will not be theirs to figure in the glorious scene of Revelation 5, it will be theirs to figure in the hardly less glorious scene of Revelation 7:9-17; all that in spite of the fact that at the Coming of Christ they were found rejectors of His great salvation. But is it not dangerous to open the door thus for a "second chance"? Do not the parables of Matthew 25, amongst many other similar Scriptures, give the impression that at the Second Coming of Christ the destinies of men will be irrevocably sealed?

Degree of Salvation?

(3) Are we not undermining foundation truth when we allow that there are gradations of saving union with Christ? There are prophetic schemes extant which assert that several distinct companies of saints will enjoy a blessed eternity in the presence of Christ. First and foremost there will be the Church. Their union with Christ will be the closest of all. Then there will be the "Tribulation Saints," then converted and restored Israel, then "the nations of them which are saved" who will walk in the light of the New Jerusalem (Rev.21:24), and so on. All these are represented as distinct companies of the redeemed, united with Christ, though in differing degrees. But once again does the general tenor of New Testament teaching really encourage the idea of these various salvations on different levels? How does this conception measure up to the teaching of John in his Gospel and Epistles, in which are set forth his sharp antitheses between light and darkness, life and death, salvation and condemnation, children of God and children of the devil?

(4) Are we not undermining foundation truth when we assert, as do certain schemes of prophetic thought, that parts of the New Testament are not applicable to the Christian Church? It is urged by some, for instance, that certain chapters in the New Testament are "Jewish" and not "Church truth" at all. The Sermon on the Mount is cited as a case in point; and likewise Matthew 24. These passages, so it is contended, were not addressed to the Apostles in their relation to the Church, but as representatives of a Jewish

community of a coming day. Therefore the injunctions they contain have no relevance to Christian believers. But is not this, too, a perilous position to adopt? Did not the Apostle Paul have hard, things to say concerning those who, on any pretext whatever, "consent not to wholesome words, even the words of our Lord Jesus Christ"? (1 Tim.6:3ff).

(5) Are we not undermining foundation truth when we assert, with certain prophetic schemes, that in a coming day blood-sacrifices will be re-instituted? Is not this a tacit denial of the Finished Work of Christ? Does not the Epistle to the Hebrews declare repeatedly that the Jewish system of sacrifices is not merely in temporary abeyance but is finally abrogated? And vain is it to argue, as some have done, that such sacrifices will not be atoning but merely commemorative.

In the Scripture from which the idea is culled (Ezekiel ch. 40-48) they are specifically called "sin-offerings" and "trespass-offerings" which in their very nature are atoning (see Lev. ch. 4 and 5); and they are said to "reconcile" and "cleanse" and "purge." Something must have gone seriously awry with our principles of interpretation, surely, if these chapters from Ezekiel insinuate into our minds this dreadful conclusion as to the re-institution of blood-sacrifices.

I am not trying to be destructive in writing thus. But it is sometimes a doctor's duty, in the case of a sick patient, to reach out his arm and discover with his finger some of the sore spots which the patient himself would fain cover up. It may cause the patient to wince, but it is in his own interests to be made to face up to the fact that the sore spots exist. And there are prophetic schemes with sore spots too, as I have endeavoured to indicate. It remains to be seen whether they can be excised one by one, or whether, perchance, a more radical approach might not be demanded.

"Meditation is the best beginning of prayer, and prayer is the best conclusion of meditation."

George Swinnoek

EDITORIAL

The greatest need of the hour is for the people of God to re-assess their position both in their individual lives and their Church position and practice and to face up to the question - is it Biblical? Has there crept in - maybe unawares - tradition, carnality, or even worldliness?

The Christian in personal life, and the Church in corporate witness is to give expression to "all the counsel of God," that is, live "according to," and "faithfully declare," all that is taught in Holy Scripture. How essential it is for us as individuals and as Churches to come to the touch-stone of the Word of God and be measured by it. Indeed, it is highly necessary that it be constantly done, for there is within us all a proneness to drift, and drifting leads to departure because the moorings are loose or perhaps have broken away. Failure to take action is not only spiritual folly, but may well lead to complete shipwreck of testimony.

In recent editions of this magazine articles pertaining to Paedo-Baptism have appeared. Some have been challenged and helped by these, for which we thank God. But how many press on with this un-Biblical practice because it is a denominational TRADITION!

Included this quarter is a most thought-provoking article on Eschatology. Are there not those who are entangled and in absolute bondage to a prophetic outline to which they rigidly subscribe? They fail to see that by so doing they are destroying so much truth which is fundamental to the Church. The Dispensational theory of the Jesuit Ribera (1585), promoted in this country by Dr. S. R. Maitland in the early 1800s, latched on to by Edward Irving and John Nelson Darby, and later championed by Dr. C. I. Scofield in his reference Bible, has ensnared many over the past 150 years. But will such as have swallowed this bait come with an open mind to the Scriptures in order to find out whether these things REALLY are so, or not? Indeed, when this dogma has been thoroughly imbibed, it is as difficult to unlearn as it is to restore order to a skein of wool which has been played with by a kitten. Nevertheless, the very origin of this hypothesis demands that one comes back to the "Inspired Word" (minus the UN-inspired Scofield notes) in the spirit of Job 34:32 - "That which I see not teach thou me."

INFORMATION and ANNOUNCEMENTS

The Annual Bible Convention was a most profitable and happy occasion, the Chapel being full both afternoon and evening, some having come from Northern Ireland and Wales, as well as other parts of South West England. We thank God for the faithful ministry through His servant, Mr. Matrunola, and for the depth of fellowship enjoyed with so many.

On the same day the new REST ROOM was officially opened, a facility which quite a number of visitors have made use of during the summer months, having their lunch, and spending the Lord's Day afternoon on the premises.

It has been a great joy and encouragement to have worshipping with us during summer months a considerable number of the Lord's people from different parts of the U. K. Many deep and precious links have been forged. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." (Mai.3:16).

The "Drive-in" Church has again afforded us the opportunity of preaching Divine truth to a large number of people. We do this in the absolute certainty of Isaiah 55:11 - "My Word ... it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"

It was good to have Dr. Scott-Pearson with us again for the last Lord's Day in August when the message of the Gospel was preached with no uncertain sound. We pray for God's blessing upon his ministry with the Protestant Alliance.

VISITING PREACHERS

Thursday 29th September - Mr. J. Woolam (Smeatharpe)

Sunday 6th November - Mr. J. Hooper (Exeter)