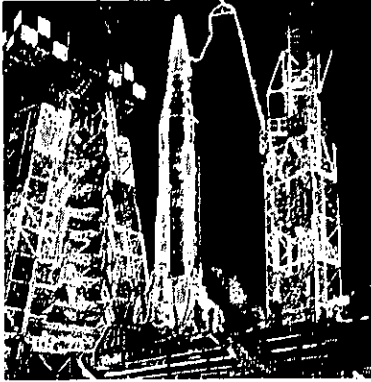


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THE COVER

BUT WHERE WILL IT ALL END?

MEN have always rebelled against restraint. Whether in the garden of Eden, Babel or on the pads of Cape Canaveral. Whether it is the Law of God or the law of gravity. Every restraining force seems to spark a challenge in the human heart.

But where will it all end? It is obvious to every thinking person that the forces that held man to the earth for centuries have been gradually overcome, and now who can tell what man's next achievement will be?

Vaster power, more involved mechanisms, more intricate devices, more intense thinking, calculations in the most frightening proportions, are already being coordinated that will result in cataclysmic "progress" and events never thought possible a few years ago.

In the city of Vancouver one evening, I was asking the Lord to put me in contact with some weary soul. I went to a restaurant for supper. The place was full, so I was asked to share a table with an intelligent looking man. He was representative for a well-known aircraft company and travelled the world as a special technician. He was weary all right, and as we talked of eternal things he told me in strictest confidence, though unwisely, of a device that was already on the drawing boards of his company. It was simply frightening . . . and that was three years ago!

His worry was just this, "Where will it all end?" I opened the Bible and was able to show him that . . . "the elements shall melt with fervent heat, the earth and the works that are therein shall be burned up . . . Nevertheless we (who are saved) according to His promise look for new heavens and a new earth wherein dwelleth righteousness."

To the Christian it will end at a new beginning. For the unsaved it will end in the fearful and eternal protraction of the second death.

Reader, where will it all end for you? If you are a Christian, "Seeing then that all these things shall be dissolved what manner of persons ought (we) to be in all holy conversation and godliness?"

If unsaved, "The Lord . . . is longsuffering to usward, not willing that any should perish but that all should come to repentance."

The day will come and God will say "This far and no farther" and man will have to withdraw his defiling footstep from the gateway to the stars and the Lord, who knows their number and calls them all by their names, will take a hand again in the affairs of the nations.

How will it be with you then, on that great day?

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Amiable Tabernacles

Benjamin Bradford

Scripture Reading: Psalm 84:1-12

FROM the heading of this Psalm we learn that it was addressed to the sons of Korah. During Israel's pilgrimage in the Wilderness, Korah, Dathan, and Abiram arose up against Aaron, God's highpriest and against the Lord's servant, Moses. Filled with jealousy, they thought that Moses and Aaron were assuming too much; consequently, they spoke evil against them. God, who heard their defamatory accusations, came in judgment, and these three went down alive into the pit. At that grave crisis, the word of God to His ancient people was, "Separate yourselves from among this congregation, that I may consume them in a moment" (Num. 16:21). How good to learn from the heading of this Psalm that the sons of Korah did not perish with their father! Through the grace of God these sons of Korah were spared. Taking sides with God, the sons of Korah separated themselves from their ungodly fathers and their companions; therefore, did not perish with the many.

The sons of Korah were Levites, and eventually were among the singers in Israel. It was for them that this Psalm was written, and no doubt was sung by them in the courts of the Lord.

The Psalm begins, "How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

This language would fit one person only, the Lord Jesus Christ. You will remember what Paul said, "In

my flesh dwelleth no good thing." If Paul had to say that, how much more we? There is but one man, the Lord Jesus Christ, in whom there was no sin; He knew no sin; He did no sin; He was without sin. Only He could cry out with body, soul and spirit after the living God.

Shelter and Rest

The Psalm goes on, "Yea, the sparrow hath found an house, and the swallow a nest for herself where she may lay her young, even Thine altars, O Lord of Hosts, my King and my God." These two little creatures are representative birds: the sparrow is a worthless bird, the swallow, a restless bird. The two characteristics of God's people in their unsaved days. What were all Christians? Worthless sinners! What were they? Restless sinners! "There is no peace, saith my God, to the wicked."

Of these birds we read that the one found an house and the other a nest. The house is the place of shelter, the place of rest; the nest is the place of bringing forth young. As poor sinners we have found rest in Christ; we have found shelter beneath the precious blood from coming judgment.

Two altars are mentioned. One altar was outside, the brazen altar. As you entered the gate of the tabernacle, it was the first object you encountered. It speaks of the cross; it speaks of the place of sacrifice, the place where the love of God was manifested. It speaks of the place where an end was made of sin. Such was the brazen altar, such is the cross of Calvary.

Fruitfulness

There also was a golden altar, but not in the court; it was in the sanctuary, standing before the veil. The incense which was burnt upon this altar filled the holy place with fragrance. On the other side of the veil stood the holy ark upon which was the mercy seat, concerning which God said, "There will I meet with thee, and there will I commune with Thee." What a picture of Christ in resurrection; Christ glorified; Christ in His priestly work in the presence of God for us! If Christ were not there, no note of praise would ever reach the ear of God. There would be nothing that we could say or do that would be acceptable to God. Christ, our golden altar in the presence of God, is ministering on our behalf today.

In the first place, the sparrow is mentioned in a manner that reminds us of the sinner coming to the brazen altar, the sinner finding rest and peace at the cross of Calvary. In second place, the swallow is mentioned as having a nest where she may lay her young, where she would have new life. Christ in His priestly work is the secret of all fruitbearing in the Christian's life. The people of God find that rest and shelter result from the work of Christ at Calvary; they must also discover that all fruitfulness results from His work in the heavens on their behalf. God expects that every believer should be fruitful in every good work. Like the swallow with the young in her nest, Christians are responsible before God to bring forth fruit to His glory.

Communion

The Psalmist now writes, "Blessed are they that dwell in Thy house: they will be still praising Thee. Selah." He does not say, Blessed are they that visit Thy house. The house speaks of communion with the Lord Himself; communion with Him and with those that dwell in communion with Him. What will be the result of such fellowship? The fruit of

praise! Of those that dwell in God's house the Psalmist says, "They will be still praising Thee." It is God's desire that His people might be a happy praising people. God brought Israel out of Egypt under the shelter of the blood, across the Red Sea by His mighty power, and delivered them from all their enemies. What then did Israel do? "Then sang Moses and the children of Israel this song unto the Lord" (Ex. 15). That was a song on the ground of redemption by blood, deliverance by power, and guidance by wisdom out into the Wilderness. In response, the first thing that God got from His beloved people was a song of praise, a song that gave God the honour.

In the days when Hezekiah cleansed the temple, the song of the Lord began again, but when did it begin? Only when the burnt offering ascended. When the burnt offering was going up, the song of the Lord went up, and it continued so to do until the burnt offering was completed. How grand! You and I, as the people of God, ought to be as burnt offerings, voluntarily offering ourselves unto God. The Apostle Paul pleads, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). When such a sacrifice ascends, the song of the Lord begins, and lasts as long as our bodies are living sacrifices unto Him, for such a song will arise within the heart. The Lord help us to place our all upon the altar for Christ. Henry Dyer used to say, "When I put myself on the altar, very soon I find myself getting off again." It is not pleasant to the flesh to be consumed; therefore, let us bind our sacrifice with cords of love to the horns of the altar. Our sacrifice is not to be a dead one, that would give us no trouble, but a living one, a sacrifice that nature will resist; therefore, let us bind it to the altar with that love that is shed

abroad in our hearts by the Holy Spirit. What will the result be? The statement of the Psalm will be true, "They will be still praising Thee."

Comfort

Notice another word, "Blessed is the man whose strength is in Thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools." Here is another blessed man. What is he doing? Passing through the valley of Baca. The valley of Baca is the valley of weeping. Could any fruit appear in such a valley? Will any praise arise from weeping? Yes, thank God! A well springs up in that valley.

The Lord spoke to the woman by the well and said, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst" (John 4:13-14). Again Christ spoke, saying, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of His belly shall flow rivers of living water" (John 7:37-38). This, Christ spoke concerning the Spirit of God that was in Him.

When one is passing through the Valley of Baca, the valley where there is trouble, sorrow, and loss, tears are shed. Nevertheless, in that valley when there is exercise before the Lord, a well will spring up. What is a well for? It would be a selfish person who would retain it all for himself; a well is to be shared with others. II Corinthians 1:4, says, "The God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble." The God of comfort comforts where? In the valley of Baca, the valley of tears!

In that valley God makes a well from which we ourselves may derive comfort and through which we may comfort others who similarly are passing by the Valley of Weeping.

The Lord grant that whatever our circumstances, we may bring God into them and find comfort and consolation which we may share with the weary hearts around us.

Sanctification

Furthermore, we read, "They go from strength to strength, everyone of them in Zion appeareth before God. O Lord God of Hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God our shield, and look upon the face of Thine Anointed. For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." God had said, "Separate yourselves from these wicked men," and the sons of Korah separated themselves to become doorkeepers in the house of the Lord. What a blessed change! The Lord keep His own from dwelling in tents of wickedness. How may a Christian be in tents of wickedness? Through his tongue; there is a tremendous lot of wickedness wrought by the tongue. God save us from dwelling in the tent of evil speaking. Aaron and Miriam got into that tent, and they spoke evil of their brother Moses. God, consequently, visited their tent and smote Miriam with leprosy. How dreadful!

Compensation

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." The writer did not say, "The Lord God is a sun" only. No! Jonah felt that the sun was against him and that he needed a shield. God gave him a shield, but it eventually withered. How Jonah raged because the gourd withered, and left him exposed to the sun. God balances things for His people. To Israel in the wilderness He was a cloud by day and a pillar of fire by night, a sun and a shield to them. We read, "The Lord will give grace and glory." There is no place for glory down here.

The Christian Priesthood

S. O. M.

AT THE time of the writing of his first epistle, Peter was an old man far removed both by time and distance from the early scenes of his experiences with the Master. He sits in a room away in the city of Babylon, and dictates his letter to Silvanus.

It is probable that in thought he was standing beyond the influence of Jerusalem, under the shadow of the shrine to the idol Pan in the city of Caesarea Philippi, listening to those questions: "Whom do men say that I, the Son of Man, am? . . . Whom do ye say that I am?" And those never to be forgotten words probably rung again with joy in his ears and heart: "Blessed art thou, Simon Bar-jona: for flesh and blood (My bodily appearance) hath not revealed it unto thee, but my Father which is in Heaven. Thou art Peter (Petros, a stone), and upon this rock (Petra, a rock: thy confession of Me) I will build My Church" (Matt. 16:13-18).

There is no doubt about it, our Lord Jesus Christ, as Son of Man and Son of God, claimed to be the one and only foundation of the Christian Church. Peter well understood His meannig, so he writes a detailed description of the operations going on during this present dispensation in the raising of this mighty spiritual building or temple, the Church of the Living God (I Pet. 2:4-9).

Among all these details may be noticed the foundation of the temple, its superstructure, and the priesthood that functions within it.

The Foundation of the Temple

In this connection there are two expressions used regarding our Lord Jesus Christ. First, He is the Corner Stone (I Pet. 2:6). In Ephesians 2:20 we have another description of the foundation of the Christian Church, its chronological foundation. In the order of time, the New Testament apostles and prophets were first in the Church. They formed its chronological foundation, and the one Key Stone which united all the others was Jesus Christ Himself; He was the Chief Corner Stone.

Second, He is also the Cornice Stone (I Pet. 2:7). Peter says, "The same is made the Head of the Corner." As the cornice appears near the top of the building and forms, as a crown, its chief ornament, even so Christ is the Head, the Top, or the Cornice Stone of the Corner. He is therefore the Foundation Stone of prominence and the Top Stone of Pre-eminence, the Alpha and the Omega for all the history of the Church, and the Beginning and the Ending of all Church doctrine.

The Superstructure of the Temple

Our consideration directs our attention first to the material which went into this superstructure.

Its quality: The material is stated to be that of living stones. These stones, like the stones of Solomon's magnificent temple, were taken from nature's quarry, from nature's connections and surroundings, and brought to Christ, "To whom coming, as unto a Living Stone." They thus

became living stones, for to these dead ones, life was imparted by the Living Stone. They were quickened out of death into life.

Its appearance: "Unto you therefore which believe He is precious." Just before this statement, we read concerning Christ that He is a stone, elect, precious. Oh, how precious Christ is! What beauty is to be seen in Him! Well might the bride in the Song of Solomon say, "Yea, He is altogether lovely."

Another rendering of this statement reads, "Unto you therefore which believe in this preciousness." Christ has imparted to the believer His own beauty. The beauty of the Lord our God is upon us. In Christ we have life and in Christ we have a beauty not our own, and as such we are living stones in the great invisible building, the universal Church.

In second place our attention is directed to the progress. "Ye also, as lively stones, are built up a spiritual house." Living stones, taken by the power of the Gospel, are being constantly built into this spiritual temple, which will finally be composed of every believer from Pentecost to the rapture of the Church.

There are two distinct views of this spiritual building here. The first one, that at which we have been looking, presents to us the building in construction during the present age. To complete the picture, and to develop the teaching before us, the Holy Spirit adds one or two touches which present the temple as if finished, ready for a priesthood to function within its precincts. For example, Christ is the Corner Stone of the foundation and also the Top Stone of the Corner.

Of course, we understand that part of the Church is in Heaven and part on earth; it, therefore, will not be seen in its entirety until both of these groups are united in the power and glory of resurrection.

The inferred picture of a complete building suggests to us that it is in this great universal Church, this mighty spiritual building, that the priesthood of all believers is to function.

The Priesthood in the Temple

There are two aspects in the Christian priesthood: "Ye . . . are . . . an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (ver. 5). "Ye are . . . a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light" (ver. 9). From these two Scriptures we learn that believers are an holy priesthood and also a royal priesthood. They are holy priests in consecration and character and royal priests in dignity and glory.

With these two aspects of the Christian priesthood, we have two distinct functions; the holy priesthood is for one purpose, the royal for another.

The holy priesthood: The functions of this aspect of the Christian priesthood are to offer up spiritual sacrifices, acceptable to God by Jesus Christ. The picture here is that of a temple in which the Christian is a priest offering up sacrifices of praise upon an altar, the Lord Jesus (Heb. 13:10). The spiritual sacrifice, like the burnt offering, is entirely for God. It is the act of worship which is acceptable to Him. We have an altar, even the Lord Jesus, and it is by or through Him that our worship ascends to God. Every believer is an holy priest to worship before the Lord.

The royal priesthood: The function of this aspect of the priesthood of all believers is to "shew forth the praises of Him who hath called you out of darkness into His marvellous light."

The verb "to shew forth" indicates a public declaration; it means to tell

forth. The word "praises" might better be rendered excellencies or virtues; they refer to the personal excellent qualities of Him who called out of darkness into His marvellous light, that is God through Christ. The Christian is viewed as a royal priest to bear testimony to the personal virtues and excellencies of God manifest in Christ Jesus.

The functions of the Christian priesthood are to worship and to witness. It is very easy to understand that God here speaks of every member of His Church. He calls them an elect race, a royal priesthood, an holy nation, a purchased people.

One of the mysteries of Christendom is how a certain few men of each succeeding generation arrogate themselves these functions which are, in the truest scriptural sense, the privileges of every believer in Christ; and how a certain class of men can assume to themselves the position and title of priest to the exclusion of others in the Body of Christ.

There is no distinction of class in the Christian priesthood. Christendom does make a distinction of class, and divides the people into clergy and laity. From whence does this distinction come? By what final and infallible authority is it made? The truth of the matter is that every genuinely saved soul can claim membership in the divine clergy, lay, or selection. The scriptural view of God's clergy (See Ephesians 1:11 where "clereos" is the root of the word rendered "inheritance") is not exclusive, but all comprehensive, embracing every true believer in the Lord Jesus Christ.

There is no mention in the New Testament of the class distinction which has crept into Christendom, save it be inferred in that wonderful book of symbols, The Revelation. In Revelation 2:6, the Lord commends the church at Ephesus by saying, "Thou hatest the deeds of the Nicolaitanes, which I also hate." Does this name refer to some early sect that sought to sow error among the

early churches? A search of the annals of Church history fails to reveal the existence of any such separate sect. The word itself gives its own interpretation. "Nikao" means to get the upper hand, and "Laos," the laity or the people. The word singles out those who assume ascendancy over the people, the clergy in contrast to the laity. The Lord says, concerning this distinction among His people, "Which thing I hate."

While it is unscriptural to make any distinction of class among the saints, we must bear in mind that there is a distinction of gift among saints. Ephesians 4:8-13 states, "When He (the Lord Jesus) ascended up on high, He led captivity captive, and gave gifts unto men. . . . He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." All have not the same gift, in this matter there is a distinction. On the authority of Scripture it is asserted that these distinctive gifts were to be used by the Christian priesthood to show forth His divine excellencies without the assumption to any distinctive class.

Thank God for every gathering of Christians where all are ready to worship as holy priests, where all are ready to witness as royal priests! Yes, thank God for Christians who meet without class distinction, and who allow the distinctive gifts from the Risen Head of the Church to function!

In many villages, towns, and cities all over the world there are such gatherings, saints meeting according to the New Testament principles which govern Church character, behaviour, and administration. In these gatherings the saints gather upon the ground of the sacrifice of Christ, around His blessed presence, owning His supreme Lordship, and claiming His promise: "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18:20).



The Book of Genesis

James Gunn

THE DIVIDED HOUSEHOLD

Chapter 35:21-37:2

SAID one thinker to another, "The more I consider God and His infinite grace, the greater becomes the problem in my mind as to why God discriminated between Isaac's two sons, saying, 'Jacob have I loved, but Esau have I hated.' Why should He hate the one and not the other?"

"The hatred of God is not my problem at all," replied the other. "My problem is, why should God love Jacob?"

Thank God for the deep mystery of His love! When men merited only His hatred, He loved them and gave His only begotten Son for them.

Long before Christ became incarnate, the Lord intimated the truth that Christ Jesus, in the days of His flesh, stated clearly, "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law" (Luke 12:51-53).

It is difficult to appreciate that God in His grace should choose to save some while others are left in their natural sinful state. This divine purpose has been defined: "God, that Sovereign Being who has an absolute right to do what He will with His

own, having determined to create man and to leave him to the freedom of his own will, foreseeing he would certainly fall; of His own free distinguishing love, chose a certain number out of the apostate race of Adam, and ordained them to a participation of grace here, and to the enjoyment of glory hereafter" (The Reign of Grace, Abraham Booth).

The natural man cannot discover any accord between the acts of the Sovereign Being and the freedom of the human will. This, nevertheless, is understandable, God has decreed that all who trust the redemptive work of Christ are destined for heaven; whereas, all who refuse to confide in that accomplishment, endure the reasonable consequence of sin, which is hell. Man is left to the freedom of his own will to make a choice between these.

Let us consider the records of this divided family. In the generations of Jacob, by the grace of God, is the scarlet line of redemption, the scarlet line of the Messiah. In the generations of Esau, by his profane act (Heb. 12:16-17), is the scarlet line of sin, the scarlet line of lawlessness and rebellion.

Jacob and Esau United

The account of the death of Isaac appears here in anticipation of the actual event. From a comparison of the ages of Abraham, Isaac, and Jacob, it appears that Isaac did not die until Joseph had been in Egypt for ten to twelve years. No doubt

the record is inserted here in order to show that Jacob was the true heir and head of the household. The indulgent father Isaac and the fugitive restored son must have enjoyed times of sweet fellowship together. Isaac, the man of the home, mellowed by quiet communion, and Jacob, the man of many experiences, matured by conflict, defeat and victory probably found secret delight in those years together.

Eventually, at 180 years of age Isaac died, and his sons Jacob and Esau buried him. In this narrative the place of burial is not mentioned, but when Jacob gave instructions for his own burial, he asked to be buried beside Abraham and Sarah, Isaac and Rebekah, and Leah (Gen. 49: 29-31). It is interesting to know that the three greatest patriarchs Abraham, Isaac, and Jacob, all rest in the cave at Machpelah awaiting a glorious resurrection.

The two brothers, Jacob and Esau, were brought together by their common bereavement. They were still suspicious the one of the other; their natural dispositions conflicted and made them hostile rivals. Such a condition is very sad in any household, but it is increasingly so within a Christian household. Men, natural brothers and professing Christians, have been known to act toward each other as if they were without even natural affection. A scathing rebuke to all such may be found in chapter two of John's First Epistle.

Jacob and Esau Separated

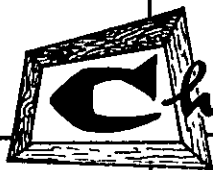
To see two brothers permanently part company is tragic, and we might well enquire into the reasons why. Probably there were certain natural qualities as well as some spiritual influences which contributed to this matter. Of course, it can be argued that wealth alone caused the division between them. "Esau took his wives, and his sons, and his daughters, and all persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the

land of Canaan; and went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together" (Gen. 36:6-7). Notwithstanding, the great contrast drawn between these two brothers in the Epistle to the Hebrews convinces one that there are causes deeper than material riches.

In a general review of Esau's life there are many commendable features, but an analysis of deeper characteristics reveals Esau as a neglectful person for he despised his birth-right (Gen. 25:29-34); disrespectful, he married a daughter of a Hittite and grieved his parents (Gen. 26:34-35); changeable, later he sought the blessing with tears (Gen. 27:34); compromising, the second time he married, he took a kinswoman, an Ishmaelite, in order to win the favour of his father (Gen. 28:9). To these traits we might add that he was revengeful, he determined to slay Jacob (Gen. 27:41; 33:1). In spite of many admirable qualities, Esau was an unreliable self-centred person.

Jacob, as we have seen, was shrewd to an objectionable degree, but he valued spiritual things and sought after them, although he did so in a wrong way. He certainly was respectful to Isaac and Rebekah, and brought God into his life. One recalls his visit to Bethel. Jacob himself is an example of great love and of deep devotion, and his consideration for others is evidenced along the return route from Padan Aram.

There are moral differences between these two men which could cause them to separate, but the real point of division rests not in wealth or moral traits and standards, but in spiritual relationship to God. We read, "By faith Abraham, . . . sojourned in the land of promise, . . . dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise" (Heb. 11:9).



Children's work

Preparing the Lesson

Ernest B. Sprunt

ARE you a Sunday School teacher who will permit social and secular activity to crowd out that which is spiritual? As the hour of gathering approaches, do you sometimes become flustered and exclaim, "O Dear! I have forgotten about my class! What is the lesson story, and where is the Scripture passage?"

Then follows a hasty search for the Lesson Manual. "Let's see; where did I put that thing when I came home last Sunday?" A few fleeting glances are taken at the pages, while you are in the car on the way to school. During opening exercises a frantic effort is made to cram into the mind some details of the story and a heading or two.

The result is a miserable day for all concerned. The children are restless and do not listen to what is being said. The teacher, frustrated, becomes short-tempered and likely picks up a throbbing headache to boot.

Honestly, now; is this the way to do the work of the Lord? Is this serving Him with the whole heart? At the Judgment Seat of Christ, could you expect to receive a reward for that sort of thing, or to hear Him say, "Well done, good and faithful servant?"

By contrast, when your subject is well prepared beforehand, you are

able to greet the children with a smile as they enter the class. You have time to discuss their little problems with them and you face the lesson period with calm confidence. You are ready to teach and the children are eager to listen.

Would you like some helpful suggestions for the preparation of your lesson? That is the purpose of this article, and we will consider the topic under three main headings.

Choosing the Subject

The preparation of every lesson should commence with the knees bowed in prayer. Enter into the presence of the Lord with an open mind and, as you quietly wait on Him, He will burden your heart with a message to meet the need as He knows it.

Many Sunday Schools now use a lesson manual, so that the teacher has the subject selected beforehand. Even where this is the case, pray that the Lord will direct your mind into original thoughts and avenues of approach.

Lesson outlines should be used to assist you in your personal study and to provide added information about the lesson, the characters and the places mentioned.

Never try to use another person's material in its entirety or you will find yourself in the position of

David wearing Saul's armour. He felt more confidence in God when he went forth to meet Goliath with the five stones which he himself had gathered.

Where uniform lessons are not used by the Sunday School, the teacher may find definite advantages in following some line of consecutive study. This enables a week-by-week review and the truths of the previous Sunday form an introduction to the new subject. Make your impressions through frequent repetition and the Word will not soon be forgotten by the children.

It is well to keep the pace moving rather rapidly from week to week, where consecutive study is being used. Otherwise the children may lose interest. It took Moses forty years to lead the children of Israel through the wilderness, and many of them became discouraged before the end of the journey.

Collecting the Material

Having settled upon a lesson topic, the second important step is the gathering of material relative to the subject.

The first source of supply, obviously, is the Bible itself. Carefully and prayerfully read the passages that have to do with the lesson. Become thoroughly acquainted with each word, and be on the lookout for thought-suggesting expressions.

Read that which precedes and that which follows, to get a better grasp of the setting. Consult other passages of Scripture where the characters, places or events may be mentioned. For example, Stephen's discourse in Acts 7 sheds light on the incident of Moses going out unto his brethren.

A Bible Dictionary, Concordance

and reliable books and commentaries will provide added information to give a clearer mental image of the action of the lesson and the background to the story.

Constructing the Lesson

Having gathered as much material as possible, the next important step is to sort it out and to set it in order. From all the thoughts and suggestions that you have gleaned, select those which will have a direct bearing on your lesson and omit all that is not relative.

Do not feel that you must use all your subject matter. Glean as much as possible, but use only that which has a direct bearing on that point of the lesson which you are trying to drive home to the heart.

Set out your thoughts in consecutive order so that you may deal with one idea and then move progressively to the next, working steadily toward the ultimate goal. Such an outline will prevent you from wandering in circles or going aimlessly through the lesson.

Have one definite truth which your lesson is to present and work toward that object. Make a short pointed application so closely related to the lesson as you have taught it that the truth will be obvious to the minds of the children.

Having prepared your lesson, pray over it again that God will use it for His glory and the blessing of the class. Go forward with your confidence in God, not in yourself or in your own achievement or preparation. He is a great God and is able to use for His own glory that which He has given through the study of His word. He will reward all that is done diligently and heartily unto the Lord.

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14:7-8).

Youth

"Children Obey Your Parents"

Richard Burson

THE story of the Lord Jesus Christ in the temple (Luke 2:41-52) contains a beautiful lesson of obedience to parents. After His father and mother had found Him, we are told "He went down with them and came to Nazareth, and was subject unto them." It is this spirit of submissiveness to parents we are considering.

Matthew Henry commented on Christ's going from Jerusalem to the town of Nazareth with His parents: "Though His parents were poor and mean, though His father was only His supposed father, yet He was subject to them; though He was strong in spirit, and filled with wisdom, nay, though He was the Son of God, yet He was subject to His parents; how then will they answer it, who, though foolish and weak, yet are disobedient to their parents?"

Young people in our day often feel that they should not obey their parents because they think that they know more than their elders. Notice verse 50 where Luke records, "They understood not the saying which He spake unto them." Jesus certainly knew more than His parents; yet, He did not allow that to make Him subordinate before them. The fact that He knew much more than His parents in no way made Him arrogant. Indeed, their very ignorance only gave Him further opportunities

to be loving and patient with them. There has never been another family in which the intelligence gap was as great as it was between the Lord Jesus and His parents. The attitude of the Lord Jesus, therefore, to them is a wonderful example to the modern youth.

It is sometimes true that young people today have more learning than their parents, but they should humbly remember that the reason they have such remarkable advantages in learning is because their parents, and other adults of that generation, willingly taxed their income. The thoughtful youth will not scorn his parents who did not have similar educational privileges, but will manifest rather a spirit of submission and thankfulness.

The Scriptures teach children to obey their parents in the Lord, stating, "For this is right" (Eph. 6:1). John Calvin said in commenting on this verse: "Obedience is the evidence of that honour which children owe to their parents, and is therefore more earnestly endorsed. It is likewise more difficult; for the human mind recoils from the idea of subjection, and with difficulty allows itself to be placed under the control of another . . . The obedience of children is enforced by the authority of God. Hence, it follows that parents are to be obeyed, so far as is consistent with piety to God, which

comes first in order. If the command of God is the rule by which the submission of children is to be regulated, it would be foolish to suppose that the performance of this duty could lead away from God Himself. He proves it to be right because God has commanded it." No young person can sincerely expect the blessing of God upon his life unless he is subject to his parents.

This is not to say that the youth does not have a will of his own. No doubt the Lord Jesus had as strong a will as anyone who ever lived. Nevertheless, His strong will was humbly subjected to parental authority, and a balanced personality was the result. The very strength of His will made His submission all the more wonderful. No one wants to see youth without spirit. Everyone who wishes a young person well, wishes to see him zealous and high spirited but with his will submitted to parental authority. Strength of will lends character to life, purpose to activities, and resolve to intentions. For a youth of strong will to submit to his parents provides a wonderful lesson to others, and to himself it is an excellent discipline. God Himself says, "This is right."

Parents are sometimes wrong. I am sure Mary and Joseph made as many erroneous decisions as the average parents today. Erroneous decisions are due to the lack of information or to prejudice. The Lord Jesus had all information and knowledge on every subject and knew when His parents had made wrong decisions; yet, Scriptures tell us that He was subject to them. Parents should note that the Scriptures say Jesus was subject to them. Both parents were agreed as to what was carried out. Parents cannot expect their children to obey unless there is agreement between father and mother as to matters affecting their children.

Let us notice the attitude of the mother, "She kept all these sayings

in her heart." Obedience never goes unnoticed. Just as Mary stored up in her heart the loving obedience of her Son, so parents appreciate and are thankful for the obedience of their own children.

In verse 52 Luke states, "Jesus increased in wisdom," this is growth of mind; "And stature," growth of body. Christ was the Son of God when He was a little babe in Bethlehem, and He pleased the Father as a little babe. He grew into childhood and pleased the Father as a child. When He grew into young manhood, Jesus increased . . . "in favour with God and man," that indicated social growth. There is no doubt that Jesus Christ was the most popular young man in Nazareth among the adults. They could see His obedience to His parents. They recognized His love for others. The more they saw of His submissiveness, the more they respected Him. He grew in favour with man. His obedience was noted approvingly by God. Three times God said of Christ that He was His Son in whom He was well pleased. His increase in wisdom and stature only endeared Him to His parents and acquaintances. Matthew Henry says, "Young people, as they grow in stature, should grow in wisdom; and, then, as they grow in wisdom, they will grow in favour with God and man."

As we read and ponder the story of the Perfect One, may our hearts be convicted of the vast differences that sometimes exist between this pattern family in Nazareth and the professing Christian families of today. May we seek to obey our parents as Christ obeyed His.

**"Honour thy father and mother;
which is the first Commandment
with promise;**

**"That it may be well with thee,
and thou mayest live long on the
earth" (Eph. 6:2-3).**

The Olivet Discourse

Part III

W. Fraser Naismith

In the part of this article presented in the September issue, Mr. Naismith called attention to the fact that God appoints the time for the fulfilment of His purpose. He also mentioned the significance of the title "Son of Man" in connection with Christ's glory. We regret that the urgency of the discussion appearing at present in The Forum required more space than usual, and that the article on prophecy was broken at a reference to the Throne-Sitter segregating the sheep from the goats.

May we ask our indulgent readers to peruse again the paragraphs in the September Prophecy section.

When first the foundations of the earth were laid, God anticipated this moment when Christ would address those on the right hand as "blessed of My Father." He does not say "Blessed of your Father" but "blessed of My Father." There is a remarkable difference here.

As He proceeds with His observations, He indicates that He has been cognizant of all that has transpired during the day of opportunity, citing acts and impulses which had governed them during the absence of the Lord. He commends them commensurate with their acts. The words used by the Lord would remind us of the statement He made to Saul of Tarsus as he proceeded on the Damascus road in his wild endeavour to extirpate the followers of Christ, "I am Jesus whom thou persecutest." In touching the saints Saul was touching Christ. He is the Head of the Body and was first to feel the smart of the persecution being directed against His own. The people on His right hand here learn that acts which they accomplished had not only been done to "My brethren" but to Himself. When

Christ uses the words "My brethren" He is not referring to those whom He is not ashamed to call "My brethren" in Hebrews 2:12. These are the saints of the present economy, but He alludes to the messengers of the Gospel of the Kingdom — Jewish brethren — for, as they had accepted their message and believed their testimony, they had acted towards Christ. They had received the preachers of the Gospel of the Kingdom, caring for them in the hours of persecution and trial, and loved them when others had turned their backs on them. For them the kingdom was prepared and when He reigns whose right it is then those righteous ones shall inherit all that was divinely prepared from the foundation of the world.

Those on the left hand are now addressed, and the words uttered are solemn and sad. Christ says, "Depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels." Their ultimate destiny is "everlasting fire," and they are designated "cursed"; moreover the doom is that "prepared for the devil and his angels." It was not

prepared for mankind, but for the devil and his angels: but guilty sinners rightly deserve such a doom. The devil and his angels were not tempted like our first parents; they deliberately defied God's authority, selecting their own way which ends in eternal despair. Man was tempted and succumbed; and for those who are unrighteous the destiny is that which was primarily prepared for others — the devil and his angels. Men, however, who despise the truth shall share the everlasting fire in company with those rebellious angelic hosts.

The people on the left hand are judged by a similar process as those on the right hand. They had refused comfort to the outcasts; bread to the hungry; drink to the thirsty; consolation and love to the imprisoned; and clothing to the naked. In all these things they had failed to minister to Christ who is conversant with every impulse of the human soul, and who bestows a blessing on a cup of water given in the name of a disciple.

The concluding verse of this chapter indicates certain facts from which we cannot withdraw. First of all, those on the left hand shall "go away into everlasting punishment." If we link this with verse 41 we can discern in some small degree the ultimate sorrow and suffering that will be the portion of all who leave out of account the Son of God. "These shall go away." If one can discern or appreciate the character of the Throne-sitter we can understand how the unrighteous will be glad to take their departure from the presence of the righteous Judge. This reminds us of the scene depicted in Revelation 6:15-17 when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man shall hide themselves from the face of Him that sits on the throne, and from the wrath of the Lamb. The eyes of the Throne-sitter are as a flame

of fire, and His voice as the sound of many waters; and dread and fear shall grip the lost as they stand exposed before His throne of righteousness and glory.

The righteous go into life eternal. The kingdom is alluded to in verse 34 as that in which the righteous shall share the delights of His millennial reign. The mediator character of the kingdom envisages the redeemed on high controlling under Christ according to Luke 19; and the righteous on earth sharing the delights of the earthly aspect of the kingdom, and inheriting it, as announced in verse 34. It would synchronize with the concluding words of this chapter (Matt. 25) "But the righteous into life eternal," to suggest that when the Millennial Kingdom of our Lord and Saviour Jesus Christ has been terminated for "He shall deliver up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power" (I Cor. 15:24). The righteous who have shared in the delights of the kingdom rule shall not participate in the rebellion that will take place consequent upon Satan being loosed from his prison house, the bottomless pit, where he has been incarcerated for one thousand years. They will be loyal to the One who has ruled during such a lengthy period in equity, and shall enter the new earth to which Peter refers in his last letter, in the last chapter.

The process of judging the "quick" or living, is now concluded. He had commenced with the judgment of the fighting forces of the world, and bit by bit they had been exterminated; sometimes by open conflict, at other times, by divine intervention. This has paved the way for the judgment of the living nations, i.e. the civilian population, those who were too young or too aged for military service, and those who were incapacitated. Such shall be judged when the Righteous Judge of all the earth — the Son of Man — shall sit upon the throne of His glory.



A Letter Relating to Christians and Politics

My dear Brother in Christ:

When I saw your first advertisement in the local press intimating that you proposed to stand for the Colonial parliament, I was sadly surprised, and for a few days hesitated whether or not I should write to you. On the appearance of your second advertisement I could refrain no longer feeling I should not be faithful to God and to my calling nor loyal to the friendship we have hitherto enjoyed. I owe much to your kindness in affording me the hospitality of your home for so long and I am, therefore, the more grieved to learn that you have decided upon the present course.

I have no hesitation in declaring that for Christians to engage in politics even to the extent of exercising the vote is quite unscriptural. In your case the warning of Deborah comes to mind. "The journey (course) that thou takest shall not be for thine honour" (Judges 4:9). If you are elected, it may bring some social acknowledgement and advantages in the world, but can bring no true honour either to yourself or to the Lord.

The duties of Christians toward the state are clearly set forth in Scriptures such as Romans 13: 1-7; I Peter 2:11-17, etc. There is not the slightest hint that we are to take part in choosing the authorities over us by

voting or for sharing governmental power. Christian responsibilities are summed up in these passages as "be subject," pay tribute (taxes) and render "custom, fear and honour" to whomsoever due. The highest duty of all is taught us at I Timothy 2:1-6 where Paul enjoins us to pray for all men including kings and all that are in high places. No doubt we Christians have often failed in this. A believer's prayer for his government is worth more than a thousand votes.

Other scriptural grounds for non-interference with politics are as follows: First, we are a people of the heavenly calling (Heb. 3:1. Eph. 2:19) and citizens of a heavenly country (Phil. 3:20). Consequently, we are "pilgrims and strangers (foreigners) in the earth" (I Peter 2:11). A foreigner has no vote in the country where he is. The Lord Himself teaches us that though we are in the world, we are not of it (John 1:14-16). Moreover, we are enjoined to set our affections on things above and not on the things of earth (Col. 3:1-4). Christ told Pilate that His Kingdom was not of this world, hence His servants did not fight in His defense or to establish His claims as King, (John 18:36). His subjects did not revolt against the Roman power then, nor do they against world powers today. The establishment of Christ's Kingdom is by spiritual means now, and in its manifested form at His second advent. He alone can make

wars to cease (Psalm 46:9), and He alone can right the wrongs of this world. This is what we proclaim to men in the Gospel and our attitude should be consistent therewith.

The whole world (kosmos-world-system) lies in the wicked one (I John 5:19), and that includes its social life, its politics and its religions, even though the last may sometimes bear a Christian name. Believers are called upon to follow their Lord in the path of reproach (Heb. 13:12-14). Theirs is not to reign before Christ and fellow saints come to reign, a mistake made by the carnal Corinthian Christians (I Cor. 4:8, cf. II Tim. 2:12). Democracy with the democratic vote expresses rule by the people and this is not God's order at all. His ideal is absolute monarchy in the person of the Son of Man. During the course of His ministry on earth our Lord refused to be drawn into this world's politics even though He was in fact King of the Jews, and they at the time under the dominion of a foreign power, (Luke 20:22-25).

Then what of the principle of separation (I Cor. 6:14-17)? This separation, so often wrongly applied to separation from our brethren in Christ who may not always see eye to eye with us, refers to separation from the world (John 17:15-16), from its guilty pleasures, and from all man-made organizations that are contrary to God. "Touch no unclean thing" is the word. It is well known that in some countries, politics are very much worse than in others. One cannot be active in a coal yard without getting soiled. In the interests of his party, a politician has sometimes to suppress his own principles, and, if a Christian, cannot avoid compromising with his conscience and with the Word of God.

The Christian's work is to evangelize the world, not to run it (Mark 16:15). If he concentrates on the Lord's business, he will simply have

no time for managing the world's affairs. It is common knowledge that believers who have entered politics have declined spiritually, and have often marred their testimony for God. Their action has not infrequently brought the reproach of the world upon the assemblies of God's children. Yes, the world openly may flatter, but at heart it is cynical and falls not to see the inconsistency involved.

Lastly, I beg you, dear brother, to remember the warning example of Lot. He himself was righteous (II Pet. 2:8), but, alas, carnal. Abraham was righteous but spiritual, (Romans 4). He had power with God in the matter of Sodom. Lot had none whatever, and in fact would have been destroyed with the wicked cities of the plain had not Abraham pleaded with God (Gen. 18:23). On an earlier occasion when the kingdom of Sodom was in difficulty and Lot a captive, it was Abraham and his servants who delivered all (Gen. 14). Lot was helpless to save himself or his adopted city in which he had become a "magistrate" (Gen. 19:1). Still unwarned by this experience, he returned to Sodom and finally lost all in the divine overthrow of the wicked cities. Note, too, that he brought ruin upon his family, and when at last he had a true message to convey he was laughed to scorn. The citizens pointed to the responsible place Lot had accepted among them as conflicting with his warning announcement. In the mercy of God he was delivered from destruction in the divine overthrow of the cities of the plain, but what a sad story of carnality is revealed in his subsequent behaviour and that of his daughters. Moreover, he lost his wife and all his possessions.

Success in the polls may be yours, Brother, . . . but I fear there will be spiritual defeat if not greater disaster.

Yours sincerely,
(Signed) A.G.C.



BROADCAST BULLETIN

QUEBEC AND OTHER OUTLETS

The Family Bible Hour broadcast is heard from coast to coast in Canada. However, the one major gap is in Quebec Province. Inquiries have been made in connection with an English language broadcast in the Montreal area, but so far a suitable outlet has not been found.

A sponsor is available for a French language broadcast, but at the moment, program preparation difficulties seem to preclude the immediate airing of such a program.

Saskatchewan and Alberta at the present time do not have the Family Bible Hour broadcast, however, some parts of Saskatchewan hear the broadcast over CKBM Dauphin, Manitoba. The far north is also a continuing challenge.

In the U.S.A. most of the stations being used are in Washington State where the program director, Mr. Donald B. Moffatt, resides. We are thankful for the stations in the central and mid-west regions. However, the populous east coast has not been touched, nor has the south. There are inquiries from interested Christians and assemblies in the south are being processed at the moment.

Tapes are provided free to any assembly or individual wishing to sponsor the program on a local station. A sample tape may be had upon request. A portion of time is left on each tape where local announcements may be inserted.

The Family Bible Hour Board

Formed with five members in 1954, the Family Bible Hour Board is now composed of twelve brethren representing nine different assemblies.

These brethren are responsible for the planning and policies of the Family Bible Hour. They have expended much time and effort in this ministry. The result of their labour is seen in the expansion and growth of this work.

The following brethren form the Family Bible Hour Board: Herbert S. Radford, Kenneth W. Beesley, Alex B. Peat, Somers G. Peat and Dr. J. Renwick Fletcher, all of Toronto, Ontario; John Funk and Arnot P. McIntee of St. Catharines, Ontario; Charles W. Pinches of Lewiston, New York; Dan C. MacKay of Detroit, Michigan; Lawrence E. Pile of Cleveland, Ohio; Don Kazen and Dan Hoy of Arlington, Wisconsin.

Family Bible Hour Schedule

CJON St. John's Nfld. — Sun. 10.00 p.m.
 CFCB Corner Brook, Nfld. — Sun. 12.30 p.m.
 CFCY Charlottetown, P.E.I. — Sun. 8.30 p.m.
 CHSJ Saint John, N.B. — Sun. 9.00 p.m.
 CKTB St. Catharines, Ont. — Sun. 10.00 a.m.
 CKLB Oshawa, Ont. — Sun. 10.30 p.m.
 CKDM Dauphin, Man. — Sun. 8.00 a.m.
 CKOV Kelowna, B.C. — Sun. 9.00 p.m.

JAPANESE PROGRAM

JOUF Osaka, Japan — Sat. 5.45 p.m.

FOREIGN

WIV Vieques, Puerto Rico — Sun. 6.00 a.m.
 HLKX Incheon, Korea — Sun. 12.30 p.m.

UNITED STATES

WMUZ Detroit, Mich. — Sun. 4.30 p.m.
 KLEE Ottumwa, Iowa — Sun. 8.00 a.m.
 KBRC Mount Vernon, Wash. — Sun. 9.30 p.m.
 KAYE Puyallup, Wash. — Sun. 6.30 p.m.
 KLAY Tacoma, Wash. — Sun. 8.30 p.m.

A Beloved Brother

COLOSSIANS 4:7

A Beloved Brother, what a precious title
For one who once did tread the downward road!
Rebellious, stubborn, self-willed and defiant
Now justified and made a child of God.

A Beloved Brother, what a blest relation
For one who was a sinner far from God!
But now made nigh, redeemed, all sins forgiven,
Yea, reconciled and saved through Jesus' blood.

A Beloved Brother, what a gracious record
For one who labored 'mongst the saints of God!
Who sought to build them up in things most holy,
Instructing always from the Sacred Word.

A Beloved Brother, what a goal to aim at,
To be loved of all who love the Lord!
Because of deep, sincere and real devotion
To Him, who sits upon the throne above.

A Beloved Brother, what a commendation,
From Him who sees and knows as none can
know!
Lord, give us grace to have this inspiration,
That we may more into Thine image grow.

—D. Bell