

*J. Allan Cash*

# The Witness

DECEMBER 1968 PRICE 1/2d

Winter on Hampstead Heath

Photo: J. Allan Cash





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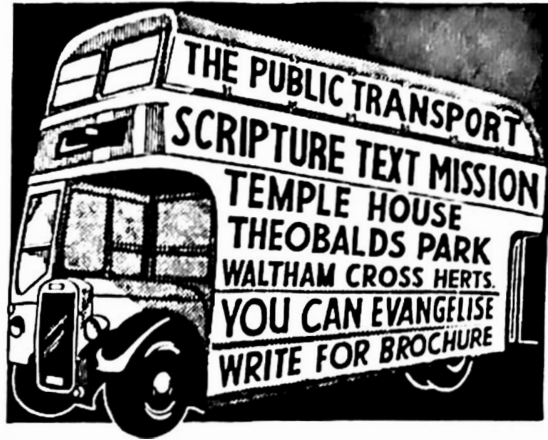
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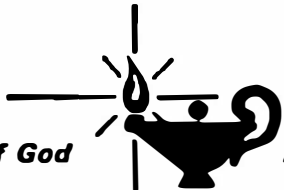
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**WITNESS**

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# Editorial survey

The whole world has been interested in the development of the American Presidential Election, as though peoples of other countries are involved in some way. And indeed they are: for with the United States as perhaps the premier Great Power in the modern scene, their attitudes and decisions are bound to affect those beyond their borders. Now that the country has given its decision, and has chosen Mr. Richard Nixon as the new President, it is incumbent upon all Christian people to support him in prayer, that he may lead the American people in harmony with the immediate purpose of God for them and for the world.

## DEMONSTRATION AND PROTEST

A recent meeting of the Christian Union at Queen's University, Belfast, listened to a talk by Mr. H. F. R. Catherwood, Director General of the National Economic Development Council, in which he said that 'there are limits beyond which protests must not go, however good the cause and however strong the provocation'. He agreed that protest was legitimate and desirable, but the Christian was bound to try to change things through the authority of government and not by overthrowing its authority. He thought that in the slow process of altering opinions there were no short cuts. 'All reforms have taken time. If they are justified, most of them get there in the end.' He felt that what worried Christians most was not the militancy and the backlash but the 'vicious spiral of intolerance'. These are timely words in view of the many recent demonstrations, particularly the organized demonstration of Sunday, October 27th. We can be thankful for the way in which the police carried out their difficult task that day, and for the way in which they succeeded in maintaining law and order.

## JERUSALEM EXHIBITION

An Exhibition dedicated to 'Jerusalem in History and in Vision', the largest ever at the Israel Museum in Jerusalem, was opened some weeks ago by the Prime Minister. It includes invaluable collections of illuminated manuscripts, books and letters, ceremonial and religious objects, coins, seals, etc., relating to the city over the past 3,000 years. They emphasize the importance of Jerusalem as a centre of government under successive Jewish monarchies, as a spiritual centre for Jewry after the dispersion, and later as a centre for the monotheistic faiths, visited by multitudes of pilgrims. Some of the finds were unearthed in recent excavations, and the periods of both the first and the second temples are represented in the exhibits.

## FERMENT IN ROMAN CATHOLICISM

Open discussion, and even direct repudiation of the recent Papal Encyclical, continue in the Roman Church. Letters flow into the press, both the national and religious papers. Strong views have been expressed on both sides, but there is no doubt that the freedom to question Papal authority cannot quickly be quenched. Pope Paul is probably dismayed at the reaction to his words: his further statements would suggest this. The 55 priests who signed the letter to *The Times* saying their consciences would not allow them to obey the Pope's teaching on birth control, have said that

they did not consider themselves to be rebels against authority. Out of it all, is the time not overpast for the abolition of the figment of Papal infallibility? It is a relic of earlier (and not so good) days; though it has only been a Church Dogma since 1870. It is a pity it was ever promulgated, for it is quite divorced from the reality of things.

## THE MÜLLER HOMES

The Annual Report of the Müller Homes for Children offers real encouragement to all who read it. The latest is the 129th Report, for the period May, 1967 – May, 1968. (Price 1/- from Müller House, 7, Cotham Park, Bristol BS6 6DA.) The introduction reminds us that, while Mr. Müller's name is specially associated with the Orphanage he founded, it was not his only activity. He opened some Day Schools for children, there being no State Education then. He also opened Adult Schools, and established a Bible Warehouse from which Bibles and Testaments could be sent to many lands; while the Scriptural Knowledge Institution embraced these objects but also included another ministry, that of channelling gifts to missionaries. Some of the objects envisaged by Mr. Müller have lapsed because the need no longer exists, but gifts are still being forwarded to the Lord's servants in many lands, the amount available for this having increased in recent years. The two sections of the Report are (a) a diary of the year, and (b) a missionary section. Each tells of the ways in which God has shown His care and interest in His children and the service committed to them. The day-to-day record is most stimulating, and is so true to life in its evidence of the divine provision: some of the incidents related in letters quoted deserve a wide circulation. Our best advice is, get the Report for yourself!

## RETIRED MISSIONARY AID FUND

The Annual Report for 1967–68 is the 54th, and tells of the distribution of £21,523 during the year. While this is a record, the present trend of rising costs presents a problem to the Council, 'whose desire is that all our members may be able to meet the increasing cost of living. We shall need additional income to do this'. Mrs. Varney and her helpers continue to operate the Parcel Service from 35, Eighth Avenue, Bristol, BS7 0QS. It is requested that only good clean and suitable clothing be sent. It is somewhat surprising that anybody could send garments that are badly frayed, soiled, moth-holed or very outdated items, but this has been the case. Mrs. Varney rightly says, 'Our retired friends deserve such as we should not be ashamed to offer to the Lord Himself'. The Council render thanks to all who have supported the important ministry of RMAF by their gifts, and would like it to be noted that they estimate their budget for 1968–69 will be about £23,000 if they are to fulfil all they wish to do. If friends will bear this in mind in assembly and personal gifts, it will be greatly appreciated. All correspondence and gifts (excluding parcels) should go to Mr. L. F. Guy, 11, Cliff Park Avenue, Paignton, Devon (Tel. Paignton 57448). The current news of members of the 'Family' gives much to interest everybody, and altogether the booklet contains

enough material to help us all, as well as stirring God's people to prayerful and loving care of those who have borne the burden of many years in service overseas.

### MISSIONARY MARTYRS

Two missionaries of the Regions Beyond Missionary Union were martyred for Christ on 25th September. They were Mr. Stanley A. Dale and Mr. Philip J. Masters who served the Lord in the West Irian Field of RBMU work. The report says, 'Judging from the broken-pointed arrows laying around, I would estimate Stan received 75-100 arrows and Phil somewhat less. The men's clothing was bristling with arrow points'. Though the bodies were not found, there is no question of the death of these two servants of God. No conclusion has been reached as to the motive behind the killings. It may have been the cannibalistic desires of the inhabitants of that valley (the Seng river valley), or perhaps it was sheer opposition to the gospel and a fear lest the fetishes should lose their power. In quite a different setting, Mr. and Mrs. Albert Savory of the Church Missionary Society were killed during the recent fighting at Okigwi, which Federal Nigerians captured from the Biafrans. They had been in Nigeria for some 20 years, and at the time of their death they were with a medical team at the local hospital when the Federal forces reached the city. They were ordered from the hospital and on leaving it the Savorys and the medical team were surrounded by soldiers one of whom loaded his rifle and fired before an officer could intervene. These recent victims of opposition and warfare were truly among the ranks of missionary martyrs. May their passing stir us who remain to a full dedication to the Lord Jesus Christ.

### MISSIONARY DOCTOR ON TELEVISION

A programme on BBC2 television on Thursday, October 17th ('Horizon - man and science today')

was entitled 'African Medicine', and showed the photographer travelling for some days around Lake Chad with Dr. David Carling, a missionary with the Sudan United Mission (David Carling was commended to the work of God by his assembly in the north of England some years ago). It had been felt that attention should be given to the way in which 'the introduction of comparatively simple medical techniques to huge areas of the less developed parts of the world was more valuable than devising new, brilliant, and often costly techniques for saving a single life'. The BBC producer of the programme may not have understood the significance of a call from God to missionary service, but he certainly appreciated much that he saw of the work, and said so in the *Radio Times* (October 10, p. 73), as well as on the air. The work shown on television is representative of much that is being done all over the world in the Lord's Name. Perhaps this is an opportune moment to remind our readers of the *Medical Missionary News*, edited by Dr. A. Hanton - a magazine that never fails to interest and to challenge. (Particulars from the Editor, 26, Penn House, Main Avenue, Moor Park, Northwood, Middlesex; magazine orders should be addressed to Miss C. Cuttle, 13, Cunningham Park, Harrow, Middlesex - 12/- per annum.)

### THE END OF THE YEAR

'In December I think of the last things. May they be the best things in my chequered and changeful history! . . . When my December reaches the end of its thirty-first day, may the New Sun rise bringing the New Year!' (Alexander Smellie, *In the Hour of Silence*.) His texts and captions for Dec. 1st, and 31st can well be quoted: 'The Lessons of Memory': 'Thou shalt remember all the way which the Lord thy God led thee' (Deut. 8. 2); 'Christ Loveth to the End': 'Who shall separate us from the love of Christ?' (Rom. 8. 35).

G.C.D.H.

## Our plans for 1969

We have been encouraged by many appreciations of the contents of *The Witness* during 1968. Looking ahead into next year, we are glad to announce several new series of articles, some to begin in January. Mr. Laurence E. Porter has contributed a series 'Jesus Christ the Teacher'. Mr. Albert E. Long provides some Old Testament character-studies in seven articles entitled 'Mighty Men of Valour'. Some New Testament characters are considered in a series 'Encounters with Christ' by a writer new to our pages, Mr. Glenn Wyper of Vancouver, Canada, at present serving the Lord in Ontario. Dr. J. M. Houston begins a fresh series next month, while we also hope to include another set of papers by Dr. J. K. Howard, now of Southport.

There are a number of single papers, or sets of two papers, on various topics that we have in hand

to publish, some by writers who have not written for this magazine before. In addition, papers in hand include some from Messrs. Tom Carson, Maurice Cox, A. E. Dale, J. H. Hughes, R. W. Orr, L. S. Rainey, Kingsley G. Rendell, E. W. Rogers, F. J. Squire, E. J. Strange, F. G. Timmins, H. P. Wotton, amongst others. Special mention must be made of the new section 'Mainly for Women', which begins in January under the charge of Mrs. Mary Batchelor, but this is referred to in greater detail elsewhere in this issue.

We shall value the continued prayer-help of all our readers as we move forward into 1969. And - if a personal reference may be permitted here - the Editor will be grateful for prayer-support for his wider ministry of the Word, of which the work of *The Witness* is but a part.

G.C.D.H.

## THE NATIVITY (1)



Bethlehem

Photo: J. Allan Cash

# Prophetical preparation

By William Shearer

The prophetic teaching regarding the birth of Christ is progressive. God always teaches in this way. Gen. 3. 15 is the first announcement and promise concerning the birth and work of Christ. It was given immediately after the Fall and proves that God was not caught unawares by sin. The prophetic reference to Christ in Gen. 3. 15 refers to Him as 'the seed of the woman' – a unique term, and hardly acceptable to reason. There is no justification for saying that when the words were written their full implication was understood

(see 2 Pet. 1. 21): but they are, we judge, indirect proof of the divine inspiration of the Scriptures.

'The seed of the woman' bruising the serpent's head illustrates God choosing 'the weak things of the world to confound the things that are mighty' (1 Cor. 1. 27). It is further a 'victory-shout of God', and is completely fulfilled in Christ (John 12. 31; 19. 30; Rev. 20. 10).

A development is seen in the next direct prophetic reference to Christ's birth in Isaiah 7. 14. Here the general statement concerning 'the

seed of the woman' becomes more specific in the pronouncement 'a virgin shall conceive, and bear a son, and shall call His name Immanuel'. It is now no longer a 'woman' who shall bring into existence the promised seed, but 'a virgin'. Here the mystery deepens and becomes more profound. How can a virgin bring forth a son? The 'seed of the woman' could be acceptable to reason if God meant by it the ordinary stock of Adam's race; but in Isaiah 7. 14 God makes His meaning clearer. It is that the promised Child is not the ordinary stock of Adam, but 'the virgin's seed' – a fact only acceptable to faith, and like the meaning of the parables of the New Testament, unseen by the natural eye.

In addition to the foregoing, the prophecy says, His name shall be called 'Immanuel', which means God with us. Here the Child is more than a man – a fact which is inexplicable, but acceptable to faith. In Isaiah 7. 14 the secret of God begins to unfold. For some specific reason God Himself will dwell with men. It should be noted that Isaiah 7. 14 is addressed not to Ahaz, but to the house of David, and that Mary the mother of Jesus was of the house of David. This perhaps accounts for her believing that the words were written for her; and for her faith, not in the angel's message to her, but in God, and the Word of God, for she said, 'Behold the handmaid of the Lord'.

In Isaiah 9. 6 the next prophetic reference to the birth of Christ, the beam of divine light broadens out to take in more detail. 'A Child is born', but there is also 'a Son given': and for all mankind's blessing, it is 'unto us'. In this Scripture God implies in the words 'a Son given', the divine motive for the Advent. It is divine love. Divine love gives, and withholds not. The prophecy further says that 'the government shall be upon his shoulder' which means the principle of rule and not merely His control during His kingly rule. In other words this Son shall be responsible to God for rule in all spheres of God's dominion.

Here the 'Son given' shall be known as 'Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' All these terms prefigure His character and glory, and are not limited to His reign over the earth: they are known also in Christian experience. 'Of the increase of His government and peace there shall be no end.' This continuous and progressive blessing shall be upon the 'throne of David', but not exclusively; it also says, 'and on His kingdom' which surely includes others besides the Jewish people. It includes Christian experience, for the kingdom of God is a New Testament principle.

Micah 5 adds further detail to Isaiah 9. 6.

Verse 2 mentions the town in which Messiah will be born, namely, Bethlehem: hitherto not mentioned, and the mention of which is necessary for the fulfilment of prophecy. Matt. 2. 6 is not a contradiction of Micah 5. 2, for although Micah says Bethlehem is insignificant, Matthew implies, because of the birth of Messiah there, that it is not. Both ideas are true.

Micah also states that the rule of Christ is for God, a fact not stated previously. He says that His rule is 'unto Me' – God will at last get His place in politics. The prophecy also adds that this Person is God's equal: 'whose goings forth have been . . . from everlasting'. It has been said that this scripture 'conveys the strongest assertion of infinite duration of which the Hebrew language is capable'.

Micah 5. 3 implies the Virgin Birth and declares Israel's state of being scattered abroad, and their ingathering. Verse 4 deals with the shepherd character of Christ's reign, for the word 'feed' means 'rule' as well. He shall 'feed and rule in the majesty of the name of the Lord', i.e. 'He shall possess the majesty of all Jehovah's revealed attributes'. The verse also deals with the permanent duration of Messiah's reign, the constancy of Israel's abiding in the land, and the greatness of Christ to the ends of the earth. Verse 5 says, 'and this man shall be our peace'.

The first prophetic announcement in the New Testament concerning the birth of Christ is Luke 1. Although written AD the events mentioned to Mary are BC. Therefore it is prophetic. The words recorded must have been given to Luke by Mary: this accounts for the detail given. No other person could have given it: and if the record is discredited Mary is made out to be untrue, and so also is Luke.

Luke's account begins with Gabriel's approach to Mary, and by his salutation which declares that she is 'highly favoured' by God. Gabriel told Mary that she would be the vehicle of God's purpose. He did not ask her if she agreed (Luke 1. 31); and Mary responded to serving the Lord in the way prescribed. Apart from the angel's message that Mary would be the mother of the Messiah, the work depended on her acquiescence. This shows her faith, for no work for God can be done without faith. Her belief must have been in the scripture addressed to the house of David (Isaiah 7. 14). She must have realized that it contained a message for her. She asked the angel how the Virgin Birth would be accomplished. This is reasonable because faith in God is never blind, it can be compatible with reason. If we accept God's Word as truth, and that with Him all



things are possible then faith is reasonable. Mary did this.

She was told exactly how the Virgin Birth would happen (v. 35) and of the power which belonged to God alone (v. 37). She also learned about the glory of this Person who would be born, and she wavered not in unbelief. Her faith was strong for she said: 'Behold the bondmaid of the Lord, be it unto me according to thy word' (v. 38, RV margin).

The last prophetic announcement of the birth of Christ is Matt. 1. 18 ff. The verses include the vision given to Joseph, which vision convinced him that the Child to be born was miraculously conceived. He goes down in history as being entirely satisfied with the explanation given, and he was the one most concerned.

In the vision Joseph is addressed as 'thou son of David'. From the address it must be deduced that the angel is referring him to Isaiah 7. 14,

## THE NATIVITY (2)

By John Maxwell Macdonald

We are inclined to think of the events surrounding the birth and childhood of Jesus, as occupying a few weeks, or perhaps a year at most. The chronology of these tremendously important events has been the subject of research and speculation, from the earliest times. It must be admitted that what follows contains a good deal of speculation, though certain events can be accurately fixed.

While the exact date of the birth of Jesus cannot be fixed, there are certain pointers to it, notably the Roman taxing and census, recorded by Luke; the star of the Magi; and the death of Herod the Great in 4 BC. Sir William Ramsay uses these events to arrive at the summer of 6 BC as the most likely time for the birth of Jesus. Nearer than this it is probably impossible to come. The year 6 BC instead of AD 0 as might have been expected, is due to calculations made in the sixth century AD which omitted the year nought in each century. This means that the Christian era began, not with the birth of Christ, but some six years later. To put this right would mean putting our present calendar back by, say, six years, and making the present year AD 1962.

The calculations which arrive at December 25th are quite erroneous. They are based partly on

where, as we have noticed, it mentions the house of David, and points onward to the Virgin Birth.

Matthew relates Christ's birth to man's sin. This had not been done in any previous scripture. Matthew further emphasises the fact that it is the King born Who saves . . . 'He shall save'. The word 'He' is emphatic, and is rendered 'it is he' in RV. The deliverance announced is spiritual, not political, and 'the saving of His people from their sins is a most comprehensive statement of the office and sacrificial work of Christ'. It takes in the Jewish race and all who believe, including in its scope initial salvation, present salvation and ultimate salvation, as well as the whole future state of all God's people.

In all the progressive revelation outlined above, God is shown as omniscient, the great Teacher, the God of the impossible . . . and He may and should be known in these ways in contemporary Christian experience.

## Historical fulfilment

convenience in arranging the Church's calendar, partly on an ancient heathen festival, and partly on a wrong date for the crucifixion.

It has been suggested that the events at Bethlehem must have taken place in summer-time, for the shepherds to be out at night watching their sheep: if it had been winter the sheep would have been housed. This is very doubtful. The climate of Israel cannot have been nearly as severe as that of Caithness or the Pennines, where sheep remain out of doors all the year round. There is the further consideration of the numbers of sheep involved. In Old Testament times Israel was clearly a first class pastoral country, comparable perhaps to New Zealand or parts of Australia. The numbers of sheep given (cf. 1 Sam. 25. 2; 1 Kings 4. 23; 1 Chron. 5. 21; 2 Chron. 15. 11; Job 42. 12) indicate a heavy stocking on fertile grass-land. The numbers cannot have declined very much by the time of Christ's coming; and such numbers as we read of would have been impossible to winter indoors.

It may be thought that it would have been quite simple to use the dates of the Roman emperors as a basis for calculation. But these are confused by the practice of many of the emperors

joining their predecessors on the throne some years before their actual succession, so that it is seldom clear to which the date refers: the death of the old emperor, or the joining him on the throne by his successor.

Assuming Sir William Ramsay's date of 6 BC we have a period of some two years from the nativity to the return from Egypt to Nazareth, which coincided with the death of Herod the Great in 4 BC. Our purpose is therefore to fit the events recorded by Matthew and Luke into this period. If Jesus was born early in 6 BC and Herod died late in 4 BC the period would be nearer three years, but such exactitude is beyond present possibilities.

Taking the first the Magi, wise men, or three kings, as they are variously called, who were they? Perhaps the only clue to their identity is in the prophecy of Psalm 72. 10: 'The kings of Tarshish and the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts'. Tarshish is identified with Spain, in which case the Isles may be the Balearic Isles (Majorca) or Corsica and Sardinia, or conceivably Britain. Sheba corresponds roughly to the present Yemen in southern Arabia. It was this country's queen who visited Solomon. Of Seba, if it is different from Sheba, nothing is known.

It would seem to be established from Herod's diligent enquiry (Matt. 2. 7) that the star had appeared to the three wise men more or less simultaneously, probably in widely different parts of the world, at or about the time of Jesus' birth. Taking Herod's calculation of two years, as the period necessary to make quite certain of including Jesus in the slaughter of the children, it must have taken the wise men a year, and probably more, to foregather at Jerusalem. This is by no means unlikely: travel in those days was slow and leisurely, with frequent stops often running into months, for one reason or another.

The slaughter of the children of Bethlehem and the surrounding district must therefore have been one of the last acts of Herod before he died. It was also quite in keeping with his cruel and ruthless character, a man with as many murders against his name as anyone in history. The town of Bethlehem had a population in New Testament times of about two thousand. Taking a normal birth-rate of thirty per thousand of the population, and allowing for normal infant mortality, and the surrounding district, the number of male children under two years old must have been about fifty or sixty. Whatever their number, these anonymous babies must be forever revered by those who love the Lord, for

they purchased His life with theirs. It was however common practice in ancient times for a king to mark his accession by the murder, judicial or otherwise, of all possible rivals to the throne. Jonathan made David promise to spare his descendants (1 Sam. 20. 15). There are repeated records of the practice in the Books of Kings, and in our own country it continued until Elizabeth had Mary Queen of Scots executed at Fotheringay in 1587.

There are other indications that the visit of the wise men to Bethlehem must have been fairly late, certainly in 5 BC when Jesus was approaching two years old, and probably running about and beginning to say words. They found Joseph and Mary and the young Child established in a house (Matt. 2. 11) and no longer at the inn. It would be quite natural for the family, once the census crowd had departed, to find accommodation either in the inn or in a rented house; more probably the latter if a fairly long stay was envisaged.

One cannot help wondering why Joseph kept his family so long at Bethlehem. They had come south from Nazareth for the taxing, and the Baby had been born while they were there. (In this way does God fulfil his prophecies.) Would it not have been natural for them to have returned to Nazareth as soon as possible, where Joseph's work was, and where no doubt Mary's family were eagerly awaiting her return with their Grandchild? Would not the natural thing have been for them to have made the journey back to Nazareth at the time of the presentation of Jesus to God in the temple at Jerusalem? This was fixed at forty-one days after birth (Lev. 12. 2-4) and the necessary visit to Jerusalem could, one would think, have been made on the way back to Nazareth. Why so long a stay at Bethlehem, after the main purposes of the visit were past? Fear of Herod? Anxiety for the health of mother or Child? We do not know, but it seems that only the urgency of imminent danger revealed in his dream (Matt. 2. 13) made Joseph undertake a journey of comparable length to Egypt. Perhaps the answer is to be found in Matthew 1. 19 where we are told that Joseph was a just man. He may still have been afraid of local scandal over the abnormal nature of the birth of Jesus.

There is an interesting comparison between Matthew and Luke. Luke (2. 39) simply records that 'they returned into Galilee, to their own city Nazareth'. He records the visit and worship of the shepherds very shortly after the birth of Jesus, but not that of the wise men. Nor does he tell us anything of Herod's attempt on the life of

Jesus, or the flight to Egypt. But he does give us in some detail the visit to Jerusalem for the presentation in the temple. The events at Bethlehem could, if we had only Luke's Gospel, have been completed in a couple of months. Matthew on the other hand describes events which must have extended over two years, and perhaps more.

It is interesting too that while Luke simply says they returned home to Nazareth, which is what one would expect, Matthew (2. 22) suggests that, on leaving Egypt, they were heading for Bethlehem or elsewhere in Judea; and that Joseph had to be warned of God in a dream to pass on (up the coast presumably) to Nazareth, to avoid the territory of Archelaus, Herod's son, who promised to rival his father in wickedness and cruelty. Their return to Nazareth was also, Matthew tells us, in order that a prophecy might be fulfilled. This reference to prophecy is interesting as we know of no prophecy that mentions Nazareth or a Nazarene. It is generally accepted that Matthew is referring to the well-known prophecy of Isaiah (11. 1) where the Messiah is likened to 'a

rod out of the stem of Jesse'. The Hebrew for 'rod' is *netzer*, which suggests that Matthew uses a play on words.

We have mentioned the star of the wise men as one of the pointers to the date of the Nativity. Astronomers have calculated back to discover that about the end of February in 7 BC the planets Jupiter (the largest of the planets) and Saturn, were in conjunction, or as we would say, in close proximity, within the constellation of Pisces: and that this phenomenon must have been clearly visible in the Mediterranean area for about a year. About the end of January in 6 BC the conjunction broke up, with Jupiter moving away from Saturn and out of Pisces into Aries. The two bright planets, close together within the well-defined constellation of Pisces, must have been a striking sight in the clear Mediterranean sky.

The considerations in this article are mostly of a historical and practical nature: interesting but no more. They should never be allowed to obscure in any way the wonder and mystery of the birth of the Son of God, which we shall shortly be celebrating.

### THE NATIVITY (3)

## Devotional response

By H. P. Wotton

In the record of creation we are told that God created bird, beast and fish. Of them it is not said that they were made of an existing substance. But of man, the part of God's creation made in His own image, it is said that he was formed of the dust of the earth. In this we see something of the wonder of the incarnation, for just as man received his physical being from God *via* the earth, so he receives his spiritual life from God *via* Immanuel, who took upon himself our clay.

Isaiah had prophesied that His name should be called Wonderful, and in the mystery of the incarnation we are called upon to view the wonder of His humility, which is so great that no finite mind can fathom it. To know how far one has descended it is necessary to know the height from which he came. To understand, then, the depth of Christ's condescension we need to know the height of His greatness. This we can never fully do, for –

*The Father only, glorious claim !  
The Son can comprehend.*

We cannot, indeed, expect to look into this great mystery without some qualification to do so. And why should we think to do so when we need to qualify to penetrate the secrets of inferior things? What would the wonders of the heavens mean to a man who could see the stars through the most powerful telescope if he had no knowledge of astronomy and of the solar system? Or what would the wonderful works of God revealed by a powerful microscope mean to one who had no understanding of the nature of the things he saw? So, though the Word of God may provide a telescope to see the greatness of the Son of God and a microscope to see more clearly the wonder men despise, the telescope is of little use without the understanding of faith or the microscope without the humility that is prepared to descend to things that appear to be small.

Though many find the way up to be hard, they are willing to climb, for at the top there are places of honour, esteem and worldly wealth. But who is willing to go down into the valley of humiliation?

Many are prepared to *learn* to go up. But who is prepared to *learn* to go down? If, however, we would see the wonderful humility of the Lord Jesus in His incarnation, we must go down to do so.

Down, down, down, then, to the stable and the manger, for have we not seen that the greatest wonders spring from the smallest things. Who believed that the atom contained the greatest physical power, a power that now threatens to destroy the earth, until it was split to reveal one of the greatest secrets of the universe? And who when Jesus was born in Bethlehem of Judea saw in Him the greatest spiritual power in the universe? But while the learned proud looked on with unseeing eyes, the humble wise gathered together their treasures of gold and frankincense and myrrh and followed the star that led them to the place where the young child lay. Had they been proud of heart they would no doubt have disdained the stable and the manger, and said, 'This cannot be, for kings are born in palaces of queens, not in a stable and of a village lass'. And so we see that the thing that disqualifies men from seeing the wonder of the holy Babe is their pride and the thing that qualifies is their humility, and he who digs the deepest in this area will see most of the wonder.

Now those who dig for mineral wealth do not do so in a haphazard way, for mining is a costly business. So they operate in the place where they know they are most likely to meet with success. And he who digs wisely his shaft of humility will seek the most likely piece of ground to make a hole in his pride. This piece of ground is to be found at the place called Calvary.

Great indeed is the mystery of godliness when we need to go to the cross of Jesus to see the humility of His incarnation. But so it is, for if the Lord Jesus had not humbled himself for us in this way our eyes would have been for ever closed to the wonder of His birth. But He has now so completely identified himself with His people that when He died they died with Him and when He rose again from the dead they rose with Him, not with the sightless eyes of pride that can see no wonder in the mystery of His birth, but with the open eyes of faith that with humble wisdom follows the star that leads to Bethlehem.

We are told that 'without controversy, great is the mystery of godliness: God was manifest in the flesh'. It is a mystery hidden in human clay, and impenetrable to human clay until human clay is prepared to accept the humility of the cross and humble itself to the dust from which it was taken in order to receive its spiritual sight. A picture of

this is seen in the fact that Jesus took clay and with it anointed the blind man's eyes that he might see, and the fact that Jesus first mixed spittle with the clay may well point to the necessity of humility in the reception of spiritual sight.

The human nature of Jesus Christ in the womb of the virgin was essentially the creative work of the Holy Spirit, who came upon her for this purpose, but in this, as in other things, 'the natural man receiveth not the things of the Spirit God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Cor. 2. 14). Men's attitude to the birth of Jesus depends not so much upon the act itself as upon the character of those to whose notice the fact of His birth is brought. This is seen in the difference in the attitude of Herod from that of the wise men when they heard of the birth of Jesus. His immediate reaction was to contrive a way to take the young child's life, but the wise men were prepared to follow His star to its journey's end to find the object of their search. They were learned, but they were not learnedly naïve. They knew that He who had made the first man, Adam, from the dust of the earth, could also make the second Man, the Lord from heaven, from the same human clay taken from the womb of the virgin; and so they came and knelt before Him and worshipped Him as God.

The way up is the way down for us, as it was for the Lord Jesus, who left His Father's throne to come down to Bethlehem and to the cross, from whence He rose to greater glory in the kingdom of His Father. Let us, then, go down again to Bethlehem and there see the infinite God united eternally to the human nature of Jesus Christ. Spiritual fruitfulness now springs from human clay exalted beyond measure in the Person of Immanuel.

So, though we are exhorted to 'seek those things which are above, where Christ sitteth on the right hand of God' (Colossians 3. 1) we must still come down to earth to rise to heaven, for our life is eternally united to that Babe born at Bethlehem of Judea in the days of Herod the king.

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*Of equal truth it is to say  
Day follows night  
Night follows day  
When life's small sun dips out of sight,  
Will daylight break  
Or fall the night?*

E. FREESTONE.

## The final challenge

By G. J. Polkinghorne

More than one expositor has noted that in the teaching of Jesus there is little that is entirely original. His essential message is that of the Old Testament, where parallels to His statements can usually be found. This is not surprising when we reflect that in both Testaments we find the same holy and gracious God dealing with the same kind of men – men who are rebellious and sinful – to bring them to the same position, a position of repentance and faith. Moreover, in Christ are fulfilled the aspirations and forecasts of the Old Testament. Yet in our Sermon there is much that is startlingly fresh. That it provided matter for animated discussion by the audience is noted by Matthew, who says that 'the people were astounded at his teaching'. Manner and matter alike doubtless contributed to this effect. The Lord's clear insight into the true meaning of Scripture exposed the misrepresentations, whether deliberate or accidental, of lesser teachers. And His fearless and authoritative presentation left no room for uncertainty about His meaning.

His delineation of the ideal character in the Beatitudes; His recall to the fundamental purpose of the Commandments; His insistence on the true object of piety; His firm correlation of forgiveness and forgiving-ness; His revelation of the divine Fatherhood, removing the necessity for greed and anxiety; His plea for fair play for others; above all, His demand for inward rightness instead of hollow formality; all this would set brains and tongues working hard. Now, in closing, the Lord gives a stern reminder that God wants more than new mental concepts. He wants renewed moral characters. Herein again He follows Old Testament precedent. Moses had done likewise in Deuteronomy 30. 15–20. The master preachers of all ages thus press their hearers for an active response.

In modern evangelical circles, these verses should provoke similar deep searchings of heart, if only because of past neglect. We have given diligent heed to the theories of Christianity, but less than due attention to the practice. But particularly, we need to think about our immediate passage because it runs counter to much that we are in the habit of saying. The Lord here says it is difficult to enter into life, whereas we like to tell people it is easy. Further, He states that

profession has nothing to do with entry into the kingdom of heaven, while most of our sermons aim at nothing else. Unhappily, we force every Scripture into the mould of what we choose to call 'the gospel' and blunt the edge of such teaching as is found here. The present writer has heard many sermons identifying the men who built their houses on the rock and the sand as respectively those who profess Christ and those who reject Him. But this is exactly what the Lord Himself is denying. He is saying as forcibly as He can that profession is worse than useless if it is not backed by appropriate deeds. We should look well to the image of the gospel that we are presenting, as we shall answer for it before the judgment seat of Christ.

So, the gate that leads to life is described as 'strait and narrow'. These adjectives indicate that the Lord was not summoning men to an easy pathway. In particular, the word translated 'narrow' suggests restriction and confinement with overtones of persecution. Hence, the majority of men may be expected to reject the Saviour's invitation. So far from modifying His demands to attract men, the Lord frequently appears even to repel enquirers. Luke 9. 57–62 gives three cases of this. Doubtless, the Lord had insight into the nature of the people He was confronting in these instances. But the general rule laid down at Caesarea Philippi is hardly less enticing: 'If any man desire to come after me, let him deny himself, take up his cross and follow me' (Mk. 8. 34).

In passages like this, we must not sentimentalise the Cross into something 'old and rugged'. Crucifixion was the most painful and degrading form of capital punishment ever inflicted. The very mention of the word 'cross' would make the hearers shudder. Jesus knew this and knew further that His commission was to glorify His Father by undergoing this form of suffering. And He challenged any who would enter into life to follow in His train. The only men He wanted were men of moral earnestness, absolute devotion, ready for any lengths of self-denial and suffering. At this point, nothing is said of compensations and enablings. The Preacher thrusts home His message unrelieved.

Nor will He be deceived by profession un-

supported by practice. He had a shattering word 'hypocrite' to describe those who gave only lip service to spiritual truth. Again we may note His conformity to Old Testament patterns, for practically every prophet attacks similar superficiality. The first chapter of Isaiah may be cited as an extensive example. So, in warning His followers about false prophets, the Lord Jesus provides a practical test: 'by their fruits ye shall know them'. We prefer theological criteria, but He stipulates behaviour. 'Fruit' is to be interpreted by such passages as Gal. 5. 22: 'Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control'. This is another way of expressing the truth of the Beatitudes. If a prophet shows in himself and produces in his adherents the right kind of character, there can be no doubting his credentials. If he does not so do, there can be no accepting his message.

It would be salutary for every one of us to read over verses 21–23 prayerfully. A high doctrine of the Person of Christ ('Lord, Lord') avails nothing unless supported by obedience to God's will. Mighty religious triumphs – startling prophesyings, wonderful conversions, even miraculous happenings – can occur under the ministry of iniquitous people whom the Lord refuses to recognise. We may doubt whether the 'religionless Christianity' for which some writers contend

represents less than the whole truth. But we must at least concede that for most of us, the life in Christ is construed overmuch in terms of religious exercises.

If this seems devastating, please note that it is based on the words of the Lord Himself. A wise sermon, of course, presents only one aspect of truth, because most people can only assimilate one thing at a time. Here, the Master of all Preachers emphasises the importance of a working faith to the exclusion of all else. Elsewhere we learn of the significance of intellectual and emotive factors – of right propositions and true love of God. But the acid test of the reality of these factors still lies in the sphere of the will. If our beliefs and devotions are rightly conceived, they will issue in a life of conformity to Christ's teaching. If they do not so issue, they are invalid. It is as simple as that.

So, the Sermon concludes with the graphic portrait of the two builders. As we contemplate these two houses – one swept away by the storm the other defying the raging elements – we must each ask ourselves – 'To which pattern do I conform?' Am I an empty professor, an idle hearer, a hypocrite? May the Lord grant that every reader of these words may have built his house on the rock foundation of active obedient faith in Christ.

## The Epistles of John (24)

The final exposition of this series by F. F. Bruce

### 3 John

#### 4. Diotrephes's Unbrotherly Conduct (verses 9–10)

I wrote something to the church, but Diotrephes, who likes to be their principal man, does not accept us (verse 9).

The most reliable authorities for the text have **I wrote something to the church**; other readings are 'I would have written to the church', 'I would have written something to the church', 'I wrote to the church herself' and 'I wrote unto the church' (so AV, following the Received Text). Of these variants, 'I would have written to the church' is the second best attested reading; if it were accepted, the implication would be that John is writing to Gaius instead of the church, because he knows that, thanks to the influence of Diotrephes, a letter to the church would be

fruitless. But if we read (as evidently we should) **I wrote something**, the question arises what he wrote and to which church. The suggestion has been made that here is a reference to 2 John – that, the elect lady herself being unresponsive, John had now to write to one of her children, Gaius. But this is unlikely. The natural inference to draw from John's words here is that he had written earlier to Gaius's home church commending his travelling teachers; but this is not the subject of 2 John. On the other hand, the false teaching about which the writer is concerned in 2 John does not figure here. It is better to conclude that the letter to the church, to which reference is made in the present passage, is lost, although its tenor may be surmised.

However that may be, the letter failed of its intended effect because Diotrephes, a dominant personality in that church, forbade his brethren

to comply with the Elder's request. Diotrephes is described as he who likes to be their principal man (*ho philoprōteuōn autōn*); RSV renders 'who likes to put himself first' and NEB 'their would-be leader'. The language suggests a self-promoted demagogue rather than a constitutional *presbyteros* or *episkopos*. It is conceivable, of course, that even a constitutional leader might have been regarded by the Elder as no better than a trumped-up dictator if he behaved in the way described here. The question has been repeatedly raised of the relation which this reference bears to the monarchical episcopate, which we find beginning to emerge in the churches of Western Asia early in the second century, exemplified in such saints and martyrs as Ignatius of Antioch and Polycarp of Smyrna. C. H. Dodd sums up the alternatives thus: 'It may be (i) that Diotrephes is in fact the first "monarchical bishop" known to history in the province of Asia; . . . it may be (ii) that Diotrephes is a symptom of the disease which the quasi-apostolic ministry of monarchical bishops was designed to relieve.' On the whole, the second is more probable. The first monarchical bishops of whom we know were concerned, just as the Elder himself was, to maintain the apostolic teaching in their churches and to exclude whatever conflicted with it. Diotrephes is not charged with heresy, and his exclusive behaviour may have been due entirely to his determination to allow no teaching or leadership in the church but his own. Twenty centuries of church history have witnessed many of his successors: the lust for power, from whatever form of inner insecurity it may spring, is always a curse, and pre-eminently so in the realm of religion. It is, however, possible that his conduct arose in some degree from his disapproval of the teaching that John and his friends maintained; we cannot be sure. He does not accept us, says John (the verb, repeated in verse 10, is *epidechomai*); that is to say, he neither recognized John's authority nor admitted his messengers to the church. The former sense comes to the fore in RSV: 'does not acknowledge my authority' (NEB, more generally, says 'will have nothing to do with us').

Therefore, if I come, I will bring up his works which he does, bringing nonsensical charges against us with wicked words; and not content with that, he neither accepts our brothers himself but hinders those who wish to do so and expels them from the church (verse 10).

Diotrephes, however, will have to answer for his behaviour: the Elder is no private individual, but one who is capable of speaking authoritatively to Diotrephes and to the church which he dominates.

How far he could be sure of asserting his authority successfully cannot be determined, but presumably if Diotrephes could carry the church with him against the Elder their fellowship with the churches which did acknowledge the Elder's authority would be endangered. C. H. Dodd suggests that the preservation of this letter is in itself an argument of some weight in favour of the view that his appeal was successful. The charges which Diotrephes brought up against the Elder and his associates amounted to sheer nonsense (the verb *phlyareō* means 'talk nonsense'), but they were malicious nevertheless, and accompanied by malicious actions, for he backed up his own refusal to accept the messengers by forbidding others to welcome them, and excommunicating them if they did. The same verb *epidechomai* is used for accept in verse 10 as in verse 9; RSV varies its rendering of the word by translating it 'welcome' in this verse. If 3 John were indeed written to a member of the congregation addressed in 2 John, we should certainly have a piquant situation: the Elder urges the church not to accept visitors who do not bring 'the teaching of Christ' with them, but the visitors who are actually turned away are the Elder's own delegates! It is improbable, however, that the same church is in question; even so, the boycott was an ecclesiastical weapon which could be used by more than one party to a dispute.

#### 5. Exhortation (verse 11)

Dear friend, do not imitate what is evil but what is good. He who does good is of God; he who does evil has not seen God (verse 11).

Diotrephes and persons like him are no fit examples for Gaius or any one else to follow. Happily, there are better examples – those who do good and not evil, and show thus that they belong to the family of God (cf. 1 John 3.10). The contrast between the two types is summed up in a characteristic Johannine antithesis, on the same lines as those laid down in 1 John 3. 4–10.

#### 6. Recommendation of Demetrius (verse 12)

Demetrius has had witness borne to him by all, and by the truth itself; yes, and we also bear him witness, and you know that our witness is true (verse 12).

If Diotrephes provides an example to be avoided, here is one whose example can be safely followed. Demetrius is apparently the bearer of this letter, and the letter incorporates the Elder's commendation of him. In the circumstances it was useless to give him a letter commending him to the church in that place, for Diotrephes would see to it that the letter and its bearer were alike

refused. But John is persuaded that Gaius will live up to his reputation for hospitality and give Demetrius a welcome. Those referred to as **all**, from whom Demetrius receives a good report, may be the generality of Christians in the region where he is known, but we cannot exclude the probability that, in terms of the qualifications for a 'bishop' specified in 1 Tim. 3. 7, he was 'well thought of by outsiders'. The statement that Demetrius in addition received a good report from **the truth itself** may mean that, apart from any human voice, the facts themselves testified in his favour; but it is more probable that **the truth** is here personal, denoting our Lord (cf. John 14. 6) and that we should translate: 'the Truth Himself'. Similar language is used by Papias of Hierapolis, a member of the same school a generation or so later, who tells how he sought out those who had been in touch with companions and eyewitnesses of Jesus, so that he might ascertain and record the commandments 'given to faith by the Lord and proceeding from the Truth Himself' (the same phrase as here). The Elder adds his personal testimony, based on first-hand knowledge of Demetrius, and Gaius knows that the Elder's testimony is trustworthy. The words **you know that our witness is true** are remarkably similar to those appended as a postscript in John 21. 24, presumably by those associates of the Beloved Disciple who were responsible for publishing the Fourth Gospel: 'we know that his testimony is true'.

#### 7. Personal Notes (verses 13-14)

I had much to write to you, but I do not wish to write to you with ink and pen; but I hope to see you immediately, and we shall speak mouth to mouth (verses 13, 14).

### SOME PROBLEM TEXTS (3)

## 'If they shall fall away . . .'

#### A. E. Horton discusses the problem of Hebrews 6. 4-8

The portion which we are about to consider is one which has been the cause of much perplexity, and not a little controversy. Reams have been written on it, and many discourses given, in attempts to explain how it is to be reconciled with other portions of the Scripture. But for all that, it can not be said that the problem has been eliminated. No entirely unanswerable solution of it has been presented; that is, no solution which could completely satisfy all schools of opinion.

This note is very similar to that at the end of the previous letter (2 John 12). The imperfect tense **I had** may be epistolary, in which case it should be rendered 'I have'; but this is not necessarily so. There were no doubt delicate personal and ecclesiastical questions which could more conveniently be discussed orally than in a letter. The phrase **with ink and pen** takes the place of 'with paper and ink' in 2 John 12; the **pen** is a reed-pen (Gk. *kalamos*, 'reed'). John's intention to see Gaius **immediately** (Gk. *eutheōs*) may best be taken to mean very soon after the arrival of his letter; the letter prepares Gaius for his visit (perhaps he was about to set out on a circuit of the churches in his sphere of interest, including also the church addressed in 2 John). The phrase **speak mouth to mouth** is repeated from 2 John 12 and is discussed briefly in the note on that verse.

#### 8. Final Greeting (verse 15)

Peace to you. The friends send their greetings. Greet the friends by name (verse 15).

**Peace to you** is a common Hebraic and Semitic greeting (Heb. *shalom 'alekha*). **The friends who send their greetings** are those with whom the Elder found himself at the time of writing – perhaps the members of the church referred to as 'the children of your elect sister' in 2 John 13, if both letters were written at the same time. Correspondingly, **the friends to whom greetings are sent – by name**, that is individually – are those who were with Gaius at the time, probably members of his church who, despite Diotrephes, were well-disposed towards John and his messengers.

It is not our purpose in this article to make yet another attempt to present a solution. Rather, we would examine the various ways in which it has been considered, and then note its practical value to us as believers in Christ. For though we may have difficulty with the problem, it is evident that the writer intended to warn those to whom his letter would come of a very real danger.

First, let us note the solution which appeals to



many: that presented by the advocates of what is commonly called the 'falling away' doctrine. This is the teaching, held by many sincere believers in Christ, that it is possible for one who has been truly saved by the Lord Jesus, to fall away *from salvation*, and so finally to be lost forever.

Now while most of us feel that such a doctrine does not accord with other portions of Scripture, we should note that there is a Scriptural doctrine of 'falling away'. It is mentioned, for instance, in verse 6 of our passage. There can be no question here that it is possible to 'fall away', in the sense of denying the faith once held. But the idea of falling away out of a state of actual salvation into one of final reprobation is one which is very difficult, if not impossible, to reconcile with the revelation, presented in Paul's epistles, of salvation as being based on and secured solely by God's sovereign grace, and not dependent in any sense upon the effort or merit of the saved. Indeed, so great is Paul's insistence on this gracious aspect of salvation, that he seems sometimes almost to present it as being entirely a work of God, in which man is considered as little more than a passive recipient. He tells us that we have been made alive, which was God's sovereign act when we ourselves were dead (Eph. 2. 5). We are thus a workmanship of His creative power (Eph. 2. 10). Faith as the receiving medium is not forgotten (Eph. 2. 8), but it is cited in such a way as entirely to emphasize the operation of God's grace, in which the whole work is of Him, and in no sense of ourselves (the 'that' of v. 8 does not refer to the *faith*, since in Greek the word 'faith' is a feminine noun, whereas the 'that' is neuter, and thus refers to the entire process of salvation).

Even more specific is Rom. 8. 29-30, where salvation is set forth as a thing already complete in the mind of God. It had its beginning in His eternal foreknowledge (here practically equivalent to what we would designate 'sovereign choice'), being manifested in time in the 'effectual calling' and the 'justification' (declaring righteous) of v. 30, and culminating in the final glory, which is here presented as something already realized in the purpose of Him Who moves in eternity, and Who 'calls the things which are not as though they were'.

A recent book dogmatically advocating the doctrine of possible final loss of a once-experienced salvation, cites this passage in Rom. 8, but, taking its stand on such passages as Heb. 6, categorically states that Rom. 8. 29-30 is not to be considered as an 'unbroken chain': that the 'glory' is *not* unconditionally secured by God's

foreknowledge, predestination, calling, and justification. But careful study of the passage will have led most of us to the conclusion that that is just how the apostle intended it to be understood: as an 'unbroken chain' of pure grace, beginning in eternity and carrying through infallibly into eternity. For the foreknown have already had their destiny determined. In time we have experienced His calling, and have been declared righteous by Him in Christ. And while, as concerns our personal experience, we still await the glorification, it is not, with Him as with us, merely a future event, but a present actuality. In the light of these facts, the idea that one may be 'saved today but lost tomorrow' would seem to represent an impossibility.

A second suggestion is that the author of Hebrews is here speaking of individuals who have professed faith in Christ, but who have not as yet entered into an actual experience of salvation. This would seem, in view of other Scriptures, to be the most likely possibility. But it must be confessed that even this interpretation faces difficulties.

(a) We note in the first place that the author does not state that any of those to whom he here refers are not truly believers in Christ. We do find a possible *hint* of this in 4. 1, where he warns them to be careful lest any of them should seem to 'have come short of' - to have just failed of entering into - the rest of ceasing from reliance upon themselves, and of reposing wholly in the finished work of Christ.

(b) In the second place, the actual words used in vv. 4 and 5: 'made partakers of the Holy Spirit' (cf. 3. 1; 12. 8), and 'having tasted the powers of the world to come' (i.e., having experienced the blessing formerly promised and now realized in Christ), are very difficult of application to a mere professor. One possibility *could* be that these who might thus 'fall away' into the hardened unrepentance of apostasy have, by their profession, taken their stand with those who claim, and who, *characteristically*, have just such vital experiences as these verses outline. In such case, it could be that the writer makes no attempt to differentiate between the false and the true, addressing the warning to all. This would not be an isolated instance of such a thing in the New Testament.

In view of the facts we have considered, a third suggestion has been made: that the author is presenting a merely hypothetical, not an actual danger. That is to say, he is warning them of what *would* happen if that *did* happen which could not *really* happen at all! This is probably

the least satisfactory suggestion of all, for it would mean that the writer is warning them against turning from Christ, by cautioning them of a danger which is really non-existent!

Seeing that the passage encounters such problems, what is its actual value to us? And here we may note that, although the gulf between the 'eternal security' and the 'falling away' doctrines would seem to be almost unbridgeable, there is one consideration concerning which the proponents of both should be fully in accord. That is, that this passage warns of a very real danger incident to repudiating the faith one has professed in the Lord Jesus Christ. Be the basis and the nature of that danger what they may, it is one of which all should be aware, and so flee with fear from any thought of such apostasy.

It is evident that the warning is that, under no circumstances can apostasy be committed with any thought of impunity. Even we who rejoice in the believer's security in Christ must always

remember that that doctrine was never intended to minister any sense of safety to the person who turns his back on the Saviour. No one who 'falls away' from Christ should indulge in any assurance that, because at one time he professed faith in Him, he is therefore eternally safe, even though his present attitude completely belies his past profession. 'Eternal security' has also been aptly termed 'the perseverance of the saints', and it has been truly said that, as regards 'the perseverance of the saints', the 'saints' are those who 'persevere'. Not that it is the 'perseverance' which makes them 'saints', but that it is the being 'saints' which is evidenced in their 'perseverance'. Thus any believer, no matter what his understanding of 'security', ought ever to be on guard lest he drift away from his faith, and so 'seem to have come short' of the promise. Romans 8 is meant to be of comfort to those who 'follow Christ' (John 10. 27), and to such alone.

## Mainly for women

We have felt for a long time that it would add to the usefulness of this magazine were it to contain a regular feature for women. Many have approached us on this matter over the past few years, until the moment came when we were convinced that this might well be the Lord's will for *The Witness*. With some diffidence we approached Mrs. Mary Batchelor, to enquire if she might consider this as a task she could undertake. Knowing some of the claims upon her time, no attempt was made to press this matter, but we confess to much thanksgiving when eventually, after much thought and prayer, Mrs. Batchelor declared her acceptance of this invitation.

The ability of Mrs. Batchelor in the literary field need not be stressed here; those who have read any of her writings are well aware of this. But now she will have the responsibility of taking charge of this feature, with complete liberty given to her to use it as she thinks best. Already she has planned for some of the 1969 programme, and has the interest and co-operation of a number of Christian women who will contribute in various ways to the feature, 'Mainly for Women'. We commend this venture to all our friends, for their prayerful interest. Please help by making this new feature known, as we believe many will be glad to hear of this new, regular section.

G.C.D.H.

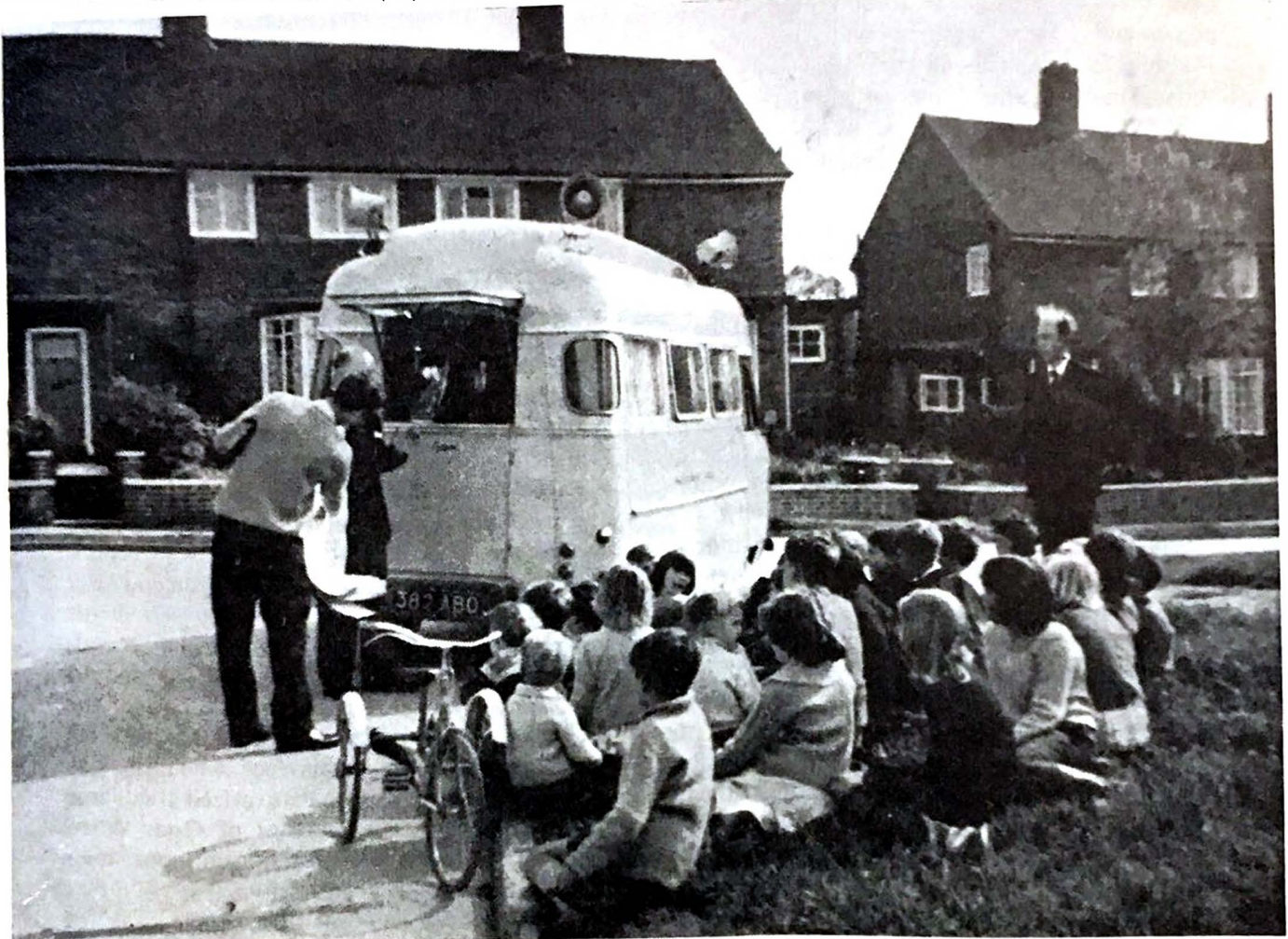


### Mary K. Batchelor

**Mary K. Batchelor** is the younger daughter of the late Mr. George Price and Mrs. Price, formerly of Sutton, Surrey. For many years she was in fellowship at West Street Chapel, Carshalton and Chiltern Hall, Sutton. She gained an Honours degree in English and a Teaching Diploma at London University. She married Alan Batchelor, a research engineer in I.C.I. in 1951, and they were among the founder-members of Brook Chapel at Runcorn, Cheshire. Since 1960 she has been in fellowship at Hebron Hall, Stockton-on-Tees.

In 1957 she was a joint first prize winner in a Scripture Union Literature competition, and since then has written books and articles for them, as well as for *The Witness* and young people's magazines.

She has a daughter and two sons, all teenagers.



Children's evangelism the modern way:

London Evangelistic Mobile Unit

## Evangelism

### Donald L. Norbie offers a distinctive point of view

Most Christian work today is done on a 'team' basis. In some cases these teams have become very large and organized with a highly structured hierarchy. Perhaps the Roman Catholic Church is the most elaborate example of this, involving many millions of people and girdling the earth. The other extreme might be the small struggling 'faith' mission with its handful of workers and churches.

What precedent do we have in Scripture for this team concept? The Lord Jesus had a basic team of twelve men. Out of His many disciples He chose twelve for a special place of nearness and usefulness . . . 'that they should be with him and that he might send them forth to preach' (Mark 3. 14). These men lived together, shared

their income (John 12. 6) and went on preaching missions. It was a tightly knit fellowship.

It should be noticed that this was no organizational unit, but a living fellowship. It was not a thing in itself and had no existence apart from the person of Christ. They were there because He was there. They believed in Him, loved Him, worshipped Him. He could say, 'Ye call me Master and Lord and ye say well, for so I am' (John 13. 13). He occupied a unique relationship with His disciples. No Christian today would presume to put himself in an identical position. 'But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren' (Matt. 23. 8).

After Christ returned to heaven His disciples

scattered to preach the gospel. There seems to have been no attempt to preserve the Twelve permanently as a working unit. In Acts 1 Matthias is chosen to fill the place vacated by Judas. However, after Pentecost and the persecution following, they scattered to proclaim the message, even as the Lord had commanded them (Matt. 28. 19 ; but see Acts 8. 1, 'except the apostles'). At times there might be a working together in pairs, as during our Lord's ministry (Acts 3. 1).

Paul's ministry is recorded in more detail than that of other apostles. Apparently in his early years he worked more or less independently (Gal. 1. 17-24). Later Barnabas went to Tarsus to encourage Paul to come to Antioch. There Paul worked closely with Barnabas and other gifted men in the church (Acts 11. 25, 26; 13. 1).

When the Holy Spirit indicated to the church that Barnabas and Paul were to go and preach the gospel elsewhere, God's people with united hearts sent them on their way. They took John Mark along as a helper. Barnabas was the older, more experienced man and took the lead. However, while on Cyprus Paul showed his force of character and charismatic leadership by boldly condemning a sorcerer who opposed them (Acts 13. 9). From this time on Paul was the acknowledged leader and Barnabas seems to have accepted this in good grace. Barnabas was a big man spiritually. After this it was 'Paul and his company' (Acts 13. 13).

From this simple association, some have derived precedent for the elaborate missionary organizations found today. Can this be done legitimately?

First of all, it should be pointed out that, in the judgment of the present writer, these 'teams' of New Testament days do not seem to have been formally organized. There was nothing to join. For example, the Scripture gives no formal list of 'Paul's team' when others associated with him. It was a living, casual relationship. Literally the phrase in Acts 13. 13 is 'those around Paul'.\*

Secondly, it should be stated that this relationship was a voluntary, free association. It could be broken easily. Barnabas chose Mark to work with him, while Paul took Silas on his second journey (Acts 16. 37). Barnabas did not leave an organization; he just stopped working with Paul for the time being.

The leadership was a recognition of character and gift, a charismatic one. There was no

\* (Is this not an overstatement? There is just such a list in Acts 20. 4; see also Col. 4. 10, 11; and the relationship cannot have been quite so 'casual' when serious work was afoot. Ed.)

election of officers and no official aloofness. Paul loved to speak of himself as a fellow-slave and join others with him in his salutations (1 Thess. 1. 1).

It should also be noticed that there was no central treasury, no central office, no general director. Paul and those with him never looked to Jerusalem for funds or instructions. They worked in dependence upon God for guidance and provision. (Note Acts 16. 6-10 for a striking example of this dependence.) It is true that they often shared when they were together and Paul might even provide for the others by working at his trade (Acts 20. 34). Yet it was all the happy sharing of a home rather than the formal obligation of organizational ties.

Each was constantly aware that he was first and last the Lord's servant, responsible and accountable to Him. Paul prized his own freedom as Christ's servant and vigorously defended it (Gal. 1. 10). From the first he asserted his independence of man's authority and his dependence on God (Gal. 1. 15-24). He refused to acknowledge any sovereignty on the part of the original apostles, so far as he was concerned. He could rebuke Peter to his face when he was inconsistent (Gal. 2. 11). Paul prized this same liberty for every other servant of God. When there is no formal organization no one man can assume too much authority.

Another advantage of this simple way of operation is that it keeps the whole missionary force on the field. There is no home office to be maintained with its echelons of authority and responsibility. These have a remarkable way of growing and needing more personnel. It is Parkinson's law with a vengeance! Vast sums of money are needed to support and to promote the work. It is said that one missionary organization uses over one-half of its income for the support of the home office and for publicity. In New Testament days every missionary was a worker; none were engaged in administration. All funds went directly to the workers. It was all very simple and very effective.

This, of course, keeps the worker cast upon the Lord in complete dependence. He can look to no central authority for instruction; for every decision he must find himself on his face before God. Because of this confidence and knowledge of God, the servant of God can speak fearlessly. He is free from man's authority and must deliver God's message. This is the spirit of the prophet of old as he rose up to condemn sin and to give the message of God. Today this world desperately needs such men, real men of God.

*continued on page 461*

# THE OAK HALL YOUTH GROUP, CATERHAM, SURREY



Some of Oak Hall Youth Group with their bus on the 1968 visit to East Germany

## Reaching young people

By Ian Mayo

How can the ordinary young person in a commonplace town be reached with the vital facts concerning Jesus Christ? Few young people are likely to accept a casual invitation from a stranger to step inside a church for no particular reason and meet an unusual crowd whose spokesman urges you to immediately accept their minority views without reserve. Their parents do not go to church, television discussions throw severe doubt on Christian beliefs and anyway religion at school was a real bore. Yet as young Christians we have the serious responsibility of clearly telling those of our generation in our home town, the open secret of the way to God.

Faced with this necessity, we decided that the very first move should be to gain the friendship and confidence of the young people in our area. What better way could there be than to invite them to share a game of table tennis and then chat about life over a can of Coca Cola? After much prayer and with tact they could then be told about Jesus Christ, the Saviour.

These are details of the simple methods that we have tried in the commonplace town of Caterham, starting with a very small group of Christians. On Friday evenings the chairs in the hall were moved back, table tennis tables, chess boards, table football units and other small games were set up. A refreshment bar was put on a table and a record player provided background music. Programme cards were printed and as word spread scores of young people aged fifteen to twenty-five years were coming into 'Oak Hall Youth Group' within a very short time. It seemed that there was an immediate liking for a group with an informal atmosphere where one could go to get away from television or homework.

Now on Fridays, the games and music stop halfway through the evening and for thirty minutes everybody sits down to enjoy a 'mid-evening event'. This is usually a light hearted item such as an eating competition, a cartoon film or a panel game. Immediately following this



A chance for a chat on a Friday night at Oak Hall Youth Group

there is the youth group news, then a five minute 'middleogue' during which one of the workers outlines the Christian message. Details of the mid-evening events are listed on a brightly coloured card. Youth Group members can then feel confident in asking their friends along, knowing that there is a definite item arranged and they will not be embarrassed by an evening that turns out to be a failure. The Fridays also provide recreation for the Christian. If there is no provision for him to mix with other Christians for games and laughter, where can he obtain his recreation?

Most youth group members are quite happy to spend the evening standing around chatting. This provides a real opportunity for the Christian. A display stand is available with helpful books. All efforts for Christ are valueless without His power that comes through prayer. Early on Thursday mornings and on Sundays, the Christians meet for prayer. All the organisation is carefully committed to the Lord and individuals are able to pray by name for those with whom they have managed to gain real confidence.

An old airport bus has been bought and renovated. This is used on Saturdays to take the group out and about at very low cost. We try to provide a balanced programme of trips to places of interest as well as to Christian rallies. Regularly the group goes away for 'Weekend Adventures', sleeping on the floor of assembly halls and doing

our own cooking. On the Saturday we swim, have barbecues, go sightseeing and have even been caving. There is a programme of talks and quiet times and we join the assembly meetings on the Sunday. These Weekend Adventures are extremely cheap to run and yet provide an ideal opportunity for the group to be together for two whole days. Many have found Christ as Saviour during such weekends.

Every year there is a Continental holiday. Staying in youth hostels or on camping sites we have travelled to such countries as Portugal, Austria, East Germany and Poland. There we have met missionaries and have seen their work at first hand. Living together we learn to pull as a team and the many informal discussions in the bus help the young Christian to clarify his attitudes and opinions. Talks, morning and evening, give three weeks of Bible training.

In the local area we do all we can to maintain a good name as an active, Christian youth group. The local paper prints photographs and articles that are sent in. On a very old duplicator we print our own magazine called *Yoof*. Containing lively reports about the activities, and articles, the magazine not only circulates amongst the young people but it also finds its way into over 100 non-Christian homes where parents read it, if only to try and find out if their son or daughter is mentioned.

We praise God that in services, at games

evenings, in an old bus, on the beach, in homes, out on the Continent, in tents and at barbecues, very many have found Jesus Christ as their Saviour.

As they become Christians, the members are introduced to a Bible Cell taken in a house by a longer established Christian. Very many of those who become believers have not had a Sunday School or Bible Class background. We therefore make use of the Emmaus courses. These are excellent, providing a steady programme of teaching, starting at the basic truths and leading on to advanced teaching. The young Christian is able to chat over questions with his or her Bible Cell leader and to pray with them. Gradually they are encouraged to help with witness teams and take some responsibility in the youth group or assembly.

It is obviously important that the youth group remains an integral part of the local church. We have consistently received encouragement and help from the elders. They have given us help in many ways and the prayers of the assembly are constantly with us.

The evening service is a most valuable meeting to which many non-Christian members go. Some go because they are seeking and others just because their Friday night friends are going. In announcing the Sunday evening service we try to encourage the feeling that the youth group as a whole goes to the meeting, so do not be the odd one out. Whatever the motive for going, the gospel message is clearly heard.

At 8 p.m. on Sundays there is the youth group meeting. After a prayer time we have a Bible talk, a film, a visit from a missionary, a discussion or a Christian singing group. Another programme card is issued for the Sunday meetings so that each member knows that there will be a varied, interesting programme. Although individuals have responsibility for different aspects of the organization, all plans and problems are discussed after prayer on Sundays. In this way all Christians can feel that they can voice their opinions and have a sense of responsibility for the group.

Christians are encouraged to go to the assembly Bible talks on Tuesdays. The speakers and their subjects are announced to the youth group. Files are issued to encourage the taking of notes. After the meeting, coffee is served giving the young Christians the opportunity to talk to the other members of the assembly.

In order that we should not just be concerned for our own activities, we try to help with other Christian work. Every month envelopes are filled with the Wycliffe Bible Translators' maga-



Caving on an Oak Hall Youth Group 'Weekend Adventure'

zine. A Youth Witness Team takes Sunday services. A rota is organised for the writing of letters to Mr. Molton in Portugal.

With the expansion of the group, it has become apparent that there is a need for premises other than the assembly hall. After much prayer we have felt that we need a large building that can be permanently converted to a Christian youth centre. It could be open more nights in the week and would provide more adequate recreational facilities in a Christian atmosphere. Feeling the urgency of reaching many more hundreds of our own age group in Caterham, we are saving hard for this building. Under the name of the 'Centre Project', youth group members are doing a curious assortment of jobs to earn the money we need. With Christians and their uncommitted friends working alongside each other discussions inevitably develop. Already blessing has come through the Centre Project, long before we have obtained the new youth centre.

We are very thankful to God for all He has done amongst us. By making friends with those around us, we have been able to tell them of our Master. A simple method in a commonplace town, but God's great power has brought the blessing.

# Apostles of Christ (3)

By A. L. Dexter

In this final article we will pass over three lesser known disciples, James the son of Alphaeus, Lebbeaus, and Simon the Zealot, and consider Judas Iscariot. As with our other studies it is in John's Gospel that we find our first glimpse of him, beginning with a contrast between Mary and Judas (ch. 12). As Mary bowed herself at the Lord's feet what did she say? Nothing – but she gave her best to the Lord. What did Judas have to say to all this? 'Why was not this ointment sold for three hundred pence, and given to the poor? . . . not that he cared for the poor . . . ' (v. 5). And what did Judas do? Nothing – save for self-gain. John who seems to have known him very well says, 'he was a thief, and had the bag, and bare what was put therein' (v. 6). So the word that we will use against the name of Judas will be 'Covetousness'.

What did Judas covet? Money, and fame. Judas probably assumed that Christ proclaimed the coming of an earthly kingdom, something which was the hope of many Jews at that time. While he had this anticipation, Judas was prepared to follow. But as this hope receded, he went out to make the most of a fast diminishing prospect. Judas was not a true disciple. We read that 'Satan entered into him' (13. 27) and later, that he 'went to his own place'. The Lord referred to him as a demon, so that the life of Judas is a lesson to all, and especially to those who may be professing Christ without possessing Him.

There are three sources of temptation for the believer today summed up in the oft quoted words, 'The world, the flesh and the devil'. John in his first letter puts it another way and says, 'the lust of the flesh, the lust of the eyes, and the pride of life' (1 John 2. 16). It was covetousness that caused Eve to sin against God, she saw, desired, took and did eat (Gen. 3). It was the same with Achan (Joshua 7) and his confession is similar; he said, 'I saw . . . and I took . . . and they are hid . . . ' (v. 21). It is an all too familiar story and it was the same with Judas. He coveted a sphere of earthly glory, the world looked good and he wanted it. It is possible for any of us to desire and to seek, and indeed to hold on to, that which really ought to be destroyed. Like Saul, the king of Israel who was

commanded to destroy Amalek, we spare 'the best of the sheep, and of the oxen', and find to our sorrow that covetousness leads to disobedience, and like Judas and a host of others it becomes a question of self instead of the Saviour. 'Why was not this ointment sold for three hundred pence, and given to the poor?' The answer was simple: it was because Judas wanted some of the money for himself.

We can see something else as we look into the life of Judas, that his covetousness led to hypocrisy. The Lord said to the disciples 'Verily I say unto you, that one of you shall betray Me', and the disciples began to say one after another, 'Lord, is it I?' (Mt. 26. 22). 'Then Judas, which betrayed him, answered and said, Master is it I?' (v. 25). What hypocrisy, for in this same chapter we read that Judas came, and with him a great multitude with swords and staves, 'and forthwith he came to Jesus, and said, Hail, master; and kissed him' (v. 47–49). Judas had already been to the chief priests saying, 'What will ye give me and I will deliver Him unto you?' (v. 15). The price was a handful of silver: the man who pretended to be a saint, was at heart a deep-dyed sinner.

This kind of pretence can affect us all. We may not be like Judas, but we could easily be like Ananias and Sapphira (Acts 5) where the lesson is very much the same. Ananias and Sapphira seem to have been true believers, and in those days wonderful things had been happening in the church at Jerusalem. One expression of this was when those with lands or houses sold them and the money was put into a common purse (Acts 4). Ananias and Sapphira wanted to be like this; there was no need for them to sell their land, but two things become clear from the narrative, that they wanted to hang on to some of the money, but also to gain credit for sanctity among believers. It was covetousness, and hypocrisy; and it is possible for us to make a display before other Christians to acquire a reputation, but it will not count anything with God if we pretend to a devotion that does not really exist. This is religious play-acting. Ananias and Sapphira had a mouth that said one thing but a heart that said something else. So with Judas: in the eyes of men he was an important



member of the apostolic band, as treasurer, holding a position of trust and honour; but in the eyes of the Lord Jesus Who suffered him so long, he was a hypocrite.

Arising from all these things, we may consider the use of money. With regard to Judas and his covetousness, modern versions make the situation clearer: 'As he had the money box he used to take what was put into it' (John 12. 6, RSV); 'He used to pilfer the money put into the common purse' (NEB). Judas forgot that he was a steward, not the owner of the money in his charge. Jesus told the story of an unjust steward who was commended for his wisdom; the reason for his commendation was that he realised he was a steward and that there was to be a day of reckoning (Lk. 16). We also should use material wealth not for self-gratification as though we were the sole owner of our possessions, but as good stewards with a day of reckoning in view. The parable in the same chapter of Luke is an example of the abuse of this stewardship. The rich man had wealth but he used it for self, so that when he died there was not that welcome that men hope for when they die. Money will not purchase room in heaven; and we should note that here the lesson is directed to the disciples and is therefore a solemn warning to all Christian stewards (v. 9).

Judas was a steward; he had the box, but used to pilfer from it. Is there not a lesson for us all here? It may help if we remember that 'covetousness is idolatry' (Col. 3. 5). It has been said times without number, that having possessions is not wrong, but that it is wrong when the possessions have us. Many have gone sadly away from Christ because they preferred to hang on to their idols that held them in constant subjection to a covetous spirit. Money was master when it should have been servant (Matt. 19. 16-26). We can have a little sympathy for the rich young ruler for there was a true desire present in his heart, but there was also an idol which would not be displaced. For Judas there can be no sympathy, money was his idol, and the chief object, self.

Then we should remember that 'It is more blessed to give than to receive' (Acts 20. 35). These are some hitherto unrecorded words of the Lord Himself, and they tell us that giving is blessed of God. It may be only the widow's mites, but He observes all, as He did on that day long ago (Mark 12. 41). We are to 'make friends by means of the mammon of unrighteousness'; rightly used, money and all that we have, may be blessed of God, procuring for us under His hand, the eternal friendship of souls saved and

established. We could spend a considerable amount on a banquet and the next day forget that we had it; the same amount spent on Bibles could be used under God's hand to bring many into heaven, friends who would one day welcome us to that blessed abode. The disciples left their nets and followed Christ, they gave their all, and that sacrifice was transformed into a service that to this day yields fruit to the glory of God. We too may serve in the same way and even the cup of cold water given in the name of Christ will not be without its reward.

'The names of the twelve apostles are these, . . . ' We know their names, and learn something of their character; perhaps we have seen ourselves in them. May this create in us a desire to be those who will follow fully as the disciples of Christ.

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## EVANGELISM

*Continued from page 456*

Remembering these basic principles one can see the value and effectiveness of men choosing to work together in an informal relationship for longer or shorter periods of time. In this relationship there will develop a respect for and recognition of true spiritual leadership. The younger man should normally defer to the elder. Paul was both honoured and obeyed by those who served with him. Some worked with him for years, others for weeks or months. Timothy was taken along on his second missionary journey and remained in a close relationship with Paul until his death. Yet it was not an official relationship; it was a family relationship, father and son, the comradeship of serving the same Lord.

Today co-operation and team work along these lines is still needed. In gospel campaigns, in visitation, in camp work and in other aspects of the Lord's work, it is still true that 'two are better than one'. At times such an association may continue for years and be blessed of God. These are decisions each worker must make before God for himself. Some men labour alone; others with another servant of God. Each man must remember, above all, that he is the servant of God, and seek to behave accordingly.

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## The Witness Funds

Remittances should be made payable to 'Witness Funds', and forwarded to 26 Bothwell Street, Glasgow, C.2, or 29 Ludgate Hill, London, E.C.4. All sums received with thanks are passed on to parties named without deduction. Amounts are for October, 1968.

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Work Among the Jews: Anon. £5.

# George Herbert

A short entry in the AA Road Book of England and Wales reads: 'BEMERTON, Wilts. In the little 14th cent. Church of St. Andrew, George Herbert, who was rector from 1630 to 1632, lies buried.' This brief entry will probably be passed over by most users of the handbook; but for some it contains a world of meaning. George Herbert's first biographer was Isaak Walton, who tells us that he was born on 3rd April, 1593, at the castle of Montgomery in Wales, of a noble family, being brother to Lord Herbert of Chisbury and to Sir Henry Herbert, Master of the Rolls. Much of his childhood was spent under the care of his mother, who sent him to Westminster at about the age of twelve. His scholarship was outstanding so that (as Walton says), 'he came to be perfect in the learned languages, and especially in the Greek tongue, in which he after proved an excellent critic'. At fifteen – he was then a King's Scholar – he went to Trinity College, Cambridge, his mother prudently placing him in the particular care of Dr. Nevil, Dean of Canterbury and then Master of Trinity.

Herbert was a careful student, graduating in 1611, and became a Major Fellow of the College in 1615. In all his studies and throughout his life, his chief diversion was music. His love of it he gained from his mother, and from his mother's friend John Donne, his love of poetry. In the year 1619 he was chosen as Public Orator of Cambridge University, continuing in this office for eight years, and adorning it in every way. He had 'great learning . . . a high fancy, a civil and sharp wit, and . . . a natural elegance, both in his behaviour, his tongue and his pen'. It was during his period in this office that George Herbert drew the attention to himself of King James I, who went often to hunt at Newmarket and Royston, often being invited to Cambridge, where he was welcomed by the Public Orator. After talking with Herbert, the King declared, 'That he found the orator's learning and wisdom much above his age or wit'.

It is natural that George Herbert should have been ambitious. He hoped that – as in the case of his predecessors in the Orator's office – he might attain the place of a Secretary of State. He loved Court conversation and often went from Cambridge to attend upon the King, His Majesty eventually giving him a position that provided additional income without requiring work to be done. With this and his other advantages, he was

able to enjoy his pleasures in good clothes and the company of courtiers. Walton describes him thus: 'He was for his person of a stature inclining towards tallness; his body was very straight, and so far from being cumbered with too much flesh, that he was lean to an extremity. His aspect was cheerful, and his speech and motion did both declare him a gentleman; for they were all so meek and obliging, that they purchased love and respect from all that knew him'. Herbert had the world before him, the ball was at his feet.

In March, 1625 King James died, shortly after two of Herbert's powerful friends had died, the Duke of Richmond and the Marquis of Hamilton. With their passing went all hope of promotion at Court. Going into retirement for a time, 'our George' (as Isaak Walton calls him) passed through a time of spiritual conflict: was he to return to the pleasures of Court life, or give himself to the study of divinity? Eventually he resolved to give the rest of his life to the service of God. Friends tried to turn his mind from this course, but he held steadfastly to his decision. This had always been his mother's wish, and from time to time his mind had turned towards this life, even when he was engaged at Cambridge or the Court of King James. Thus he became a Canon of Lincoln cathedral. His mother died in 1627, and at the end of that year Herbert resigned his Oratorship at Cambridge. His health had never been robust, and he judged at one time that his studies had adversely affected his health. It was some time after his mother's death that, when staying with a kinsman in Wiltshire, he was married to Jane Danvers, thus uniting two families that had long been friends.

Three months after his marriage, his kinsman the Earl of Pembroke requested King Charles I to bestow the living of Bemerton, outside Salisbury, to George. The King, who remembered his days at Cambridge, said, 'Most willingly to Mr. Herbert, if it be worth his acceptance'. But George Herbert hesitated, fearing at the responsibility of having to care for the souls of his parishioners. The Bishop of London (afterwards Archbishop Laud) the next day so talked with him that 'a tailor was sent for to come speedily from Salisbury to Wilton to take measure, and make him canonical clothes against next day'. George Herbert was therefore inducted into the parsonage of Bemerton in April, 1630.

The rest of his life was described by Walton as 'an almost incredible story', in which his great sanctity shines out. At his induction he stayed much longer than normal in the church, and his friend Mr. Woodnot looked in at the window and saw him lie prostrate on the ground before the altar. Afterwards he told his friend that at that time and place 'he set some rules to himself for the future manage of his life, and then and there made a vow to labour to keep them'. This spiritual crisis – for it was certainly such – revealed its fruits from that time onward. His love for his parishioners brought the response of their confidence. When the church bells rang for prayers, the farm labourers would stop in their tasks and offer their prayers to God with him. He was only three years at Bemerton, but those years were marked by a singular regularity and devotion in every duty. He kept open table for all who came, and twice a week walked into Salisbury to enjoy the service in the Cathedral and its music. He helped all he encountered, sometimes beyond what some wealthy friends regarded as proper for a scholar and a gentleman.

It was at Bemerton that George Herbert found leisure for writing, in the midst of his parochial duties. Some of his poems had undoubtedly been written after he left Cambridge, maybe others at Cambridge, but it was now that his poetical works were completed. His verses disclose his intimate communings with God; this is probably the reason why many of them did not easily lend themselves to become hymns. Anyway he was not consciously writing hymns at all, they were not normally used in the Church of his day. He set down his guiding principles, primarily for his own sake, in a little book *The Country Parson*, writing of knowledge, Sundays, praying, preaching, charity, etc. It was published after his death, and can be read today in any edition of Herbert's works. He was exemplary throughout his time in the parish, encouraging his people in every aspect of Christian faith and living. His constant public prayers were not at the expense of his private devotions, nor of the family prayers that were a part of their daily routine. And always, his main recreation was music, accompanying his own compositions with his lute or his viol.

Herbert was almost forty when he died of tuberculosis. Upon being reminded of some good works he had done, he replied that 'They be good works if they be sprinkled with the blood of Christ, and not otherwise'. It was from his death bed that he sent his collection of poems called *The Temple* to his friend Nicholas Ferrar,

saying with characteristic humility that they gave a picture of the many spiritual conflicts that had passed between God and his soul before he could subject himself to the will of Jesus his Master. 'If he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not, let him burn it'. His poems have now become the property of all Christians who desire to read them. They will edify any believer, and encourage true spiritual life. It has been said that 'Herbert was father of the religious lyric, a kind of love song concerned only with God and the writer. His poems charm by their beauty and skill, as they move the soul by their religious appeal.'

In the Introduction to *The Oxford Book of Christian Verse*, Lord David Cecil wrote: 'Born with an exquisitely Christian disposition, all humility and spontaneous trusting love, he cultivated it by a lifetime of devotion. Christ was to him as real a personality as any human being. His life-story is the history of his relation to Him. Yet Herbert was not inhumanly spiritual. Sociable and charming, he fully appreciated the attractions of this world; he had experienced the dark night of the soul when he felt himself cut off from any contact with his Divine Master . . . And though he had moments of wistful regret for the satisfactions from which his dedication to God had deprived him, yet he never seriously considered turning back.'

While still at Cambridge, he had written to his mother of his resolve to consecrate his 'poor abilities in poetry' to the glory of God; and his poems all reflect this high resolve. His last poem is regarded as one of the most moving religious lyrics in the English language:

*Love bade me welcome; yet my soul drew back,  
 Guilty of dust and sin.  
 But quick-ey'd Love, observing me grow slack  
 From my first entrance in,  
 Drew nearer to me, sweetly questioning,  
 If I lack'd anything.  
 'A guest,' I answer'd, 'worthy to be here':  
 Love said, 'You shall be he.'  
 'I, the unkind, ungrateful? Ah, my dear  
 I cannot look on Thee.'  
 Love took my hand, and smiling did reply,  
 'Who made the eyes but I?'  
 'Truth, Lord, but I have marr'd them; let my shame  
 Go where it doth deserve.'  
 'And know you not,' says Love, 'Who bore the  
 'My dear, then I will serve.' blame?'  
 'You must sit down,' says Love, 'and taste My  
 So I did sit and eat. meat.'*

From a life filled with every desirable opportunity on the earth plane, George Herbert passed, through intense spiritual conflict, into the life of serenity that proved his spirit to be one with that of the apostle Paul when he wrote, 'To me to live is Christ'. George Macdonald once wrote: 'Amongst the keener delights of the life which is at the door, I look for the face of George Herbert: with whom to talk humbly would be bliss in a higher bliss.' What a day it will be when the saints of God assemble together in the presence of their Lord, to be for ever with Him! And in that select company they will meet George Herbert.

TOUCHSTONE.

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## Correspondence

*Letters sent for publication are not normally acknowledged privately. We thank all our correspondents for their interest; and letters are printed so far as space permits.*

11 Capel Road,  
London, E.7,  
18th October, 1968

Dear Mr. Howley,

### Things to Come

With regard to the above subject and relative correspondence, may I mention one thing that has influenced me against the popular teaching of a secret any moment coming of the Lord.

It concerns the time of Israel's conversion which according to Matthew 24, takes place at the Lord's coming *after* the tribulation of those days. At this time, not before, will their mourning and repentance take place.

It is however generally taught that after the Church is raptured, Israel will be converted and be the means of bringing the great multitude of Revelation 7 to the Lord.

Thus Israel's salvation is antedated, and it also turns this period of 3½ or 7 years into one of universal blessing, which is not the revealed character of this solemn time.

Sincerely in the Lord,  
R. L. WHEELER

35 Cricklewood Park,  
Belfast, 9  
12th October, 1968

Dear Mr. Howley,

### The Pharisees

Mr. Plowman's letter in the September issue would appear to rest on two misunderstandings. In the first place, he has quite misinterpreted the gist of my article (in the July issue), which was certainly not intended to hold the Pharisees up as an example to follow. If one or two sentences of mine seemed to suggest otherwise, they should have been read in the context of the article as a whole, the general aim of which was to serve as a sort of commentary on Matthew 5. 20 – a verse, incidentally, which would be

remarkably meaningless if the Pharisees had been as totally devoid of good points as Mr. Plowman seems to think. It is of course true that our Lord uttered some very stern denunciations of the Pharisees (or some of them – we need not assume that they were hypocrites to a man, for instance), but we must not forget the high regard in which they were held at the time. In other words, He had no need to draw attention to their virtues, which were well known, and which presumably tended to overshadow their faults and sins.

Secondly, it is evident that Mr. Plowman has read rather modern overtones into the word 'proselyte'. As used in the New Testament, it means simply 'a convert to Judaism'. Thus we can scarcely think that in Matthew 23. 15 our Lord was condemning the Pharisees for their efforts to lead Gentiles to worship the true and living God; the trouble was the 'damnable overplus' to which the rest of the verse refers, and it was to it that the Lord's strictures applied.

Yours sincerely,  
D. J. PAYNE

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## Reports

### NEW ADDINGTON CRUSADE

New Addington, Croydon, Surrey, is a vast housing estate with nearly 30,000 residents. Some believers, who were already involved in the Lord's work on the estate felt the need to do something during the month of August. With only a matter of weeks in hand those involved were thrilled to see the door open for a month's tent crusade. In answer to prayer the Lord provided completely free of charge an excellent site, a large tent, 300 chairs, piano, pulpit and fencing, together with free transport of material. We also received invaluable co-operation from the Croydon Council. As expenses arose the Lord provided the necessary finance without soliciting for funds in any way. For this assurance we praise the Lord.

Attendances were in the main disappointing, ranging from 30 to 200 on the final night, in spite of an invitation distributed to every house on the estate. The Lord did not permit us to see great blessing. Many new contacts were made and we know many unsaved people clearly heard the gospel. Christians from local churches expressed appreciation for the help received. Children's meetings were also held and in the final week the tent was one of three centres on the estate for a 'Children's Holiday Special', arranged by students from the London Bible College. A good work was done amongst the children, quite a number putting their trust in the Lord Jesus.

Earlier in the Summer, opportunity occurred for a Bible Stand in the New Addington Carnival, when a great deal of literature was distributed. Altogether 5,000 gospel tracts have been distributed on the estate in connection with the carnival and three days intensive open air work aided by a gospel unit. Much seed has been sown in these activities, but it is clear that the ground is still very hard, and needs to be ploughed up by effectual and fervent prayer. Please pray for a break through by the mighty action of the Spirit of God in New Addington.

## SWANWICK WOMEN'S CONFERENCE

'The Christian woman in action' could well sum up the substance of this year's Swanwick conference for sisters, held over the week-end 11th-13th September. We were all wholesomely reminded that though ours is no social gospel, yet, to reach others, it must be expressed in service to them. We heard varied and challenging accounts of Christian work - from Mrs. Green of her work as a prison visitor and from others of Voluntary Service Overseas, opportunities as a Red Cross librarian and work in girls' camps. Mrs. Gray told of the opportunities for outreach through a career - physiotherapy. She also gave a most practical and helpful talk, followed by discussion, on women's work both among the older ladies and the young wives. The Bible Study from Nehemiah on Sunday brought us to the heart of our subject - the need for inward and spiritual building in preparation for our outward activities. In her closing address Mrs. Ginnings united us in a renewed longing to give our lives as willing captives to the One 'Whose service is perfect freedom'.

## THE OXFORD YOUNG MEN'S CONFERENCE THROUGH AMERICAN EYES

When I made my first trip across the Atlantic to visit England in 1959, I was commissioned to find out all I could concerning the annual conference for young men which was held at Oxford University. The idea was that a group of us - mostly in the 'young men' category - would, under God, try to start a similar conference in the Mid-western part of the United States.

September 13-15, 1968, marked my third visit to the Oxford Young Men's Bible Teaching Conference. Each time I have come expecting something very special, and each time I have not been disappointed. My wife tells me that I always say, 'This year was the very best one yet!' Well, I really feel that this year was the best conference I have yet attended.

The addresses were, as usual, the main highlight of the conference (besides the fellowship). Each one was in its own way outstanding. The theme, 'The Doctrine of God' was treated in a variety of ways and from a number of different perspectives. Mr. Derek Warren laid the foundation on Friday evening by bringing us face to face with the reality of the secular society in which we live. Dr. Stephen Short and Prof. R. L. F. Boyd teamed up to emphasize the revelation of God in the Old Testament Scriptures and in Creation; as usual the former gave us a sample of Biblical exposition at its best, while the latter drew our attention to the wonders of God's activity around us, stressing the fact that the idea of creation in the Bible is dynamic rather than static. Prof. F. F. Bruce gave an exposition of the New Testament doctrine of God in Jesus Christ which was up to his usual standard of excellence. Mr. F. Roy Coad stirred our hearts on Sunday morning with an especially eloquent and memorable address on 'God in Worship', while Dr. James M. Houston gave a very practical talk on the nature of the Christian life as a growing experience of God in one's own personality.

A new feature of the conference this year was an 'at home' time on Saturday evening in the place of the more formal 'brains trust' of former years. During this time conference leaders were available for

discussion in various small groups. Many will consider this a very welcome change, and all seemed to find it a very stimulating experience.

Due to the difficulty of obtaining space for the number of participants who desire to attend the conference, it will be necessary to transfer the location next year from Oxford to King Alfred's College, Winchester. If I were able to be in the U.K. at that time, I would have sent in my application already!

W. WARD GASQUE.

## COUNTIES EVANGELISTIC WORK

There were reports from sixteen of the twenty evangelists of the Counties Evangelistic Work at the Annual meetings held on Saturday, October 12, at the Westminster Central Hall, London. They covered a wide range of experiences culled from this summer's activities.

One told of the hardships incurred this year as a number of articles had been stolen from the caravan and tent. Many spoke of the indifference experienced at the doorsteps, several of the camps conducted for young people and most of the tent crusades in villages and on estates.

Continually in the reports came stories of conversions. Some dramatic, others simple. The Wiltshire evangelist told of a remarkable conversion that resulted from a nightmare. The man who came to Christ had dreamed that he was in a car with the evangelist pulling at the front and demons pulling in the opposite direction at the back. In his dream the evangelist overcame and the following day the man sought counsel and yielded to the Saviour. Another speaker told of the young R.A.F. man who had been under conviction and on passing the tent as he came home on leave, felt the need to respond. He told his Christian mother, 'One man has come to challenge the whole estate'. His mother replied, 'Wouldn't it be lovely if you gave your life to Christ?' He assured her that that was just what he was going to do, and there in the kitchen he knelt and asked Christ into his life.

Working close to people, the evangelists had again encountered many cases of human tragedies. Suicides, broken homes, sickness and bereavements, many cases to baffle and distress saint and sinner alike. There had been many openings to comfort and console, opportunities to pray and open the Scriptures when other help seemed worthless. This year there was news from two new evangelists, who had spent the summer months with a senior evangelist.

In a challenging final address, Dick Saunders, now the national evangelist for the Counties Evangelistic Work, urged commitment to the work of evangelism in what he felt sure was 'the eleventh hour'. Reporting on a year of tremendous opportunity and blessing, he saw even greater possibilities ahead. That week he had signed a further £1,200 contract for extra radio stations to carry the 'Way to Life' broadcasts. The evangelists would continue with their work, preaching to men and women who were lost and on their way to hell. 'Do we care?' asked Mr. Saunders. 'Do we really care?'

## WESSEX YOUNG PEOPLE'S CONFERENCE

An opportunity for young Christians to spend time together in order to face up to the challenge of God's purpose for their lives was made possible when the

Committee of the Wessex Young People's Holiday Conferences arranged a weekend at Undercliff House, Bournemouth, from October 18th – 20th. The theme for the weekend was 'Working With God' and was based on a study in Ephesians. It started with an informal evening on the Friday when Mr. and Mrs. Bament, our host and hostess, demonstrated the possibility of using coloured slides to illustrate hymns, with a projector and tape recorder, suggesting that this might be used in the home when entertaining unconverted friends in order to help 'break the ice'.

On Saturday morning Mr. R. G. Hicks led the first session entitled 'Working with God in the Church' and from Eph. 1. 15 he pointed out that their faith in Christ resulted in love towards all the saints, and that this too should be the key to our church life. Mr. V. G. Joseph continued the theme by asking the question – What is the true centre of Christian service? He suggested that this starts at home. Balanced Christianity is home based and without this church life can be a mere facade. At the evening session Mr. Martin Higginbottom from Outreach to Industry challenged us in no uncertain terms as to the little impact we were making upon those round about us with the gospel. It was time we got more into contact with other people and earned the right to be heard. Needless to say, this sparked off a lively discussion and caused us all to think again on how we could best serve the Lord.

On Sunday morning Mr. Hicks drew our attention to Paul's prayer in Eph. 3. 14–21, emphasizing the desire of his prayer – for the strength of the Holy Spirit and a real consciousness of the presence of Christ in our lives. If this was our experience then we could be sure of living a powerful Christian life for God. This session was followed by the Lord's Supper when a very real sense of the Lord's presence was felt. Discussion periods followed all the sessions, and the weekend concluded with an Any Question session on the Sunday afternoon.

The value of such a weekend lies in the fact that young Christians can get away from the rush of everyday life and quietly listen to what God has to say to them; with the result that they will go away, not only encouraged at meeting other young Christians who think like they do, but with a renewed determination to serve the Lord more effectively.

P.G.L.

### THE BASLE CONFERENCE

The annual conference in Basle was held on October 19–20, when the main speakers were Walter Haegle (head of a school in Stuttgart), Johannes Walther (teacher at Wiedenest Bible School), and Dr. René Pache (of Emmaus Bible School, Switzerland). The theme of the conference was 'Jesus Christ the Same, yesterday, today and for ever'.

Christ never changes, even when the world is in a state of panic and the individual faces all sorts of impossibilities. Because He came yesterday, we can live with Him today. Our faith is based upon the divine, historical facts of yesterday. The present time is marked by materialism. Modern man uses up his resources and finally reaches the limit of human existence, often experiencing despair. Life today makes too heavy demands upon men if they are without Christ. The reality believers fail to reckon enough is

the continuous intercession of our great High Priest. Our being saved to the uttermost all depends upon His intercessory ministry for His people. He is as the I AM for the believer – complete provision is found in Him. And He will remain the Unchangeable One through time and into eternity.

A missionary contribution during the conference showed the urgent need of evangelizing our own generation. The question was asked: If Christ did such wonderful things, why are we so inefficient today? The secret lies in drawing upon the power of the indwelling Holy Spirit.

At the opening of the weekend, a valuable session was spent in a discussion among the brethren about church life and some of its problems. Eastern Europe was represented by three visiting brethren, from Czecho Slovakia, Hungary and Rumania. The whole weekend proved a time of warm and spiritual fellowship that will surely have its after-effects in all who were present.

### SWANWICK CONFERENCE OF BRETHREN

The topic for consideration at Swanwick during September 27–29 this year was 'Christian Stewardship', which was approached from various angles. The different sessions covered the subjects of 'The Steward': His Qualities (Dr. A. Hanton), His Conduct (P. Derek Warren), His Possessions (Ian T. Hall), His Neighbour (Stuart Towler), His Talents (F. F. Bruce), His Time (F. N. Martin). Each of the addresses was distinctive in its contribution, a high level of thought and ministry being maintained throughout the weekend. Discussion followed the addresses, though it was generally felt that so much had been covered in the ministry, that it would have been good to have had longer periods for discussion; the limitations of time, however, prevented this.

The warmth of fellowship was such that many felt it had never been greater. With a larger attendance than ever, the value of these conferences was more than ever recognized, and many were the appreciations expressed at the close of the weekend. The dates for 1969 will be September 26–28 (DV), when the general topic will be 'Authority'. (All particulars can be obtained from the Secretary, Mr. D. C. Rennie, Ducks Hill Grange, Northwood, Middlesex.)

### CHRISTIAN BRETHREN RESEARCH FELLOWSHIP

'Who is my brother?' was the question asked at the fifth annual public meeting of the Christian Brethren Research Fellowship, held on Saturday, 26th October.

The chairman of both the afternoon and evening sessions was Mr. P. Derek Warren. Mr. Charles G. Martin introduced the subject with an admirable exposition of the New Testament basis of Christian unity and some of the implications of this for individual and corporate Christian life today. This was followed by a provocative, not to say entertaining, address by Mr. H. L. Ellison, entitled 'Conservative Evangelicals Talk with Ecumenicals', a report of conversations held in Switzerland this summer between a number of Christians representing churches outside the World Council of Churches and others

who are identified with the so-called Ecumenical Movement. In addition to clearing up some of the confusion which exists in the mind of many as to what the W.C.C. is and is not – some will be happy to know the ‘the assemblies’ *cannot* join the W.C.C. – Mr. Ellison made it clear that a conference like the one he attended can do nothing but good for the Evangelical cause. In the discussion which followed many testimonies were given by those present concerning the blessing received through participation in various united activities on the local church level, especially in the context of Bible study groups.

In the evening Prof. R. L. F. Boyd (representing a suburban church), Mr. Lionel Nichols (representing a church in a smaller town) and Mr. Robert Orr of Pakistan (representing a church in a developing land), together with the two speakers and the chairman, shared their varied experiences in the tasks of reaching out to the unconverted and across denominational barriers to fellow believers. Valuable insights into what is being done, and what yet remains to be done, were brought into focus by the members of the panel, as well as by participants from the floor.

Those who were present at this meeting will realize that the members of CBRF (who now number well over a thousand), so far from being preoccupied with academic questions, are vitally concerned with the *practical* outworking of New Testament church principles in the context of Christian fellowship and witness.

WARD GASQUE.

#### WESTMINSTER MISSIONARY MEETINGS

The annual Missionary Meetings took place during October 22–25, the Medical Meeting taking place on Tuesday, 22nd. Women’s Day brought a large gathering for the two sessions, while the brethren met at the same time. A feature this year was the visit of well-known brethren and their wives from Canada and the United States, in the persons of Messrs. R. Gordon Mitchell, F. G. McKenzie and John Smart. These brethren told of the work of The Fields and the Canadian Missionary Service Committee, arousing much interest in those present at the brethren’s meetings. Their contribution this year was very valuable, besides promoting greater understanding and fellowship in the work on both sides of the Atlantic. The general meetings brought tidings of work from all parts of the world, while the contribution of Mr. Norman Brown of the Scripture Gift Mission (‘Each in his own tongue’), and that of Mr. Fred McKenzie, amongst others, gave a distinctive flavour to the sessions at which they spoke. The ministry of the Word was committed to Mr. Andrew Gray, Dr. Stephen Short (who took the place of Mr. Alan Nute who was indisposed), and Mr. John Smart, who brought the meetings to a fine climax in his message based upon Rev. 5. His words may well run in our minds, and encourage us all in the coming days, whatever they hold in store for us – ‘The throne of God is the moral centre of the universe’. On such a note these gatherings closed. But such sessions, in a sense, do not close – the work continues in the hearts of the Christians who were present.

## The Child The Lord

*He came long years ago to Bethlehem  
Just one more baby to a crowded town.  
They did not know (how could they?) who He was;  
They were too busy, far, to know He’d come:  
Taxes to pay, visits to make, old friends to greet:  
They had too much to do to think of him:  
‘A baby born! What of it? Who is He?’  
They did not know.*

*There were a few who knew the child to be  
None other than the long-expected one –  
Mary and Joseph, Simeon, Anna too,  
Some few poor shepherds, wise men from the East –  
They knew and worshipped, giving thanks to God.  
The Lord’s Christ; Emmanuel, God with us;  
Born King of the Jews; A Saviour Christ the Lord;  
Jesus – to save His people from their sins.  
This was the one some saw in the child.  
Some saw and knew.*

*He comes today to those who welcome Him:  
Not as a child, and yet the self-same one.  
Emmanuel, God with us; Jesus; Christ the Lord.  
Are we too busy with our own concerns?  
Paying our taxes? Visiting our friends?  
Doing so many things we ought to do?  
Neglecting Him who wants us for His own?  
We are the very ones for whom He came  
Two thousand years ago to Bethlehem,  
The Son of God incarnate, born – to die.  
And yet He lives and comes to men today.  
He comes to us.*

*Lord Jesus Christ, we worship and adore.  
We cannot understand Thy heart of love.  
Our minds are overwhelmed as we reflect  
On what Thou art and all that Thou hast done.  
We cannot understand; we bow in awe  
And humbly take Thee for our very own  
Lord Jesus Christ.*

PETER JONES.

## Record reviews

**When at the Cross.** The Fishooks. (*Network*, 182 Court Lane, Dulwich, London, S.E.21. 7 in. 45 r.p.m. 7/9d. postage paid.)

*When at the Cross; Drifting.*

The Fishooks are a group of four young people who use rhythm, bass and Hawaiian guitars with a tambourine. They are a medical and an aeronautical engineering student, a nurse and a student at the Guildhall School of Music. The first side combines personal testimony with an appeal to the non-Christian. The second side is a call to Christ that contains a warning of the danger of drifting away from God. The simplicity of young people's witness to Christ is always arresting, and this is reinforced when the singers are so patently sincere. Those qualities plainly mark these two gospel songs, which we hope will prove a blessing to other young people.

**Footprints of Faith.** Maurice Cox. (*Emblem Recordings Ltd.*, Strathaven, Lanarkshire. JDR309. 12 in. L.P. 35/6d.)

Maurice Cox is an experienced writer and speaker who has broadcast in both sound radio and television. In this record we find a good blending of narrative and song. The Tom McLaren Trio sing messages that fit excellently into the context of Maurice Cox's retelling of Bible stories. The stories, of Abraham, Belshazzar, Haggai, Simon of Cyrene, Mary Magdalene, and Priscilla and Aquila, are all well told, and each has its specific point of interest and truth to communicate. The playing and singing are also appropriate, and we are sure that the record will provide interest and, we hope, stimulate thought also amongst those who hear the stories from the Old and New Testaments and get their message.

**John Grant Sings the Gospel.** (*Emblem Records Ltd.*, JDR304. 12 in. L.P. 35/6d.)

*Shall we gather at the river?; My King of all kings; He hideth my soul; My heavenly Father watches over me; Near the Cross; Until then.* Side two: *I know Who holds tomorrow; He will hide me; These drops of blood; Ten thousand angels; We'll talk it over; Hiding in Thee; How big is God?*

John Grant is well known as a member of the Eric Hutchings Team, in which he is soloist, song leader and choir director. He has been heard by millions through the 'Hour of Revival' broadcasts; his voice easily fills a large auditorium, and it has been described as a 'big friendly' voice. The numbers sung on this record include some that are very familiar, but the singer brings fresh meaning to old songs, and his contributions will be appreciated by all who love the gospel song.

**Cliff Barrows and the Gang Along the Trail.** (*Word Records; Word (U.K.) Ltd.*, N. Watford, Herts. 12 in. L.P. 38/6d.)

*Long, long trail; It is no secret; Closer than a brother; Medley: Beside the still water, and Peace in the valley; Where could I go but to the Lord?; The church in the wildwood.* Side two: *Medley: Known only to Him, and Teach me Lord to wait; Medley: Day is dying in the west, and Now the day is over; The heart is a rebel; I'll never be lonely again; I cannot hide from God.*

Cliff Barrows is always cheerful, and the choirs he has

trained for crusades have caught the infection. The selection given here contain some well-loved pieces, but whether known or unknown, we are sure they will give much pleasure. The recording is excellent, the message coming over clearly in each item. The fresh harmonies in 'Day is dying in the west' and other familiar hymns are very good and not overdone.

'The Twilight Hour' – Piano selections by Jack Ward. (*Herald Recordings: Word (U.K.) Ltd.*, North Watford, Herts. 12 in. L.P. 38/6d.)

Jack Ward is a master of the keyboard, and could be taken for a professional pianist, which he is not. Once in 'show business', he is now a clergyman in the Church of England, and is the composer of many religious works. This record contains many items, some charming in their new interpretation from the pianist – one could wish for singing to accompany the beautiful Welsh tune. While there are too many numbers for us to list, we warmly commend this fine record to all lovers of music sympathetically played. Some are outstanding renderings but all will lift up the heart of the Christian. This would make an excellent present for Christmas.

## Book reviews

*All unsigned book reviews are by the Editor or by Mr. Walter Threadgold who is now giving considerable time to this service.*

**Jesus – Human and Divine.** By H. D. McDONALD. (*Pickering and Inglis Ltd.* 144 pp. 7/6d.)

The title of this book gives its theme. It is a consideration of the true manhood and absolute deity of Jesus who is called Christ. Many extended volumes have sought to peer into the mysteries of the Person of our Lord. This book though less pretentious provides for the devout reader a clear and detailed exposition of these majestic truths yet free from verbiage and the jargon of philosophy. The treatment is reverent and detailed. The writer picks his steps with scrupulous care when traversing ground which is peculiarly sacred and which transcends neat formulae. His conclusions are everywhere authenticated by Holy Scripture nor at any point does he wreathe words to over-simplify some facet of that wondrous personality which admits of no easy understanding.

It is obvious that the author has come into a deep and full knowledge of Christ as Saviour and Lord. This conviction shines throughout the book and invests its robust teaching with worshipful devotion. One is tempted to highlight certain passages of restrained prose which have an underlying glow of fervour, but space forbids. The fact that the book is the work of a scholar and wide reader does not obscure the obvious truth that he has come to his task in the after glow of an original experience with the Christ whose person and work he delineates with such insight.

This is 'multum in parvo'; this is rich and satisfying fare for the honest seeker and the thoughtful Christian. It would be in keeping with the task he has so worthily accomplished that Dr. McDonald should desire for all his readers Paul's prayer for the church at Philippi – 'That your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent.' J. R. ROLLO.



**Baker's Dictionary of Practical Theology.** Edited by RALPH G. TURNBULL. (*Marshall, Morgan and Scott Ltd.* 469 pp. 65/-; special introductory price until Dec. 24th., 50/-.)

It is many years since a handbook on Practical Theology was last published. This volume comes at a time when Christian ministry is exercised in changing conditions; it is therefore geared to the needs of today. It is not a dictionary in the strict sense of the term, but rather a work of ready reference on its subject. Ten divisions of a minister's work are classified, as follows: Preaching; Homiletics; Hermeneutics; Evangelism – Missions; Counselling; Administration; Pastoral; Stewardship; Worship; Education. Within each section are articles that deal with various topics at some length, e.g., under 'Preaching', its Biblical background, the art of preaching, emphases and imagination in preaching, etc., ending with a useful section on the literature of preaching. The contributors are all acknowledged as authorities on their subject, many of them being well-known names in the British Isles, among whom are E. M. Blaiklock, Eric W. Hayden, William Sanford LaSor, Harold Lindsell, I. Howard Marshall, Harold J. Ockenga, J. Edwin Orr, Bernard L. Ramm, Paul E. Sangster, John A. Simpson, John B. Taylor, Ronald A. Ward, Sherwood E. Wirt, etc. The section on Hermeneutics includes some fascinating articles, such as those that deal with parables, archaeology, types and prophecy in relation to Bible interpretation. But this is equally true in every section of the book. The sections on Counselling or Pastoral work are eminently practical, living up to the title and purpose of the book. No active worker for God will fail to profit from the use of this volume, and it is certain that in some way or another, his ministry will be enriched thereby – and we cannot say better than that of any book! Those who wish to buy it for a Christmas present, kindly note the special offer that expires on Christmas Eve.

#### ON EVANGELISM

**Our Guilty Silence.** By JOHN R. W. STOTT. (*Hodder and Stoughton.* 125 pp. 5/-.)

The failure of both the individual Christian and the Christian Church to witness effectively is pin-pointed in this important book. Some of the reasons for this lack are indicated and some methods of remedying the fault are described. The writer has shown that both clergy and laity are concerned in the witness to the world and the chapters are both progressive and embracing. The chapters present the gospel as the evangelistic message and the Spirit of God as the evangelistic dynamic. The direction of the outreach and its scope may be determined by the active response of the whole Church to the call of God. Means used include study groups, training classes and organised visiting. The 'Guest Service' is also used at intervals. The scheme is a miniature 'Evangelism in Depth'. This book is an important contribution to the present interest in evangelism.

**What of the Unevangelised?** By OSWALD SANDERS (*Overseas Missionary Fellowship.* 90 pp. 4/6d.)

The opening words of the Introduction indicate the main theme of the book. 'The creeping paralysis of universalism – the belief that all men will ultimately be saved – is rapidly gaining ground throughout Christendom.' The author examines this creed in the light of

Holy Scripture and quotes extensively from writings of the leaders on both sides of the dispute. He examines critically the question of the necessity for Christian missions to the heathen and the bearing of the 'Great Commission' (Matt. 28) on this question. Have the heathen no light? What are the criteria for accepting the notion that without the Christian gospel men must perish? It is an important contribution to the whole question and deserves prayerful attention.

**Revolution in Evangelism.** By W. DAYTON ROBERTS (*Scripture Union.* 126 pp. 6/-)

Leighton Ford says in his foreword to this book, 'Evangelism in Depth is a mood, a deep conviction born of the Holy Spirit . . . that we can confront our generation with the living Christ'. This book is the story of the Latin American Mission and the way it developed until many countries in South America were entirely covered by gospel campaigns in seven or eight years. The book is also a tribute to the labours of Kenneth Strachan, the architect of the new programme for evangelistic outreach. Briefly, the method involved the training of hundreds of workers in the churches of a single country in leadership, visitation, personal witness and counselling. The sponsors were thinking 'continent-wise'. But each separate country mobilised the whole of its Christian resources in men, money and time and these were put to work simultaneously throughout the country. The story of how the plan covered the continent in eight years (1960 to 1967) is thrilling and it sets a pattern which could be the model for other such campaigns. It is a challenge which should be accepted for other parts of the world.

**The Progress of Doctrine in the New Testament.** By T. D. BERNARD. (*Pickering and Inglis Ltd.* 223 pp. 15/-.)

This new edition of the famous Bampton Lectures for 1864 is, in fact, the abridged edition which was edited by the late Mr. George Goodman many years ago. Technical notes have been omitted, but the lectures appear in full. This work made a deep impression on the mind of the reviewer as a young man, and its reappearance is welcomed warmly. A Foreword has been written to this edition by Mr. Archie Naismith, who stresses the importance of observing God's progressive plan for the New Testament writings. We hope the book will find many new readers for, even if here and there, we may differ on small points, the fundamental approach of the lectures will unfold many of the treasures of divine revelation to the student.

**Take my Life.** By MICHAEL GRIFFITHS (*Inter-Varsity Fellowship.* 189 pp. 5/-.)

As the chapter titles show, this paperback is concerned with Christian attitudes to the Faith of Christ. It sets out for the reader a series of ideals which are rarely realised and appeals for sincerity of purpose wedded to positive action. The tendency to self-excuse coupled with self-indulgence tends to minimise our sense of responsibility and to debilitate the Christian witness we should be accomplishing. We are slaves of Jesus Christ which means we belong to Him and have no excuse for withholding what He asks of us. A glance at the chapter headings will indicate the scope and importance of this series of essays: Balance or Fanaticism? – Freedom or Slavery? – Leisure or Urgency? – Thrift or Generosity? – Prejudice or Conviction? –

Romance or Love? – Spectators or Players? – Talk or Communication? – Career or Vocation? – Activism or Empowering? Michael Griffiths has become known for his forthright and helpful writings, in which he keeps clear of vague generalizations and gets across his message in specific terms. Those who recall his earlier paperback *Consistent Christianity* will be anxious to read these chapters. But look out – they may hit you hard!

**The Opened Way.** By STELLA G. HEATH. (*The Torch Trust for the Blind*, 12 Eastwood, Three Bridges, Crawley, Sussex. 77 pp. 3/6d. postage 6d. extra.)

Gilbert Kirby writes the foreword for this interesting and appealing little book. It is the story of the development and progress of a society which prepares and supplies reading matter in the form of Braille books for blind folk. Much of the material is Bible reading. It is difficult for those of us who have the boon of sight to realise all that the possibility of reading means to the handicapped blind person. This book helps to give us some feeling of sympathy and affection for these afflicted people, and indicates how more help can be given. There is more than reading, however, involved in the ministry of the Torch Trust for the Blind. Personal care, and Christian fellowship have been found. The devoted service of Mr. and Mrs. Heath has resulted in fruit, in the salvation and strengthening in faith of many blind people. New premises are needed for this expanding work, which is supported by a band of prayer-helpers who contribute to its funds, 'but the bulk of our gifts come from Christian people who have it laid on their hearts to send from time to time' (p. 76). This is a small book we strongly recommend to our readers. They will not regret the short time spent in perusing its pages.

#### TYNDALE COMMENTARIES:

**Genesis.** By DEREK KIDNER. (*The Tyndale Press*. 224 pp. 11/6d.)

Commentaries on Genesis are not easy to find, and when one comes from the pen of a devout believer in Holy Scripture, it has a special value in these times. The Introduction deals with the pattern and place of the Book, its date and authorship, human beginnings, and the theology of Genesis. The author writes from a well-informed mind in dealing with the liberal approach to Genesis and the assumption of critical scholars. The exegesis of the text is valuable, many small problematical details being covered by the commentary, while the light thrown upon the narrative is continually helpful (e.g. the notes on Jacob at Bethel, p. 158 f., and many other examples). There will be passages here and there that will not command unanimous agreement; but the over-all value of the book is unquestionable.

**Judges; Ruth.** By ARTHUR E. CUNDALL, and LEON MORRIS respectively. (*The Tyndale Press*. 318 pp. 15/6d.)

The Book of Judges is a difficult part of the Old Testament, which, because of its obscurity, has been in the past the happy hunting ground of allegorical interpreters. The wildest fancies have been produced in all solemnity as sober explanations of the text. Little excuse will be left for that now, with this new and valuable work on the text. Mr. Cundall has provided a comprehensive work, dealing in close detail with the narrative, while giving all due con-

sideration to the theological aspects of Judges (e.g. pp. 104, 158). Devotional consideration is also not lacking, being introduced gently at appropriate moments (e.g. p. 149). This is undoubtedly a commentary of the utmost value to all students of the Old Testament. The treatment of Ruth is quite full, occupying about a third of the book; and the explanation of what the text actually means (as against popular ideas, often inaccurate) proves once again to be the only sound basis for rightly understanding its bearing, at the time it was written, and for the Christian in this modern world. Dr. Morris is well known for his clear expositions of Scripture, and this new commentary will enhance his already established reputation in the field of Biblical exegesis. He remarks in his preface that he does not agree with those who regard Ruth as 'very simple, so simple indeed that no commentary on it is required'. Once the student handles this commentary, he will be struck with what Dr. Graham Scroggie once said (in quite a different connection): 'the petty known; the great unknown'. And with such a becoming spirit of humility in the student of Scripture, God will be able freely to open His treasures to His people.

**2 Peter; and Jude.** By MICHAEL GREEN. (*The Tyndale Press*. 192 pp. 13/6d.)

Michael Green is already known for his useful booklet on the authorship of 2 Peter. The Introduction covers this realm of scholarship excellently, the Petrine authorship of 2 Peter being accepted ('... the Commentary which follows will assume, provisionally, that the author is Simon Peter'; p. 35). The view is put forward that neither 2 Peter or Jude drew upon the other, but that they drew independently from a common source, 'some standardized form of catechesis denouncing false teaching of an antinomian type' (p. 54). This is at least a possibility. The commentary on the text of both Books (based upon the AV but drawing on the Greek text where necessary) throws light upon what must be among the more obscure parts of the New Testament. As such, combined with a literary style that keeps the attention of the reader, we are helped in our desire to learn the present relevance of these areas of Scripture. We await expectantly the only two remaining volumes in the Tyndale New Testament Commentaries, Luke, and the Revelation. Meanwhile, all of the above three volumes can be recommended for their intrinsic helpfulness towards a better understanding of the Bible.

**London Bible College: The First Twenty-Five Years.** By HAROLD H. ROWDON. (*Henry E. Walter Ltd.*, Worthing. 144 pp. 7/6d.)

Dr. Rowdon has written a most interesting account of the origins and history of the London Bible College. It traces the story from the first vision of A. J. Vereker (then secretary of the Crusaders' Union) to the present time. The chapters deal with the leaders, the pattern of training, accommodation and finance, extra-mural activities, students and their vocation; and the whole is unfolded in a style so absorbing that the reviewer could not lay the book down until he had finished reading it. An Epilogue 'What of the Future?' is contributed by the Principal, the Rev. Gilbert W. Kirby. Since going to print the college has purchased the premises of the London College of Divinity at Northwood, Middlesex, and it is hoped to move during the summer vacation of

1970. There have been a number of benefactors to whom the college owes much, among whom one of the foremost is Sir John Laing, C.B.E. In the Preface he has written he says: 'It has been one of the blessings of my life to have been a helper of the college from its inception.' We warmly commend this book; it will have much to teach the reader additional to history.

**The Bible: Revised Standard Version.** (*Wm. Collins Sons and Co. Ltd.*, for the British and Foreign Bible Society. 1056 pp. 12/6d.)

This new edition of the RSV for schools is the now famous 'computer Bible', which was produced with the aid of the ICT 1500 computer used for typesetting. The production is excellent, with a clear type and 500 drawings by Horace Knowles which illustrate the text throughout the volume. The paragraphs of the RSV are followed, and the revisers' marginal notes are included. The printing of the text clearly shows the various literary forms of the text, poetry or drama being appropriately presented, while little sketches of mountains, deserts, birds or flowers, all add to the interest-value of the book. It is an edition that is nice to handle, easy to read, inexpensive to purchase, and we predict a very large circulation for it, not only in schools but among many young Christians and others.

**Good News for Modern Man: The New Testament in Today's English Version.** (*Collins, Fontana paperback.* 600 pp. 5/-.)

Originally sponsored by the American Bible Society, this version has sold by the million in the U.S.A.; and its appearance in the United Kingdom has already brought a wide approval and circulation. It is known as 'TEV', and some have dubbed it the 'Plain Jane' version; its spectacular success cannot but encourage all who long to see the Bible more widely read than ever before, in these materialistic days. It strikes a happy medium between excessive paraphrase and the obscurity that sometimes comes with more literal translations. It is not without its weaknesses (what version is?), but it has freshness and clarity, and many young people are finding it an excellent tool by which to explore the riches of the New Testament. It has found a place all its own among the modern versions, and we trust will prove a stimulus to thoughtful reading of the Bible.

**Free Church Directory.** Edited by JOHN McNICOL; 1968-69 edition. (*Crown House Publications Ltd.*, Crown House, Morden, Surrey. 411 pp. 42/-.)

This new edition contains many new features as compared with the earlier one. There are articles on Music in Worship, Modern Trends in Church Design, Religious Television, Books for Ministers, Helpful Legal Information, the Provision of the Income Tax Acts, The Church and Advertising, Religious Education, etc., besides short articles prefacing the sections dealing with various denominations. The section on 'The Christian Brethren' (pp. 211-233) gives a brief survey of their history and principles, followed by a lengthy list of addresses of assembly halls. (Some of the places listed are inaccurate, being taken from an old list; but the list may prove helpful to many who may not have any list of assemblies available.) The book review section seems to be a little arbitrary in its selection; but as a whole, this handbook will serve many a useful purpose when it is understood to be a general guide rather than an exhaustive publication.

**The Troubled Years.** By HELEN R. LEE. (*Falcon Books; C.P.A.S. Publications.* 126 pp. 5/-.)

Mrs. Lee is already known for her book *The Growing Years*, in which she dealt with matters that concern the parents of young children. In this work, she takes us on to the teenage period, having much to say of a practical and helpful nature to parents of teenagers. The many problems presented are considered with understanding, and guidance is offered to parents as to their reactions and attitudes towards their teenage sons and daughters. The chapter-titles are good: 'The flow of the tide'; 'Making use of currents'; 'Safe anchorage'; 'Mooring ropes'; 'Coming alongside'; 'Rocks and wrecks'; 'Wide horizons'; 'Rivets and steel'. It is easy to see the overall approach she makes, and the plain-spoken approach to all kinds of matters makes the book specially helpful. Christian parents will find this a valuable aid in their responsible task of bringing up teenagers.

**Into the World.** By J. N. D. ANDERSON. (*Falcon Books; CPAS Publications.* 112 pp. 9/6d.)

The need and limits of Christian involvement in the world are considered in this book by Professor Anderson. Different attitudes among Evangelicals are discussed, the author himself believing that Christians should become involved without falling into the opposite mistakes of assimilation to the world or a pietism that withdraws from our obligations to society and life in general. He regards the Christian vocation as serving God 'in the professions and industry, in the office and the shop', not only when one's calling is to a 'full-time' work in home or overseas service (p. 20f.). He shows how a Christian may conduct himself in work or leisure, with regard to culture and learning, not overlooking considerations covering one's attitude to politics and the State. Under the heading of 'Social justice, morality, and the law' such topics as divorce (pp. 60-63), euthanasia (pp. 67f.), family planning (pp. 70f.), race relations (pp. 71-74), etc., are approached in a very thoughtful way. The author is always balanced, and eminently reasonable; and one feels that he must carry with him the bulk of his readers when he deals in this practical manner with important topics of this order. The final chapter refers to some of the apparent anomalies that face the Christian, adding this wise comment: 'The apparent contradiction is reconciled, I think, if we remember that God is both Creator and Redeemer, and that we must witness to him in both these capacities . . . we bear our witness to God as Creator when we stand for moral principles and social justice, when we enjoy his good gifts and when we oppose their prostitution . . . and we bear our witness to God as Redeemer when we proclaim that man cannot find salvation in anything whatever . . . except only in the atoning death and triumphant resurrection of Christ Jesus our Lord' (p. 109). The author has put us all in his debt by his courageous and essentially Biblical approach to a topic that, in some way or another, touches all our lives.

**A Reading of St. Luke's Gospel.** By D. W. CLEVERLEY FORD. (*Hodder and Stoughton.* 256 pp. 21/-.)

In many ways this book is reminiscent of William Temple's *Readings in John's Gospel*. There is the same gentle but profound touch and real sympathy with the material. It is the product of a mind that is in tune with the spirit of the original. While the reading

is quite easy there are times when we discover the deeper note and we must pause so that we meditate as the writer has done, to get the full sweetness of the message. The character studies are both attractive and interesting. The scenes and incidents stand out clearly in their context and leave an impression of reality in the mind of the reader. Among those specially moving are: the story of the woman in the Pharisee's house, the stories in chapter 15, the account of the Last Supper, and the journey to Emmaus.

This is not just a book for preachers although there is plenty of material from which sermons could be constructed. It is a book for the quiet hour, an aid to devotion, and perhaps a starting point from which the reader may make his own journeys into spiritual experience.

**In Understanding be Men.** By T. C. HAMMOND, edited and revised by David F. Wright. (*Inter-Varsity Press*. 198 pp. 7/6d.)

This new edition of a book that has been a helper of many for thirty years contains many revisions, particularly in the arrangement of material, and the 'up-dating' of a detail here and there. The sections deal with Christian doctrine, Authority, the Godhead, Man and Sin, Christ's person and work, the Atonement, the Holy Spirit, the Church, and the Last Things. Throughout the work the balance of the author (and reviser) can be seen, the factual and objective style of writing being invaluable. This is reinforced by ample Scripture references (e.g. on the Godhead, p. 49), thought-provoking questions, and bibliographies. The sub-headings act as a guide through each section, so that one is impressed by the practical value of the handbook. To the many thousands of young and older believers who have been helped by the earlier editions, we can confidently expect many more added, in the perusal and careful use of this handbook of Christian doctrine.

**Spectrum.** Editor PETER COUSINS. 47 Marylebone Road, W.1. 42 pp. 5/- per copy.

This journal which had its first issue in September, 1968 should be welcomed by anyone engaged in, or interested in, education or its related services. It is not a journal of religious education but a medium by which to discuss, using Christian criteria, such fundamental educational questions as, What is a child? What are his needs? In what ways should we consider, and contribute to, his personal growth? What should he be brought to know? How should he come to know it? Why? etc. The practical implications of Christian answers to these questions may not differ from those of non-Christian answers, but they will start from Scripture and a particular world-view, perhaps have different aims and objectives, and will be carried out, at least potentially, with unique resources of strength.

The theme of pastoral responsibility runs through the ten main articles of the first issue—its theology; its implementation in infant, junior and secondary schools, in a sixth form college and in a college of education; the roles of a Probation Officer and a school counsellor. Newsom and Plowden have highlighted the importance of counselling and the articles, though varied in quality, show what can be done. A most useful guide to further reading on the subject is given. In some of the articles, though educationally competent, the writers clearly have no

uniquely Christian comment to make, which serves to illustrate the problem to which the journal addresses itself. Other topics considered are the rejection of authority, confusion arising from educational change, and a relationship between Christianity and professional incompetence! There is also helpful information concerning books and courses.

The second issue will examine the problems of Moral Education. Here is a venture which deserves wide support.

ALAN G. BAMFORD.

**Christian Leadership.** By ALAN E. NORRISH. (*M.S.S.* 70 Janpath, New Delhi, 1, India; and Evangelical booksellers in U.K. 46 pp. 2/6d. post free.)

This booklet by an author well known in missionary circles in India and other lands, deals with an important matter too seldom dealt with in books or magazines. The chapters cover the topics of the qualifications, choice and appointment, training and testing of a leader, the practice, problems, perils and the price of leadership, with a final chapter on power in leadership. These titles are given to show the considerable scope of the book. We hope this little publication will be readily available in Britain, for it is small enough to be within reach of all pockets, while its message should be made widely known.

**New Singer, New Song.** The Cliff Richard Story. By DAVID WINTER. (*Hodder and Stoughton* paperback. 192 pp. 6/-.)

The cloth-bound edition was reviewed some time ago in this magazine, and favourably; and we welcome this paperback, which will bring it within reach of many young people – and believe its simple testimony to what Christ means to Cliff will continue to make an impact upon young lives.

**Family Prayers.** (*Scripture Union*. 250 pp. 6/-.)

Three ladies – Jennifer L. Chadwick, Jennifer Renouf, and Linda C. Taylor – have worked together to produce this useful guide for family prayers. Despite the pressures and the calls of each day, it is still important to get together as a family for a few minutes every day, to read God's Word and to pray. The plan of the book is to specify the daily portion, give the comments, followed by a question, and prayer. The notes are written with a simple and practical approach, to bring the daily portion right into the everyday life of people; applications are plain, and pointed. This will prove a helpful book in promoting Bible reading and prayer within any family who use it.

In October (p. 390) we reviewed *What's New in Religion?* by Kenneth Hamilton. We are informed that this is to be published in the British Isles by the Paternoster Press early in 1969, probably under the title *The Cult of Newness*. The price will be 7/6d. All interested in receiving details should write to the publishers, 3 Mount Radford Crescent, Exeter, Devon.

The Mail Order Department of Pickering & Inglis Ltd. at 26 Bothwell Street, Glasgow, C2. is at your service for all Records, Book and Bible Supplies.

# Advertisements

As a certificate of good faith, the names and addresses of two well-known Christian workers should be supplied with every advertisement.

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## PERSONALIA

Robert C. Kyle has removed to Aberdeen: 'The Hardings', 7 Kingshill Road, Aberdeen, AB2 4JY. If he has not communicated with all who engaged him for meetings, he hopes to do so in due course. (Phone: 224 33914).

James Yuille is at present in Canada and U.S.A. ministering to the saints and preaching the Gospel. He is visiting Toronto, Hamilton, Kingston, London, Guelph, Montreal, Detroit and Chicago. He expects to return home at the end of April.

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# For your information

Information to Pickering & Inglis Ltd., 26 Bothwell Street, Glasgow, C.2, by the 4th. Publishers cannot guarantee insertion if notices are received after the 4th of preceding month.

## ENGLAND

### FORTHCOMING

Caterham, Surrey: Annual in Caterham Valley Hall, 84 Croydon Road, Dec. 7, at 6. H. H. Rowdon, G. Bull.

Ealing, W.5: Grove Hall, The Grove, Dec. 7, at 7. Conversational Bible Readings. John 2. 1-25, R. Scott.

Wimbledon, S.W.19: Missionary Conference in Central Hall, 37 Worpole Rd., Dec. 7. 'The Written and the Spoken Word'. C. Marsh, G. Harland, D. Chapman.

Welling, Kent: Annual in Welling Gospel Chapel, Station Approach, Dec. 7, at 3.30 and 6. F. Smith, P. Mendham.

Sutton, Surrey: Annual in Vernon Road Chapel, Dec. 7, at 3.30 and 6. Dr. H. Lockyer, C. Reid.

North Wembley: Conversational Bible Reading in Uxendon Hall, Elmstead Ave., Dec. 14, at 7. Ephesians chapter 3. T. Garrett.

Luton: Onslow Road Gospel Hall, Dec. 21, at 4.15 and 6.30. Revelation chapter 6. J. Dickson.

Consett, Co. Durham: Annual in the Gospel Hall, Front St., Jan. 1, at 2.30 and 6. A. Allan, A. Naismith.

Carlisle: Hebron Hall, Botchergate, Jan. 1, at 2.30 and 6. Dr. D. Gooding, R. Walker.

### Y.P. RALLIES AND MONTHLY CONVENTIONS

Altrincham: Hebron Hall, Devonshire Road, Broadheath, at 7.30. Dec. 7. S. Hopton, 'Israel and the Arab in Prophecy'.

Leeds: The Gospel Hall, Briggate, at 7.30. Dec. 7, A. Frame.

Letchworth: Gernon Hall, Gernon Road, Dec. 14, at 7. Studies in the Life of Jacob. 'The Promise given freely at Bethel'. Mr. Wiseman.

Brighton: Hollingbury Hall, Hollingdean Terr., Dec. 14, at 6.30. 'Some Thoughts on Prayer'. N. Brown.

Swindon: William Street Mission Hall, Dec. 14, at 7.30. 'Evangelical Apostasy Defined'. R. Stokes.

Bexleyheath, Kent: Bethany Hall, North St., Woolwich Road, Dec. 14, at 7. J. Jackson. 'Romans 11'.

Warrington: Hope Hall, Hawthorne St., Longshaw St., Bewsey Estate, Dec. 14, at 7. J. Naismith.

East Sheen, S.W.14: Sheen Hall, Upper Richmond Road West, Dec. 14, at 7. Film, 'Jerusalem'.

Newport, Mon.: Mountjoy St. Gospel Hall, Dec. 14, at 7.15. C. Jarrett.

Mitcham Junction, Surrey: Gospel Hall, Percy Rd., Dec. 21, at 7. T. Salmon.

Bermondsey, S.E.16: Gospel Hall, St. James Road, Dec. 21, at 7. F. Cundick.

Fareham: Masonic Hall, Queen's Road, at 6.30. Jan. 4, P. Rogers.

Sutton, Surrey: Vernon Road Chapel. 'What saith the Scriptures? - about the Church'. Third meeting in series, Jan. 4, at 7. 'Church Life and Fellowship' G. C. D. Howley.

### LONDON

Missionary Prayer Meeting in Lecture Hall, Kingsway Hall, Kingsway, W.C.2, Dec. 27, at 5.45.

### NOTES

G. Tryon had great opportunities among children when he visited Bristol and Houghton-le-Spring in the month of October. To be at Rotherham, Dec. 1-8; Edenthorpe, 7; Balham, 9, 16; Lee Green, 10; Eltham Park, 11; Kingston, 12; Upminster, 15; Hampton, 18; Mr. Tryon expects to sail for Jamaica on Dec. 20.

D. R. Meadows hopes to visit Fareham' Dec. 1; Westmoors, 5, 12, 19; Wallisdown, 8; Sturminster-Newton, 15; Southbourne, 3, 10, 17; Southampton, 21, 22; Winchester, 29.

C. W. F. McEwen ministered at Torquay, Rugby, Bideford, Bermondsey, Weald and Tonbridge during Oct. Is expected at Torquay, Cullompton, Tavistock and Exmouth in Dec.

A. W. Grimsey was greatly encouraged during a Children's Mission in South Road Church, Portsmouth, where 20 youthful enquirers have been meeting for regular instruction. Many at Eastney also responded. To be at Havant, Dec. 1; Willesden, 2; New Bradwell, 3; Letchworth, 4-5; Reigate, 8, 10; Milland Mission, Hants., 11; Reigate, 12; Gillingham, 15; Meadvale, 16; Fittleworth, Sx., 22; Reigate, 29.

James K. Boswell has seen much to give him cause for rejoicing during his visit to Britain - converts of former years active in the Lord's service. Conferences and rallies were well attended, particularly in the Devon area and in Dudley. He hoped also to visit Margate, Bristol, Hereford, Gloucester, Leominster, Edinburgh, Fife and Aberdeen before flying back to Canada on Dec. 16.

Westbury Chapel, Broad Street, Wolverhampton, has recently installed a telephone for the purpose of giving a two-minute message for 'encouragement, comfort and peace'. The message is changed weekly and the assembly is greatly encouraged by the increasing number of calls since the installation a short time ago.

## SCOTLAND

### FORTHCOMING

Aberdeen: Annual in Gilcomston South Church, Union Street, Jan. 1, 2. R. Bryant, Dr. A. Hanton, G. Harpur, R. Orr, D. Smith.

Newton Stewart: Annual Conference, Dec. 25, at 2 to 4. Tea before dispersal. W. A. Morrison, D. Smith.

Port Glasgow: Annual in Hebron Hall, 41 Princes St., Dec. 25, at 3.30. J. Anderson, J. Dickson, R. Rae.

Kirkintilloch: Gospel Hall, 68 Townhead St., Dec. 25, at 12. W. Baxter, A. E. Ewan, H. King (report of the Lord's work in Brazil).

Motherwell: Conference of Roman Road Hall in Town Hall, Jan. 1, at 11 a.m. A. McNeish, W. Gilmour, S. Emery, H. Bell.

Hamilton: Annual of Olive Hall in Cadzow Parish Church Hall, Woodside Walk, Jan. 1, Bible Reading 11 a.m. till 12.30 p.m. Subject, 'What do we understand about the Lord's Supper?' R. Scott. Ministry 2 till 4. F. Stallan.

Edinburgh: Annual in Bruntsfield Evangelical Church, Leamington Terrace, Jan. 1, at 11.30. E. W. Rogers, J. R. Rollo, Dr. D. Cook.

Falkirk: Town Hall, Jan. 1, at 2.15. J. B. Hewitt, J. Hislop, S. Lander.

Kirkcaldy: Hebron and Dunikier Joint Conference in Hebron Evangelical Church, Hayfield Road, Jan. 1, at 2.30. J. Currie, W. Prentice, E. W. Rogers.

Kilmarnock: Central Hall, John Finnie St., Jan. 1, 12 noon - 4.30. A. Nute, R. Scott, W. K. Morrison, J. A. Naismith.

Prestwick: Annual in Town Hall and Bute Hall, Jan. 2, at 2.30. Dr. W. E. F. Naismith, Dr. Cook, J. Lightbody, R. Scott.

Stranraer: Lewis Street Gospel Hall, Jan. 2, at 2.30. R. Jordan, S. Capie, J. Anderson.

Innerleven, Methil: In Gospel Hall, Jan. 2, at 2.30. E. W. Rogers, J. R. Rollo, R. Rae.

Whitburn: In Welfare Hall, Jan. 2, at 11.30 a.m. J. Burnett, R. Cargill, A. Munro, R. McPike.

Renfrew: Annual in Albert Hall, Albert Road, Jan. 4, at 3.30. A. Roxburgh, A. McNeish, W. P. Foster.

Motherwell: Annual of Forgewood Hall in the Community Centre, Dunmont Cresc., Jan. 25, at 3.30. A. Allan, Dr. Ewan, W. Prentice.

### Y.P. RALLIES AND MONTHLY CONVENTIONS

Paisley: Shuttle Street Hall, Dec. 7, at 7.15, A. M. S. Gooding, 'Elders and Deacons', Bethany Hall, Queen Street, Jan. 4, W. G. Barr, 'Women's Place in the Assembly'.

Ebenezer Hall, Susannah St., Alexandria, Dec. 14, at 6.45. J. Rodgers, W. Park.

### GLASGOW

A Training Day in Evangelism has been arranged by the Scottish Counties Evangelistic Movement in Elim Hall, 5 Prince Edward Street, on Dec. 7, at 3.30. Talks will be given by experienced workers and there will be an opportunity for Group discussions.

## IN OTHER LANDS

North America: Mr. H. G. Murphy reports that the Winnipeg Crusade, sponsored by the five assemblies in the city, attracted large crowds to the Civic Auditorium. At the opening service the Lord Mayor was presented with a copy of the Scriptures and encouraged the public to attend the Crusade. Many accepted Christ, others dedicated their lives. Youth nights on Saturdays attracted hundreds of teens and twenties. Mr. Murphy expected to go to Edmonton, Alberta, for meetings, Nov. 6-17 and then to Chicago. Some assemblies in Toronto are sponsoring a Youth Crusade, Nov. 30-Dec. 9. Thereafter Mr. Murphy returns to Britain for Campaign in Belfast, Dec. 29-Jan. 27.

## WITH CHRIST

July 31: Suddenly, C. R. Collinson, age 78. Converted in summer of 1911 under the preaching of Mr. S. Glen, L.C.M., at Pinner. Joined Army in N.C.C.; was baptised in France; on demob. became active member in establishing testimony at Pinner. The last of founder brethren. A very faithful servant, always interested in missionary and open air activities.

Aug. 7: Miss Elizabeth McNab of North Arlington, New Jersey, age 84. Saved early in life and in happy fellowship with the saints in Shuttle Street Hall, Paisley, Scotland. Miss McNab came to America in 1919 and was in happy fellowship at Good News Chapel, Kearny, New Jersey. She was faithful in all her way and bore a bright testimony to the end.

Aug. 13: John G. Richardson, age 75. Converted in early life during a campaign conducted by Lionel Fletcher, and for many years in fellowship at Gt. Wenham Gospel Hall, Suffolk, where he was highly esteemed as an elder in the assembly. A brother who was greatly beloved by all, whose personality shone forth in his daily life and character. He truly loved the Lord and His people and has left behind him a fragrant memory.

Sept. 2: H. Thorp, called home suddenly while on holiday with a son, at Budleigh Salterton. In fellowship at West Street Chapel, Carshalton, over 27 years, also an elder for many years. Headmaster of Hinchley Wood and other schools in Surrey for 40 years. Chairman of panel dealing with revision of Surrey Hymn Book for schools. Received M.B.E. for gallant service in first World War. In constant service as speaker at conferences - particularly of Sunday School teachers - and many other meetings all over Southern England. His was a life devoted to the Lord, full of gracious acts; everything he did was meticulously and effectively performed. West Street Chapel assembly have lost an elder beloved by all.

Sept. 16: Frederick Harrison, age 79. For many years in fellowship at Hebron Hall, Carlisle. Formerly active in Sunday School work.

Sept. 21: Donald Brown, Newmains, in his 80th year. Saved in youth and in happy fellowship at Newmains for over 60 years. A quiet, unassuming brother with a good testimony. Noted for his sincerity.

Oct. 19: John R. Tait, age 59. Converted in home town of Morley at the age of 19. Was associated with assemblies at Morley, Leeds, Southport and Brierfield. He moved from Southport to Brierfield about 17 years ago, and although bearing heavy domestic burdens he

immediately accepted responsibilities in the life of the assembly. He led the Conversational Bible Reading, was an able minister of the Word of God and a faithful preacher of the gospel. He was a brother greatly beloved by all, a faithful and godly elder. Some two years ago he gave up his secular employment and laboured for the Lord in Eire. He was especially gifted for this work, undertaking door-to-door visitation and open air Gospel preaching. He will be greatly missed in the assembly and by his widow and three sons.

Oct. 25: Walter Kerr, age 67. Saved 49 years ago under the preaching of the late John McAlpine. Baptised and received into fellowship in Roman Road Hall, Motherwell, soon after, where he continued faithful to the end.

Nov. 2: Mrs. Grace McAllister, age 88, widow of Alexander McAllister. Saved over 70 years ago. In fellowship in Barrmill Gospel Hall, Bethany Hall, Beith and Hebron Hall, Glengarnock. Many of the Lord's servants appreciated hospitality in her home over the years.

## ADDRESSES

### NEW ASSEMBLY

Believers now meet at Penyrheol, Caerphilly. Correspondence to Lawrence Clay, 220 Nantgarw Road, Caerphilly.

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### NOTES

Morning Service in Victoria Hall, John Street, Ayr now commences at 10.30.

Owing to re-numbering, there is a change in the address of Mr. C. A. Gillespie, correspondent for Bethany Hall, Camelon, Falkirk. It is now 66 (not 46) Fairlie Street, Camelon, Falkirk.

## Home and foreign mission funds

Sums received by the Joint Treasurers, ANDREW GRAY, WM. MCINNES, ARCHIE MURDOCH and ROBERT R. RABEY, for the month ending 31st October, 1968. Gifts to Honorary Treasurers, Home and Foreign Mission Funds, Room 400 (5th Floor), 93 Hope Street, Glasgow, C.2.

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### WIDOWS AND ORPHANS OF MISSIONARIES FUND

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### RETIRED MISSIONARY AID FUND

Gifts received by Mr. L. F. Guy, 11 Cliff Park Avenue, Paignton, Hon. Treasurer, during October, 1968, amounted to £1,269.

### HOMES FOR MISSIONARIES ON FURLOUGH FUND

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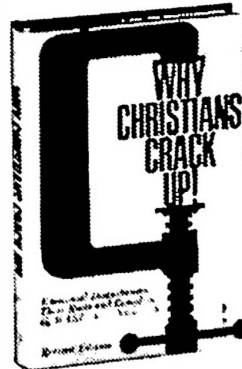
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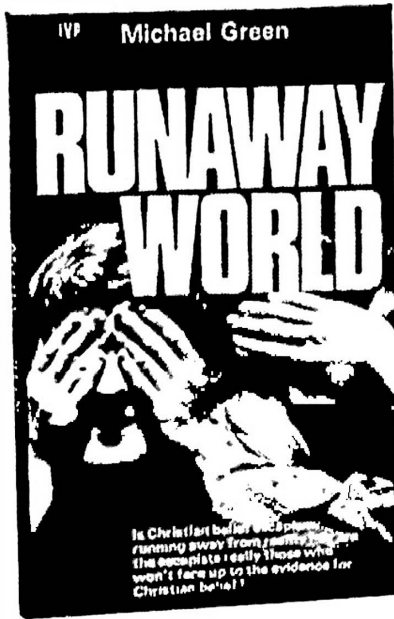
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|                  | B304 | Red and yellow roses                                    |
|                  | B401 | A view through the trees                                |
| <b>7/9</b> each  | B402 | Eileen Donan Castle, Loch Duich, Ross-shire             |
|                  | B403 | The patient fisherman                                   |
|                  | B404 | The young camper  |
|                  | B405 | Little girl with puppy dog                              |
| <b>7/3</b>       | B406 | Cut out shape strut for standing, suitable for desk use |

**GOOD NEWS** from the **Word of God** Series with 6 designs has a carefully selected text of Scripture for each day in the year, printed in clear type. The block is provided with metal clips for easy attachment to the back.

- |                 |      |   |
|-----------------|------|---|
| <b>8/3</b> each | B311 | The cottage in the peaceful valley          |
|                 | B312 | Autumn tints in the tree-lined country lane |
|                 | B313 | Ducks and swans on the river                |
|                 | B314 | Snow clad mountain overlooking lake         |
|                 | B315 | Fisherman on the calm and peaceful loch     |
|                 | B316 | The yacht in the estuary                    |

*Postage and packing on each 1/- extra*



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