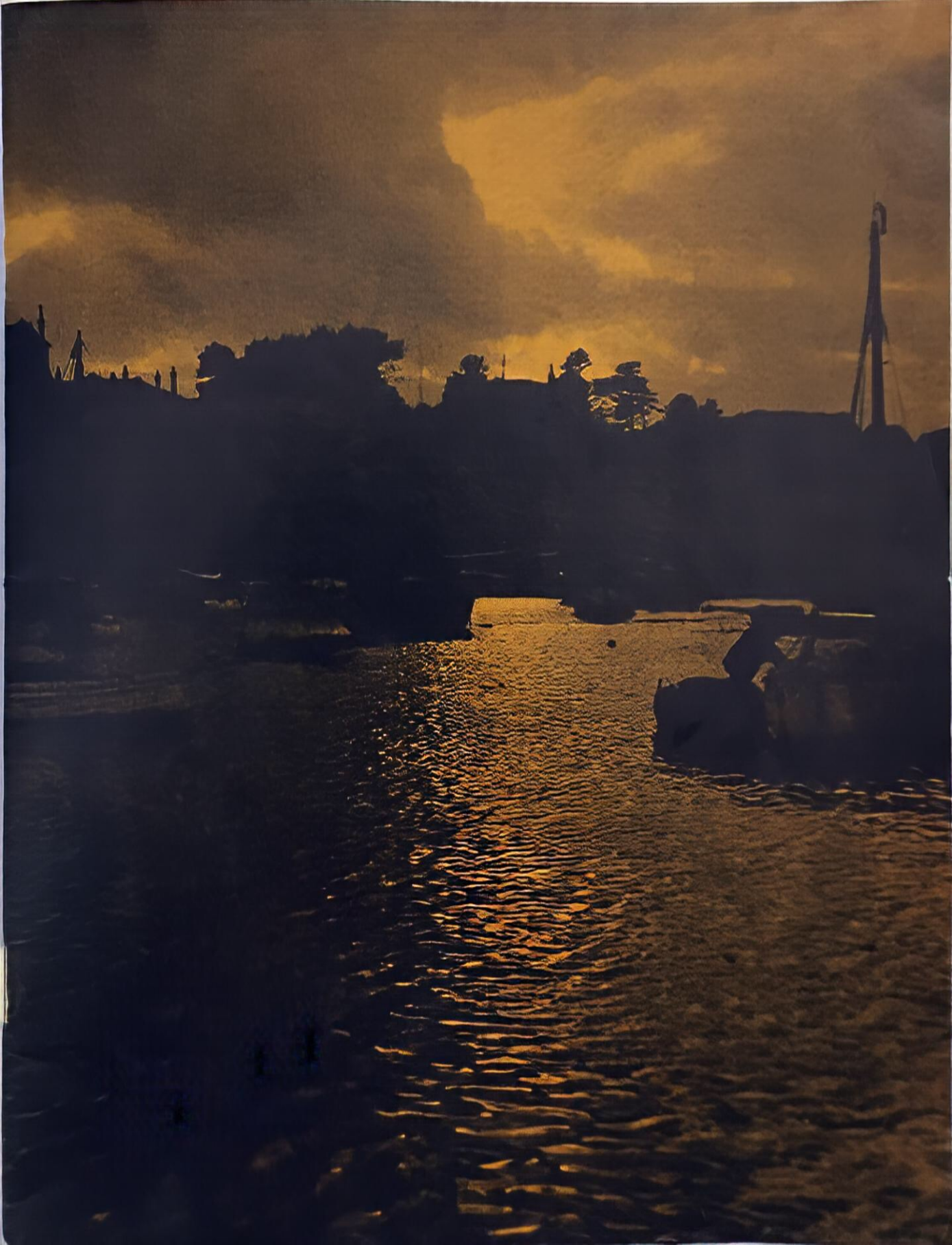


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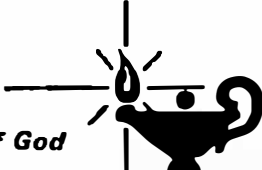
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99th year: volume 99, no. 1177. Editor: *G. C. D. Howley*

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**E. W. Rogers**

Retired from business some years ago to devote his time to ministry among the assemblies. Has travelled extensively, preaching in India, Australia, New Zealand, U.S.A., Canada, as well as throughout the home countries. Writer of several books and booklets. Has 6 sons and 3 daughters.



**James M. Houston, M.A., B.Sc., D.Phil.**

Fellow and Bursar of Hertford College, Oxford, and University Lecturer in Geography. He is married with a family of four children, and in fellowship at Northway Church, an assembly of Christian Brethren, Oxford.

## Some of the contributors



**J. K. Howard, M.B., Ch.B., B.D.**

From Bexleyheath, Kent. A graduate in Medicine of Edinburgh University and in Theology of London University. For some years engaged in missionary service in Zambia, is now in medical practice in Southport. Has wide interests outside medicine and theology, including history, archaeology, ornithology, and the music of J. S. Bach and his contemporaries.

**Glenn Wyper**

Converted in Vancouver at 14. Spent teen years in Granville Chapel. Graduated from the University of British Columbia with a B.A. and received B.D. from Fuller Seminary, California. One year post-graduate work at the University of Southern California. Worked three years with his wife as house-parents at the Adelaide Christian Home for Children in Culver City, California. For the last three years working in a pastoral capacity at the North Park Community Chapel, Brantford, Ontario. The last three summers has spent two to four weeks at Camp Miu-Yo-We, an assembly camp for children in Ontario.



**Ransome W. Cooper**

Well-known for his ministry and his evangelistic activities. Is now living in Wellington, New Zealand.

# Editorial survey

With the latest 'squeeze', prices are continuing to rise owing to the extra taxation imposed on petrol and other commodities. Those specially affected are often people with pensions or small fixed incomes. The tendency will be for people to spend just as much money as before (because they have to, owing to rising costs) yet get less for what they spend. There are real cases of hardship in the country, among whom will be many Evangelical Christians. Our rulers need the support at this time of God's people in the service of intercessory prayer . . . 'for all men, for kings and all who are in high positions . . . ' (1 Tim. 2. 1 f., RSV).

## CORONARY DISEASE

A specialist of wide experience said recently that many victims of coronary thrombosis lead self-destructive lives, 'lacking rhythm and serenity'. Overwork is one cause of such trouble, an inability to relax, an unwillingness to take enough exercise, are other contributory causes. 'The ordinary British working man rather conspicuously opts out of the modern rat race, and he suffers much less than the professional and managerial classes from coronary disease.' The Health Correspondent of the *Daily Telegraph*, reporting on this judgment expressed by Dr. Alistair U. MacKinnon (formerly in the Cardiology Department of Leeds General Infirmary), added: 'The ills of Western "civilized" life were not inevitable in any individual's life'. A significant comment was: 'These patients had no time for gentle and tender feelings and no understanding of poetry, art and mysticism. For them there was no idling by the river bank. They often suffered from depressive illness'. This all goes to show that top jobs often bring their own heavy burdens, and need to be balanced by rest and relaxation - and, for the Christian leader, times of spiritual and mental 'retreat'.

## BIBLE WEEKS

The steady increase in the organization of Bible Weeks all over the country is one of the most stimulating success stories of recent years, according to the Bible Society. There is an ever-growing interest in these programmes, and about 160 such Weeks have been organized in the past year. A continuous series has already been booked from January to June, 1969, and requests for help keep pouring into Bible House. What happens in a Bible Week? Churches in a given area combine in a programme of joint discussions and services and sometimes exhibitions; but the main interest is focused on nightly group Bible studies. After a series last year, the President of the Baptist Union of Wales described it as 'the greatest thing that has happened in the Welsh Church since the Welsh Revival'.

## HEAVY DRINKING

The Executive Secretary of the Merseyside Council of Alcoholism, speaking at the opening of an alcoholism week in Liverpool recently, stated that Britain is a nation of heavy drinkers. This Council has now

dealt with over 2,000 individual cases, giving help to people of all social types by the treatment offered. That this is necessary is seen in many ways; for example, by a press column that tells of alcoholism keeping thousands of people away from work on Monday mornings. This report was published by National Lifeline, a consortium of charities dealing with the rehabilitation of alcoholics. The person may have taken a day off and produced a certificate for 'gastritis', but 'drink was the real reason why he stayed away', in many cases. Working time lost by people whose drinking problem is known to their employers costs the country at least £24 million a year, the report calculates. The findings of the report justify the comment of an expert: 'All this suggests an industrial disease deserving the most urgent attention'.

## SERMONS FROM SCIENCE

During 1968 Montreal was again the host to millions of visitors, the excitement of the World's Fair returning for the 'Man and His World' exhibition, on the site of Expo 67. Most of the popular pavilions reopened, and among them that of 'Sermons from Science'. During the summer a total of almost 400,000 have attended the Sermons from Science programme, and of this number 11,000 have had personal discussions with counsellors, and many are being followed up by visitation, letters and correspondence courses. Dozens of Bible study groups have been established, particularly among French Canadians. It is planned to reopen the exhibition in May, 1969, and during the interval follow-up work continues. Those interested to obtain fuller details of this remarkable outreach should write to 'Sermons from Science, Inc.', P.O. Box 602, Station 'B', Montreal, 2, P.Q., Canada.

## THE BIBLE SOCIETY

From January the Rev. A. Morgan Derham, General Secretary of the Evangelical Alliance, takes up an appointment with the United Bible Societies, and will work in the area of editorial, information and communications' services. He will be based on Bible House, London. News comes at the same time of the publication of the Gospel of John in a new edition, the language being Idoma North: Agatu, spoken by 42,000 people in Northern Idoma, Benue Province, Nigeria, and by 15,000 north of the Benue river. The translation was made by Mr. and Mrs. Hugh Mackay and a committee - and this will give our readers a sense of personal interest in the publication.

## EVANGELICAL MISSIONARY ALLIANCE

Two literature Courses have been planned by the Evangelical Missionary Alliance, they are: (1) A Course for those interested in the writing and production side of radio, between March 27 and April 2, 1969. Over that weekend visitors will be able to join the Course and meet various people involved in Christian radio. (2) An 'Orientation Course in Literature Communications' will take place in London during the Easter Vacation (April 8-12),

which is intended for Bible college students, missionary candidates and overseas missionaries on furlough. The Course is designed to help prospective missionary literature workers direct their time, talents and energy in this basic form of communications. Subjects covered include writing, publishing, printing and distribution techniques. Registration forms for both these Courses are available from the E.M.A., 30 Bedford Place, London, W.C.1.

#### GOSPEL BROADCASTING TO PORTUGAL

The latest Newsletter concerning Gospel Broadcasting to Portugal tells of the continuance of weekly broadcasts from Monte Carlo, and reports from all parts of Portugal tell of clear reception. Letters from listeners indicate a keen interest on the part of many, and numerous enquiries are received, for booklets and for New Testaments. Much liberty is enjoyed for preaching the gospel, and Mr. T. W. A. Poland now feels it unnecessary to use a Post Office Box number over the air, the address of the assembly being used instead, for listeners to write in. Expenditure is exceeding income at the present time, and there is some possibility of curtailment, due to lack of finance. Above all, the desire of the brethren concerned in the work is for God's guidance and blessing upon it. Those who may wish for further information should contact Mr. S. J. Bigger, 'Lynnfield', Torquay Road, Foxrock, Co. Dublin, Republic of Ireland.

#### INTER-VARSITY FELLOWSHIP

The booklet *This Ministry* is a survey of the work of the Inter-Varsity Fellowship, 1968, and tells of much to encourage during the year. While there are always problems, with Christian Unions sometimes fluctuating in quality or outreach, and the rapid changes of committee membership, there is a constant stream of men and women leaving university and college with a real experience of Christ and of Christian responsibility. Colleges of education have had a good year, but in differing degrees this has been true also of technical and agricultural colleges, art colleges, and therapy schools. Work amongst overseas students has developed further, and it is believed that there has been some advance in the theological world towards the immense task of recapturing it for Biblical Christianity. We recommend a reading of *This Ministry*, and also *What is the Inter-Varsity Fellowship?* a booklet published to give information about IVF. This is a most useful booklet, and provides a comprehensive picture of the different aspects of the Fellowship. In view of recent student demonstrations, a leaflet has been produced for wide circulation. It is called *Student Protest - a Christian Manifesto*, and it has already been distributed widely throughout the colleges and universities of Britain. Copies may be obtained, and the booklets above-mentioned, from the Inter-Varsity Fellowship, 39 Bedford Square, London, W.C.1.

#### BELGRAVE HOUSE

After a busy and successful year Belgrave House, Littlehampton, has closed at the end of its forty-eighth year. During 1968 several hundred people

stayed there, and an ever-increasing number of weekend conferences have been held. The necessary scheme of improvements now in progress began in 1965 with the erection of a fine conference room; this was followed in 1966 with a new dining room and annexe. The present scheme costing almost £10,000, includes a new kitchen, office and reception hall, and it is hoped that it will be completed by Easter. An official opening is planned for May 10. This work at Belgrave House can truly be regarded as a home missionary project, and prayerful support for all aspects of work (including that of Climping Camp) is desired by the Council and Superintendent as they move forward into the future. Particulars as to accommodation for weekend conferences or other facilities can be obtained from the Superintendent, Mr. J. N. Nickless, Belgrave House, Littlehampton, Sussex (Tel.: Littlehampton 333).

#### ONE DAY'S PAY

Baptists throughout Gt. Britain and Ireland are being encouraged to give one day's pay to aid the world's starving people, as the result of action recently taken by the Council of the Baptist Union. Good Friday, 1969, is designated as the time for making the gifts. The comment of the Council was that 'the churches in this country have their own contribution to make'. The idea is novel, but the lesson it contains is surely for us all. Are we as evangelical believers willing for some sacrifice that others less endowed may receive some benefit? We can well recall the words of the Lord Jesus: 'It is more blessed to give than to receive'.

G.C.D.H.

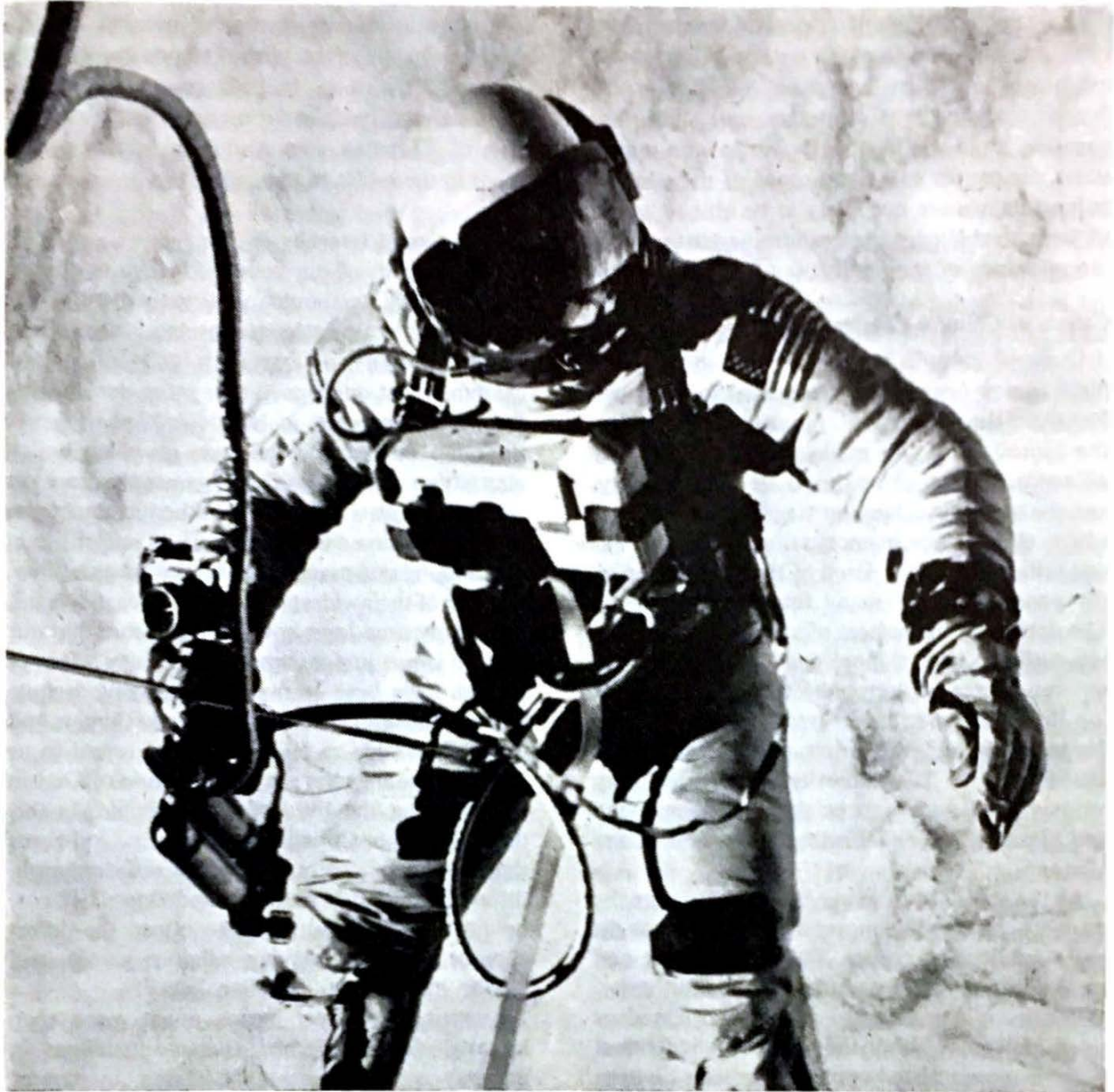
## WHAT'S COMING

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People and Daily Life	L. E. Porter
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## *The integrity of Christian belief in a world of change*

**By J. M. Houston**

Change is an old story in human history. Our planet has hurtled across the sky, spinning on its axis every twenty-four hours, for millions of years. Change has been apparent in human affairs, so that its technological achievements we measure by such descriptions as the Stone age or the Iron age. But somehow we believe that change is now more dramatic, and more consequential than it has ever been before in human

history; and this we believe is not just a vain perception of our contemporary importance. All around us we hear of revolutions. The scientific revolution is such that the quantity of scientific information is being doubled every ten years. The urban revolution is evidenced in the rise of vast metropolitan complexes which shelter the majority of the earth's populations. The sexual revolution with the freedom of women, the permissive



society, the pill, the new morality, threatens our traditional standards of behaviour. There is scarcely an area of life that does not seem affected by changes, radical changes. As James Reston, an American journalist has said, 'Change is the biggest story in the world today, and we are not covering it adequately.'<sup>(1)</sup> If we do not understand the causes and significance of the changes around us, we are not likely to be able to adjust to them, to challenge their validity and to maintain the relevance of the reality of our Christian faith.

### Causes of Cultural Change

Our old culture is now disintegrating giving place to new ones. There are at least four reasons for this: the diminished respect for authority, the pluralism of life made possible by greater affluence, the belief in the value of modernity, and the scientific achievements of new discoveries whose ethical consequences are not being examined critically enough. Each of these is, of course, the consequence of many inter-related factors. The decline in the respect of authority is associated with the rise of more egalitarian standards, so that people no longer have awe and respect for their rulers, and for a ruling class. As the distance between the rulers and the ruled has diminished, so has authority.<sup>(2)</sup> Respectability too has faded, with more emphasis on spontaneity and pleasure, on sexual laxity, and on the power of money.

As the standard of living has increased for the majority of people, more money has brought more freedom of choice. Full employment and more money change attitudes to authority. Authority is now resented rather than feared or given deference, and the claim of individual rights is more insisted upon. The greater division of labour, the greater desire for increased income, the greater pluralism of life, all break down the old patterns of society.

Since the present is considered to be a great social improvement on the past, the mass-culture engenders belief in the value of contemporaneity. Previous ages and peoples believed implicitly in the wisdom and values of the past, whether in traditional ethics, literature, or the personal experience of their grandparents. Now wisdom is thought to reside in one's own age group, providing it is young. Contemporary experience rather than tradition, openness to all that is now going on rather than predetermined values, these are the influences of modern society.

This mood is receptive then to scientific achievements, allowing virginity and sexual continence to be undermined by contraception.

And today is more fun than tomorrow or yesterday, so the pink plastic wings of drug addiction are alluring an ever increasing number of adolescents to fly away from responsibility. This then sets the stage for our contemporary life. This series of articles is intended as an exploration of Christian values and Christian commitment in the midst of these changes.

### The Nature of Integrity

The integrity of our beliefs is being questioned. And it is right we should question them ourselves. As the behavioural sciences develop, this problem of the integrity of our faith will be probed, examined and questioned ever more deeply. Eric Berne, for example, in his book *Games People Play*, has popularised the ways in which we all play games in life.<sup>(3)</sup> Basically, games are dramatic and dishonest, rather than authentic and true. But they do have a useful purpose in social life in maintaining our psychic satisfaction and stability. Because of their widespread significance, however, in so many situations, how can we be sure that our religion is not just a game we also play? Do we feel we have been trapped into playing a game called 'church life'? Novels like *Elmer Gantry*, and biographies such as *Father and Son*, reveal to us how badly some men play out the role of God in manipulating the lives of other people. Is this then all that our Christianity is about, a God-game that we play in various degrees of self-deception, dishonesty, or just muddle-mindedness? If not, how can we tell and relate to others, the difference between just playing religious games, and having integrity of Christian belief?

Integrity, however, means much more than honesty. As the *Oxford Dictionary* defines it, integrity is the condition of having no part or element wanting; it is wholeness, completeness, entirety. Thus integrity of belief is much more than a formal recitation of the Apostles' Creed, or the mental assent to orthodoxy. Two significant developments since the Middle Ages have tended to distort and make superficial the true dimension of Christian belief. The invention of printing has perhaps led to too much stress on the written word whereas the early Church was most aware of 'the Word made flesh' whom they responded to in the whole of their behaviour. We may drown ourselves in printer's ink on behalf of right words and beliefs, but still not be Christians in person. That is why theological schools of discernment today are aware of the need, not only for a creedal basis of faith, but an outline of the spirit of that community and of the presuppositions of its teachers.

The development of the scientific quest for truth in university life has had a further unfortunate result in theological faculties. It has made theology a branch of science, rather than a quest of faith, a claim upon the use of the mind rather than a claim upon the whole person. As science deals with things, and things make no claims, theology *per se* likewise makes no claims. But Christian faith belongs to the realm of persons, and it sets such a radical emphasis on the value of persons, that God is described in personal terms.<sup>(4)</sup> All its vocabulary of terms, such as redemption, forgiveness, reconciliation, and justification, belongs to the world of personal claims and personal relationships. The integrity of Christian belief is therefore much more than creeds or theology. It is no less than the full committal of one's whole person to God in Christ, in response to the indwelling of His Holy Spirit.

Our personalities are themselves the consequence of complex levels of integration. And all the time our lives are the arena of struggles between integrating and disintegrating forces within us, at every level of our biological, mental, emotional and moral selves. Some are less successful at the psychological and moral levels. They are what the apostle James calls, 'double-minded, who cannot keep a steady course in life.'<sup>(5)</sup> Like the alcoholics, they are not only unsteady on their feet, but ambivalent in their personalities.

Yet we must frankly admit that integrity of person is not an exact synonym for Christian personality. There are numerous non-Christians who have a much more mature, integrated character than many a Christian. This the apostle James fully recognises, for his whole epistle is written about sickness in the church, about neurotics who have split personalities, who are quarrelsome, who have all sorts of inner problems. But it is also foolish to go to the other extreme and say that by its very nature Christian belief has no integrity, as some psychoanalysts have done. For religion is much more than childish and defensive tactics with which to grapple with our anxiety, doubt and despair. As Professor Gordan Allport has recognised, religion provides also the forward intention that enables the Christian at each stage of his becoming to relate himself meaningfully to the totality of Being, that is to God.<sup>(6)</sup> Thus where the humanist would leave off, saying 'there is a fine specimen of an integrated human being', the Christian position begins by adding, 'and what a wonderful disciple of Christ he can become.' Mental health is only the point of

departure for the beginning of the Christian life, not its destination. It is thus the Christian claim that a humanist's conception of integrity simply does not go far enough, that indeed it is inadequate to provide a meaningful conception of the existence and the destiny of man, of its problems of guilt and of death, and of the validity of morals and behaviour.

### Characteristics of Christian Integrity

Let us therefore look briefly at four characteristics of the Christian integrity of belief as depicted in Psalm 119 and the epistle of James. First, there is its healthiness, or happiness, or blessedness. If you desire the law of God above all else, says the Psalmist, if you seek after that wisdom which is from above says the apostle, your life will be happy, pleasurable, healthy: 'Happy are those who do God's will, seeking God with all their hearts';<sup>(7)</sup> He who is not merely a hearer but a doer also, says James, 'He shall be blessed in his doing'<sup>(8)</sup>. In the Sermon on the Mount, our Lord also emphasised that such a life is beatific, happy, truly integrated, making for a complete person in all his relationships, with himself, his neighbour, his God. This then is a much higher state of being than simply a healthy body or a happy state of mind.

A second attribute of Christian integrity is its moral stability and comfort. You only need to read through Psalm 119 and many other Psalms to sense the deep distresses the religious believer shares with humanity, only deepened sometimes because of the silence, or worse, the apparent indifference of God. Nevertheless, the man of God can set his feet upon a rock in the sure Word of God. 'How can the young man keep his way pure?', asks the Psalmist. 'By guarding it according to Thy word.' So he confesses, 'With my whole heart I seek Thee; let me not wander from Thy commandments. I have laid up Thy word in my heart, that I might not sin against Thee'.<sup>(9)</sup> If we would seek the wisdom that is from above, says James, we shall find that it is without uncertainty or insincerity.<sup>(10)</sup>

You may remember in the story of *Kim* by Rudyard Kipling, the Irish orphan is sent off to school in the home of the mysterious Lurgan Sahib. One day he tries to hypnotize the boy, by getting Kim to break a jar into fifty pieces. In this experience Kim is thinking in Hindi. 'Look', murmurs Lurgan, 'the jar is coming together into one piece', stroking Kim's neck and speaking hypnotically. Desperately Kim takes refuge in English and his mind goes over the multiplication table. 'Look', says Lurgan, 'the jar is coming into

shape.' 'Twice three equals six, three times three is nine', and so desperately Kim counts up to 'three times twelve is thirty six.' 'But it is smashed-smashed', he gasped.<sup>(11)</sup> The spell is broken and Lurgan has no power over the boy. Likewise, as we face a permissive society whose morals are broken, we too can take refuge from the hypnotism of its moral relativism and repeat familiar language, the reality and reliability of the Word of God as that wisdom that is from above.

The third attribute of integrity is its moral purpose. Freedom is meaningless unless we have an objective in using it. Integration is meaningless unless we put it around something. So it is simply not enough to be successful either with our careers or our emotional life. We need a content, an organized meaning, a true direction. You may have a good brain or an attractive personality, but what do they avail you if you are lost with no adequate purpose in life? The Psalmist had a purpose, one that shines through the twenty-two stanzas and the 176 verses of the great poem of Psalm 119. He has one consuming ambition, an insatiable appetite to understand, to obey, and to fulfil the law of God for his whole life. James has a purpose in writing his epistle, for he tells us in the very first verse that he is a servant of God and of the Lord Jesus Christ. When we were born we became committed to living. How wonderful it would be if someone reading this article began to realize you too can be committed to the Lord Jesus Christ, for the rest of your life.

Finally, let me close by adding that the Christian claim of integrity is not yet finalised. What prigs we would be, what pharisees, if we thought that we had now actually arrived! We have not; we are only in the process of getting there. That is why the early Christians were nicknamed 'Those of the Way'. They were pilgrims on the road but they had not yet got there. Just as we cannot reduce the answers to life's difficulties into simple formulas, no more can we automatically get there because we are Christians. Rather the reverse may happen, that being a Christian makes our life more complicated, with more tensions. If there are more neurotics among Christians it might be because the standards we have set for us are more difficult. As James points out, Christians are people who are called upon to 'face trials of many kinds',<sup>(12)</sup> in addition to those of their own stupidity. Have you ever noticed that on the road Bunyan's pilgrim, Christian, was met by several pilgrims going the wrong way, like Timorous and Mistrust, who came running down the road shouting to him 'go back man, there are lions in the path.' Or like Mr. Pliable who made a

splendid start but one day fell into the Slough of Despond and when he came out a bedraggled, pitiable spectacle, made tracks for home and was not seen again. Yes, integrity of Christian belief may be a costly thing, but I know nothing more worth while. Paul, the aged apostle could say, 'For me the prize is Christ'. 'Not that I have attained it, but I press toward the goal to win the prize.'<sup>(13)</sup> With such an aim before one, the Christian too is involved in change, change that will ultimately transform him to the image of Christ. But in the meanwhile, it is a way of life that demands wisdom,<sup>(14)</sup> faith,<sup>(15)</sup> honesty,<sup>(16)</sup> prayer,<sup>(17)</sup> and much practical concern for the welfare of others.<sup>(18)</sup> It is a life guided, integrated and whole-hearted, in its obedience to the Word of God.

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- (14) James 1. 5.
- (15) James 1. 6-8.
- (16) James 5. 16.
- (17) James 5. 16.
- (18) James 2. 14-17; 3. 19.

# Securing the future

By E. W. Rogers

'What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed' (Luke 16. 3). This was the plight of the steward who had been accused of mismanaging his master's affairs by improvidence and waste. He had been given notice that he was to be discharged from his employment, and he would soon be without work. He could not dig for he had not been trained for agricultural work, and he certainly would be ashamed to be dependent upon the charity of others. He, therefore, decided to take such steps as would ensure him some measure of security for the future.

His scheme was astute: he reduced by half the amount of the bill of one of his master's debtors, and he cut that of another by one fifth. He did not intend his master to suffer the loss: on payment of the lesser sums he would credit the books with the full amount, and he himself would make up, out of his own pocket, the balance. He was willing personally to bear the loss, hoping that these debtors would be willing to welcome him into their homes when he was in trouble, in return for what he had done for them.

Not only did the steward's employer think this a very sensible thing to do, but the Lord Jesus, Who recounted the incident, Himself remarked that it is characteristic of men of the world. The principle is common in the business world: men are ready to suffer a present loss in order to secure a future gain. It is called speculation, which is not always evil, though it may, of course, become so. There is always an element of risk in business which may or may not be successful. The hoped-for return may be realised or not. In the case of the unjust steward, he thought that later on he would be given a 'good deed' in return for the one he had shown. After all he reckoned, 'One good deed deserves another'. He, therefore, insured himself, as he hoped, against the future. He subordinated today to tomorrow.

The Lord Jesus applied the lesson: the 'children of light' should not be less wise than the 'sons of this age'. This steward used the 'mammon of unrighteousness', that is money (so called because it is so often used to serve unrighteous

ends), in order to make to himself friends against the time of trouble that would surely come. Christ said we should do the same (v. 9). We should use our money, not on our immediate and present enjoyment, but with an eye to the future. After all, time will not always be, nor will money. Time will pass into eternity, and money will become a thing of the past. Our real character will be made manifest by the manner in which we use the present. The present is 'little', eternity is 'much', and if in this little while we have been unjust we shall be so later: and conversely, if in this little time we have been faithful we shall be so then.

We are apt to set far too great a value on money. The Pharisees were 'lovers of silver' (as the word translated 'covetous' in the AV really is). The same word is found in 1 Tim. 6. 10. It is not *real* wealth: it is so transient and uncertain. It soon takes to itself wings and flies away. Real wealth is spiritual, heavenly, eternal. If we have not been faithful in what is regarded as wealth on earth, we cannot expect to be entrusted with 'the true riches'. What we have now belongs to Another and we are but stewards. But there lies ahead the possibility of our having what, in a special way, belongs to ourselves exclusively. It will be 'given' to us, not entrusted (v. 12). Faithfulness now will be rewarded then, and unfaithfulness now will incur loss then.

Verse 9 is not easy to explain, though the general idea is not difficult to grasp. Money will fail and, through the turn of circumstances, the rich may become poor, and the poor become rich. Or, to quote James: 'Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low' (J. 9, 10). The tide may turn and those who now have abundance should use it to supply the want of others, so that when they are in want these others may help them (2 Cor. 8. 14). Use your money, then, to make friends by it, so that when it fails you will find you are not destitute and homeless, but there are those who will gladly welcome you.

Money should be a servant, not a master. When it becomes our master, God is ousted from the throne of our life. We cannot serve God and mammon: nor can there be neutrality.



We shall either love the one and hate the other, or hold to the one and despise the other.

These are solemn thoughts for the 'love of money', is apt to become a master passion with us all. We must resist it, and no self-justification will suffice to excuse ourselves. That which is highly esteemed among men is abomination in the sight of God, that is, the love of money is an abomination in the sight of God. Money *per se* is not evil: that is not the abomination, but the love of it is. And this, if for no other reason than that we should love the Lord our God with all our heart, with all our soul, with all our strength and with all our mind. Why do men love it so? Because they consume it on their lusts. This is perhaps the reason why the matter of divorce is introduced (apparently so strangely) in verse 18. They want it, not to twiddle it in their fingers, but to make it possible to satisfy their lower passions.

This seems to be the general gist of what is, confessedly, a difficult passage to explain. Paul touches on the same matter when writing to Timothy for he knew what a terrible snare it is. He exhorts Timothy to 'flee these things' (1 Tim. 6. 11), telling him that 'godliness with contentment is great gain'. We brought nothing into the world and we can carry nothing out of it, but whilst travelling through it we should be content with food and clothing and shelter. After all, 'what shall it profit a man if he gain the whole world and lose his own life?' (Matt. 16. 26): and should he lose that, what can he offer in exchange in order to recover it? If our little life has been devoted merely to the acquisition of material wealth, then, at length, both life and its gains will become forfeit and we shall have nothing laid up in store in heaven. We shall not be rich toward God.

But the one who has been prepared to forfeit life now, he who has followed the Lord and willingly taken His cross as one doomed to death, is no longer interested in amassing things that are material for their own sake. He has a higher interest and is prepared to lose his life for Christ's sake. Not that that means necessarily he must suffer a martyr's death; he may do so: but his life on earth is a constant death to the world and its ambitions. The cross stands between him and it, and that makes all the difference.

This is a principle not confined to any one particular dispensation. It is as a thread running throughout the whole of Bible history. Abram gave up Ur of the Chaldees with all the advantages of a high civilisation because his faith laid

hold of 'things hoped for' in the future. He willingly incurred a seeming loss in order to secure a far greater gain. It was so with Moses. He forsook the court of Egypt and gave up all his royal prospects because he had 'respect unto the recompense of reward'. In fact, all those who are enumerated in Hebrews 11 were marked by this, that they used the present with a view to a better future.

It is in this direction that the writer to the Hebrews sought to encourage the believers. They had a better hope, and in heaven they had a better and enduring substance. That explains why they took joyfully the spoiling of their goods and suffered the confiscation of their property (Heb. 10. 34). Gladly they suffered loss now because of gain then.

Paul, too, was of a like mind. For the sake of Christ he had suffered the loss of all things. His eye was on the future and he made the present subservient to it. Whatever rights he had, he did not enforce them, because he did not want to become disqualified for receiving the victor's crown at the end of the journey. Was not this very principle that which actuated the Lord 'Who, for the joy that was set before Him patiently endured the cross, despising the shame and is set down at the right hand of God' (Heb. 12. 2)?

And what more shall we say? Are we living for time or for eternity? Are we preoccupied with things that are seen and which are temporal or with things that are unseen but are eternal? What are we prepared to lose in this life because of that which is to come? How much are we prepared to pay? Fifty per cent, twenty per cent? The unjust steward was prepared to pay both. Surely for the child of God who owes all that is worth while to the Lord who died for him, it is inappropriate to speak of such percentages. We should be willing to suffer the loss of one hundred per cent 'for His sake'. Are we?

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## The Witness Funds

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# Eight helpers of David

By Ransome W. Cooper

Much helpful teaching has been found in the story of Absalom's attempted seizure of the kingdom, of David's rejection and ultimate return in triumph. The relevant chapters in Second Samuel afford to us a perennial source of encouragement and hope as we see 'great David's greater Son' today despised, rejected, disenthroned, and a usurper dominating this earthly scene.

In the seventeenth chapter we arrive at a sudden crisis in David's affairs which could have ended swiftly in his capture and execution. The advice tendered by Ahithophel was sound militarily and is endorsed by the inspired writer as 'good' from human standards. In this chapter we learn how eight different people were used by God to thwart this 'good' plan and maintain God's king until the enemy was overthrown.

Hushai, the Archite, dominates the scene from chapter 15 verse 32 where he meets David just after the latter had prayed that Ahithophel's wise counsel might be turned to foolishness. Indeed it would appear that David recognised in Hushai's arrival the immediate response to that prayer. Hushai's longing desire, like that of the healed demoniac, was that he might be with him. David appreciated but overruled that wish, as our own longings often are. How many have yearned to carry the message of salvation to lands afar but have received the unwelcome command to remain at the base and serve their rejected Lord at home! Yet the all-seeing eye of their Master has detected hidden qualities which He could turn to better account in such surroundings. What matters is that we be obedient to the heavenly vision; we shall learn why at 'the crowning day that's coming!'

Called suddenly into the royal council of war, hearing the wise advice of Ahithophel, Hushai had instantly to play for safety. Time must be bought by advising slow steam-roller tactics. His peroration sounded fine and by God's command accomplished the desired end. Ahithophel recognised the divine death-warrant, rose from the council table and went home to wind up his affairs and find a suicide's end.

The news that reached Hushai in this dramatic way must be carried to David with the least possible delay or a change in tactics might still permit

Ahithophel's swift plan being put into effect. David had put at his disposal two young men, each with two special advantages – they were completely reliable as members of the highest priestly family, and they were swift runners (cf. 2 Samuel 18. 12). But how to get the news out of the closely-watched court precincts to the village of En-rogel where the two messengers were waiting?

Friends four and five now come on to the scene.

There was a girl of Hushai's acquaintance who possessed some excellent qualities. She was a good listener, with an excellent memory; she was on David's side; she could be trusted and above all she was a nobody, too inconspicuous to draw attention to herself. See her slipping out of the kitchen door, perhaps basket on arm, going to the shops! Sharp-eyed spies never suspected that such a little wench could carry such a weighty secret. Sauntering along till out of sight, hurrying where possible she performed that morning her life-work of saving her king's life.

The two young priests set out at once but this time Absalom's espionage system was functioning and they knew that their movements had been seen, so immediate cover was needed. Their way would lead them near the village of Bahurim, a few miles North-East of Jerusalem. It was perhaps the nearest village that remained loyal to Saul's dynasty and to his lost cause. But in that hotbed of disaffection there was one house known to them as 'lovers of David' and they hurried thither at once. Within the hour they were tapping on the door whispering to the farmer's wife that they must remain hidden there. She, good soul, was equal to the emergency and her mother-wit suggested a foolproof device. She let them down the well in the courtyard, spread a cloth over its mouth, shook out a quantity of roughly-ground flour, ostensibly to dry in the sun, and got on quietly with the ordinary household jobs.

When galloping hooves told that the search was on, her simple story was all ready and had the desired effect. It was similar to Rahab's and as effective. So the loyalty of an unnamed woman who was on David's side made effective the similar loyalty of an unnamed small girl.

*Oh, use me, Lord, use even me:  
Just as Thou wilt, and when, and where,  
Until –*

There are three more people mentioned in this chapter as contributing to the safety, comfort and preservation of David. His dispirited followers were hungry and thirsty in the wilderness, with no provisions, baggage-train or preparation for their sustenance. They could have degenerated into a disorderly rabble but for the action of these three men.

The first was a royal prince, which is a reminder to us that God can use any man, whatever his social position, poverty or riches, knowledge or ignorance. A surrendered life, utterly at God's direction is the pre-requisite. So we read of Manaen, Herod's foster-brother, placed by divine choice within the small influential circle of prophets and teachers in the early church at Antioch. Other such personages mentioned in Holy Writ will come to mind.

It is evident that when David conquered the King of Ammon (2 Samuel 12. 26–31) and destroyed his power, as punishment for his disgraceful action (2 Samuel 10. 1–5), he did not destroy the royal dynasty but spared his brother Shobi. Indeed, he may have set Shobi on his brother's throne. There was a strong sense of gratitude in Shobi's heart and when the opportunity arose on his side of the Jordan, he seized it with both hands. He immediately provided all that such an army of refugees could need; and his thoughtfulness and abundant provision not merely supplied the physical needs of what could have become a rout, but, far more important, it put heart and self-respect into them. They realised that they had unexpected friends, raised up by God, and they were not alone. Many of God's people have thanked Him for a Shobi.

The next was a well-to-do friend of the house of Saul, so well affected to his dynasty that after Saul's death he welcomed the crippled Mephibosheth, last survivor of the royal line, to his estates where he might hide safely from the expected wrath and revenge of the new King.

When a cavalcade drew up at his door, enquiring for Mephibosheth, Machir will have thought: 'This is the end!' But the provision made for the comfortable transport of the cripple will have reassured him; and when the news came back from the Court of David's magnanimous treatment of his enemy's grandson (2 Samuel 9) Machir's loyalty to Saul was changed into love and loyalty to David. So, as a wealthy farmer, he

gladly gave liberally to David's need, measuring his gratitude by his gifts.

The eighth person mentioned in this chapter was old, deaf, and nearly blind – but, oh! how he loved David – and how David rewarded him! He sent for David's use all he could spare, and David took his son back with him and gave him land near to Bethlehem. Indeed, it is possible that the very inn in which Jesus, the Messiah, was born, was that of Chimham the son of Barzillai (Jeremiah 41. 17).

Perhaps these thoughts may help us to realise that even we may fit into God's plan of 'bringing back the King' and encourage us to put our little all unreservedly at His disposal.

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## A prayer for contentment

*'Be content with such things as ye have'*

*Give me a heart, O Lord, content  
With what Thou sendest me  
Let every hour, and day, be spent  
In fellowship with Thee.*

*To b. cast down at Thy decree  
Or murmur at Thy will  
Is to be like the troubled sea  
And never to be still.*

*Let me believe Thy perfect love  
And trust Thy heart of grace  
I shall fear nothing from above  
Nor give to doubt a place.*

*No passage dark or sad may be  
So hard to understand  
But faith within the trial will see  
The moving of Thy hand.*

*The scheme of life will be made clear  
When the design is known  
Then will the Master's praise appear  
And we His wisdom own.*

*What was most painful to the heart  
And cost us many a sigh  
Will then be found a needed part  
In the great mystery.*

*So let me then contented rest  
And walk in faith and love  
With whatsoever portion blest  
Till glory dawns above.*

GEORGE GOODMAN.

# Mighty men of valour

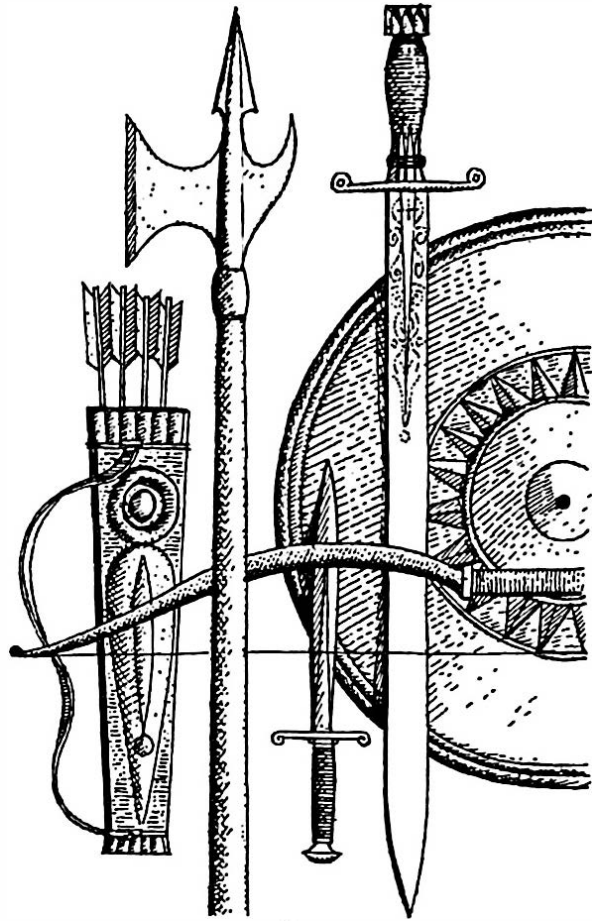
By A. E. Long

In the Old Testament, whole companies, even armies, of warriors are often described as 'mighty men of valour', whether they were engaged in 'the wars of the Lord' or even, on occasions, as His adversaries against His people. Among Israel's fighting men, it would certainly seem that not all of them ranked as 'mighty men of valour'. For example, when the Gibeonites, with whom Israel had concluded a misconceived treaty, by virtue of it appealed to Joshua for protection against enemy attack, he responded by taking 'all the people of war with him, and all the mighty men of valour' (Josh. 10. 7), as though to suggest that the latter were an élite among Israel's forces.

Doubtless, 'mighty men of valour' were soldiers of great personal courage and consummate skill in the use of the weapons of their age – 'men able to bear buckler and sword and to shoot with bow, and skillful in war' (1. Chron. 5. 18). Such warriors would doubtless have been assigned a battle-rôle commensurate with their intrepidity and skill, involving great personal risk and danger (cf. 1. Sam. 11. 15, 16).

Nonetheless, in the ways of God, personal courage and military skill were of small account when exercised independently of Him. Psalm 60 (v. 12; repeated in Psa. 108. 13), highlights a spiritual truism – 'through God we shall do valiantly; for it is he that shall tread down our enemies', which suggests that God may very well use the courage and skill of dedicated persons to overthrow their foes. But, apart from God prospering such human qualities dedicated to Him, it were ever true that 'vain is the help of man' (Psa. 60. 11; 108. 12).

This truism found frequent endorsement in Biblical history. Embattled armies, acting independently of, or even against God, despite unquestionable personal courage and skill, nonetheless suffered massive defeat at the hands of those in whom those very qualities were dedicated to and directed by God, sometimes even when the latter were put to substantial numerical disadvantage. This is seen in the issue of the feud between the rival factions of the divided king-



doms of Judah and Israel, begun between Rehoboam and Jeroboam and continued after Rehoboam's death, into his son Abijah's reign, when there was a confrontation between their respective armies. Abijah's forces were at a heavy numerical inferiority, for he could only muster four hundred thousand 'valiant men of war' against eight hundred thousand 'chosen men, being mighty men of valour', deployed by Jeroboam (2 Chron. 13, 2. 3). Nonetheless, because right, if not might, was on Abijah's side and Judah 'relied upon the Lord God of their fathers', God gave them a decisive victory over a numerically superior foe (vv. 16–20).

On the purely human level, there was probably little to choose between the valour of the combatants; moreover, Jeroboam's forces had a two-to-one advantage, but because Abijah's forces, granted their courage and skill, recognised their ultimate dependence upon God and Jeroboam's army did not, the issue was never in doubt. Indeed, Abijah himself recognised that the conflict was not so much between Jeroboam and himself, as between Jeroboam and God (v. 12).

But so prone are men to forget such a lesson, that, somewhat over two hundred years later, in the reign of Ahaz, king of Judah, God allowed



Pekah the son of Remaliah to slay 'in Judah one hundred and twenty thousand (men) in one day, which were all valiant men; because they had forsaken the Lord God of their fathers' (ch. 28. 6). They were no less valorous than their forebears, but their valour was unavailing, since it was negated by departure from God and lack of dependence upon Him.

The like principle is seen in the case of the two-and-a-half tribes which chose to inherit the lush pasture lands of Jazer and Gilead on the East side of Jordan, in preference to an allotment in Canaan with the remaining tribes. There, they were especially vulnerable to attack by more powerful enemies, against whom they could only deploy forty-four thousand, seven hundred and

sixty 'valiant men', 'that went to the war'. But because 'they cried to God in the battle (and) put their trust in him', God gave them the victory, 'because the war was of God' (1 Chron. 5. 18-22). Yet, eventually, the descendants of these same two-and-a-half tribes, counting 'mighty men of valour' among them, fell prey to the king of Assyria, who carried them off into captivity, because 'they trespassed against the God of their fathers' (vv. 22-26).

Against this background of whole armies composed of 'mighty men of valour', there emerge individuals of quite outstanding merit, each of whom is described as a 'mighty man of valour'. We propose to consider some of these in a series of character studies.

## EXPOSITIONS FROM THE EPISTLE TO THE HEBREWS (1)

### A priest for ever . . .

By J. K. Howard

The New Testament document which has become known as the Epistle to the Hebrews undeniably presents many difficulties to the modern reader. In the first place it can hardly be called a letter at all, but rather, it bears all the marks of a written sermon with a few greetings and personal remarks tacked on at the end. Then the apparently tortuous arguments from the Old Testament use methods of Biblical interpretation which ring very strange to us in the twentieth century, and when this is coupled with religious ideas which have little place in modern thought the difficulties loom even larger. This applies especially to the sacrificial concepts which permeate the book. In spite of all these, and other, difficulties, however, the Epistle to the Hebrews is a book which amply rewards careful study and in this short series of papers we intend examining, albeit superficially, one of the dominant themes of the letter, namely the priesthood of our Lord.

This is not the place for a discussion of the various controversies about authorship, date, the situation of the original recipients and similar matters. Certain things are clear however. The letter was written to Christians who were in grave danger of lapsing into apostasy, in danger of making a total shipwreck of their faith and falling into disobedience. It may have been that such a lapse arose from the pressures of perse-

cution (cf. 10. 32-35; 12. 4, etc.), and if, as seems possible, the letter was addressed to Rome, this may well have been the Neronian trial. It also seems that the falling away from the faith was under the influence of that type of strange teaching which was refuted and condemned by Paul in his letter to the Colossians, and which, in the succeeding century, reached its full flowering in the developed Valentinian and other Gnostic heresies. It is also clear that we must presume the original recipients of this document to have been Christians converted from Judaism. Even in their wavering they were prepared to accept the full authority of the Old Testament and as F. F. Bruce has well remarked, 'had they been Gentile Christians who were inclined to lapse, their only response to such an argument as, "Now if perfection had been attainable through the levitical priesthood . . .", would have been "we never thought it was!"'

With the danger of slipping away from the faith such a present reality, the writer of the letter, whoever he may have been - and perhaps the only generally agreed conclusion is that it was unlikely to have been Paul - seeks to establish the real finality of the Christian gospel. To modern ways of thinking some of his arguments may seem a little forced, but we have to remember that he was using a type of inter-

pretation of the Old Testament which was highly popular among the Jews of the Dispersion, having reached its highest development in Alexandria. The greatest exponent of this form of exegesis was Philo, the great Jewish philosopher who attempted to wed Greek scholarship with Jewish orthodoxy.

Our author was thus dealing with the problem by using that type of argument which was familiar and acceptable to his readers. His central thesis is simple. The Christian Faith stands as substance to shadow when it is compared with the Judaism it has superseded. The Christian gospel is God's final word to man, the word spoken, not by a prophet, but by His Son (Heb. 1. 1, 2). The gospel indeed must be final since on the one hand God could have no more authoritative spokesman than His own Son, and on the other hand no further message is necessary, since the gospel provides man with that deliverance from the thralldom of sin and death, and has opened a way of access into the presence of God, which the old order could never provide.

The great barrier between man and God has been removed, the barrier which man himself erected in his pride and rebellion. This is not the barrier of a material veil standing between God and His people in the old Jewish sanctuary, but that much more real barrier of man's guilty conscience before God which only the perfect sacrifice of the high priest of God's own choosing could remove. Thus we come to the subject which is before us in these studies, the high priesthood of Christ.

### *The Apostle and High Priest. (3. 1f.)*

It is only in the letter to the Hebrews that the priesthood of Christ is specifically mentioned. The idea is found in various other parts of the New Testament, underlying, for example, much of the argument of Romans 8, but only in this letter is the matter stated explicitly, and in 3. 1 alone is our Lord referred to as 'Apostle'. This double characterisation presents us with both aspects of His mediatorial work. On the one hand as Apostle He mediates God to man, and on the other as High Priest He is the one who mediates man to God. It needs to be remembered that the Church, as the Body of Christ continuing His work on earth, is also to be engaged in the same ministry.

The background to the word apostle is an interesting one. Originally the word (*apostolos*) related to military expeditions, denoting the des-

patch of the fleet or the army on such a mission, or occasionally it was used of the actual leader, be he general or admiral. Such usage was predominantly passive and the most that one could say was that the word conveyed the idea of being sent. The Christian Church put the word *apostolos* to an entirely new use. The word did not now mean the act of sending or, figuratively, the object of sending, but rather it denoted the man who was sent, and sent, furthermore, with authority. The New Testament apostolate comprised men who had been specially commissioned for the distinct task of bearing the message of the gospel. In the first place it was used of the Twelve and then it became used in a wider context to include others who were Christ's commissioned representatives. Here however the word is used of Christ Himself, the one who was supremely sent, and Who was thus able to commission His own apostles.

The structure of the sentence making up 3. 1 in the Greek shows that the whole constitutes a unity, gathering up all that can be said of the Lord from the standpoint of the confession of faith of the readers. He is Son in Whom God has supremely spoken; He is Priest through Whom God has brought reconciliation and access. The two go hand in hand, as Rengstorf has written, the author is concerned to show that 'the revelation accomplished in Jesus is characterised neither by Word alone on the one side, nor by priestly office alone on the other, but by both in conjunction.' Thus as Apostle, Christ could say in reply to His disciple's question 'he who has seen me has seen the Father' (Jn. 14.9). It is interesting to note here that although the actual word apostle is not to be found in the Johannine writings related to Christ, the cognate verb 'to send' (*apostellō*) is used time and again to describe the mission of the Lord, reaching its conclusion in the commissioning of the Twelve themselves - 'as the Father has sent me, so I send you'.

In Christ then, we have the ultimate communication and revelation of God. We can only know God in so far as we experience Him, as He is known in terms of our own existence, and this knowledge comes to us through our experience of Christ. Thus if we wish to know what God is like, then we look at the one who revealed Him. In the person of Jesus Christ and through our living relationship to Him, we come to know God as holy love. But to communicate God to man is not sufficient. Before relationships can be re-established and the links of fellowship re-forged, the great problem of man's sin and

guilt must be overcome. Here lies the heart of the human predicament.

The central tragedy of the human situation is the breakdown of personal relationships at all levels, which in its turn stems from the ultimate breakdown of relationships between Creator and creature. Herein lies the necessity for the priestly activity of Christ, for He alone stands as effective mediator between man and God. In Himself he has removed forever the barriers that man's rebellion and pride had erected, and in place of bondage He has brought freedom, in place of the alienation from God and true selfhood He has brought forgiveness and restoration, and in place of enmity He has opened the way into an experience of God's presence and peace. Elsewhere in the New Testament the nature of our Lord's self-offering, by which this radical transformation of the human situation has been effected, is discussed in detail, and we shall also consider some aspects in our further studies of our Lord's high-priestly ministry.

Here then is the foundation upon which the Christian builds. The Lord is the Apostle and High Priest of the 'religion we profess' (NEB). He is at the centre of our confession, the One of Whom it speaks and on Whom it rests. The word confession occurs on three occasions in this letter (3. 1; 4. 14; 10. 23) and the cognate verb twice (11. 13; 13. 15). Originally the word (*homologia*) simply meant 'speaking one language' which we could shorten to 'agreement', but by the time we reach the days of the New Testament the main thought conveyed by the word was that of acknowledgement. In the law courts it was used to speak of the acknowledgement, the confession of guilt on the part of the accused, but when we come to the New Testament, as is so often the case, a distinctively Christian meaning is found. As it is used by the New Testament writers the word conveys the idea of a confession of something that is assured, something known and held with deep conviction.

In the letter to the Hebrews the word takes on an almost technical meaning speaking of the confession that the Christian has made in relation to Jesus Christ. As such it may well refer to a baptismal confession of faith or an early credal affirmation, traces of which may be found on numerous occasions in the New Testament. Many of these passages possess a rudimentary rhythm and it is well known that verse-form is a standard aid to the memory. Many years ago C. F. Burney demonstrated that much of our Lord's teaching was in verse form. Among the New Testament examples

which stand out may be cited the 'Faithful Sayings' of the Pastoral Epistles, 1 Tim. 3. 16, 1 Pet. 3. 18-22, 1 Cor. 15. 3-5, and Phil. 2. 6-11.

We suggest therefore that the writer of the letter, in view of the dangerous situation which he is addressing, is recalling to his readers the affirmation of faith which they made at their baptism. Such an affirmation may well have been in the form of a simple creed, for it is possible that such a creed had its fixed place in the services of the Christian Church within New Testament times, if not from the very beginning. Whatever the background we may give to this 'confession', however, the main idea that the writer is putting across at this point is clear.

From the standpoint of the decision which his readers have made, from the standpoint of their committal, and from the standpoint of the acknowledgement of their deeply held convictions, Christ stands as God's envoy, the One Who has revealed the nature and person of God to us and, moreover, Who has called us to a totally new order of existence, for we have been made partakers of a spiritual experience in Christ. From this same standpoint Christ also stands as God's High Priest, the One Who has effectively provided through a new and perfect sacrifice, which is constantly in the forefront of our writer's thinking, that new way to God which lies at the basis of the new order.

The original readers of this letter, standing as they did in grave danger of apostasy, had clearly not grasped the reality which underlay their confession of faith. Few would deny that such a situation characterises many of our churches today. The cure for the condition remains the same for our generation as it was in the first century, it is to 'consider the Apostle and High Priest of our confession'. He is the one who stands superior in every respect to all that the old order could offer. By virtue of His resurrection and ascension He has been set forth as Son over God's house, the people of God, the new community which He has founded in Himself. Of this house we have been made members, being built upon Christ.

To us also comes the exhortation to consider, to readjust our thinking, to reorientate ourselves to Christ and to enter into the fulness of His revelatory and mediatory work, so that His apostleship and priesthood live in terms of our own concrete human existence. In our remaining studies it will be our purpose to consider our Lord in respect of one aspect of this dual activity, that is His mediation of man to God as our great high priest.





At Capernaum

Photo: J Allan Cash

## A little faith

**Glenn Wyper bases this study on Mark 5. 21-43**

'Faith is the assurance of things hoped for, the conviction of things not seen', the Bible tells us. But just how much faith do we need?

A William Carey could say, 'Expect great things of God; attempt great things for God.' Modern missionaries tell of having been reduced to the barest of resources, of praying in faith that God would supply their needs, and of actually having those needs filled. Then there is the Bible itself, just crammed with people like Abraham, Moses, and Elijah who met crises head on because they had faith in God to overcome the obstacles or to help them tunnel through.

We admire these people. We place them on

pedestals a little above the rest of us and say, 'I wish I had their faith. I would like to meet life with such trust in God, but my faith is too meagre.' Well, then, how much faith do you have?

The Lord Jesus had just crossed the Sea of Galilee to his own village of Capernaum when he was met by a large crowd. Soon there appeared in that crowd a man whose eyes were filled with anxiety. He elbowed his way as quickly as he could to the side of the Master. Probably he knew Jesus well. After all, Capernaum was a small place. Probably, also, he had invited the well-known teacher from Nazareth to read and expound the Scriptures in the synagogue. You see,



this man was Jairus, a ruler in the synagogue, a man of dignity and influence in the community. However, we do not see him standing before Jesus in his dignity. As soon as he reached the Lord, he bowed before Him and earnestly pleaded, 'My little daughter is at the point of death. Please come with me and heal her.'

Now there is a man that certainly seems to have faith. He did not come to the Lord in a spirit of detachment, as did the Sadducees with their hypothetical question about seven husbands and the kingdom. Nor did he come trying to evade issues, as did the lawyer seeking a definition of the word 'neighbour'. He came in his extremity and committed himself to Jesus Christ. Surely that is an act worthy of an Abraham or a Moses.

Is it? Look carefully at the passage. Is not Jairus' faith as undeveloped as ours? Are there not limits to his trust in Christ's power to heal?

The Lord began to make His way toward the ruler's house. The crowd was thronging about Him. Movement was difficult. In fact, the Gospel of Luke uses an even stronger word that indicates that the multitude was indeed tightly packed together. Abruptly, Jesus stopped and said, 'Who touched my garments?' To the disciples near Him the question was rather strange. Who touched Him? Why, everyone close to Him must have touched Him. But the Lord ignored their protests. He continued to look around for the one who had touched His clothes. Not one who had jostled Him as the crowd inched its way towards Jairus' house, but one who had reached out to Him in faith for healing.

At last a woman came forward. Her face was blanched with fear. Her body trembled. Bowing at the feet of the Lord Jesus, she confessed the whole truth. For twelve years she had had an issue of blood; she had put up with the discomfort of her illness; she had restricted her movements because of the embarrassment the disease had caused her; she had been ceremonially unclean. She had had, therefore, to keep apart from the full religious and social life of that Jewish village. She had spent every spare penny on medical care, but not one of the physicians she had consulted had been able to help her. Now her money was gone. She had been desperate.

She had seen the crowd gathering at the lakeshore. Soon she had discovered that the centre of attention was the Healer from Nazareth. 'If I could just touch His garments, I'll be made well', she had reasoned. Certainly such reasoning grew out of faith, but it was a defective type of faith. It was mixed with superstition; the kind of faith that leads people of today to make pilgrimages to

shrines or carry a lucky rabbit's foot. But feeble though it was, the Lord accepted it and began to strengthen it.

Now, suppose the Lord had not halted in His path. What would have happened to the woman's faith? It would have remained defective. She would have still thought that there was some power in the garments. She would have had no occasion to grow in her faith. However, in order to acknowledge to Jesus that it was she who had touched Him, the woman had to overcome the fear that had prevented her from addressing Him face to face with a request for healing. It also involved confessing to wrongdoing, for it was religiously taboo to touch another while ceremonially unclean. In short, the woman had to take another step in her journey of faith and place herself in a vulnerable position before the Lord. She had to take one step beyond that of being 'safe'. As she knelt before Jesus, she was completely at His mercy to do with her as He pleased. There was no place to hide. She was exposed before the crowd. Only when she took that step could the Lord lead her to the conscious understanding that the power that had healed her was not in the garments, but rather was the power of God in Himself. Only then did she hear Christ's words of quiet authority, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.'

How much we all need to hear those words, 'Go in peace'! There is no longer any reason to be afraid. Take up your life again; this time, in peace. Yet we hang back in the crowd, sometimes even hesitant to touch the garments in the first place.

All this time the ruler of the synagogue had remained on the edge of things. One can imagine him shifting his weight from one foot to the other, nervously glancing down the road towards his house, then looking back at Jesus as He unhurriedly attended to the diseased woman. It had been bad enough that the Lord had been hindered by the press of the crowd. Now He had been stopped altogether by this woman. One hour more would have meant little to her, but the delay could mean the death of Jairus' daughter.

Of course, the distraught man could not rightly evaluate the concern of the Lord Jesus for the needy woman. He also could not realize that as he impatiently waited for Jesus to leave the woman and continue toward his house, he was witnessing the compassion and power of the Lord that would carry him through the crisis he was about to undergo.

While the Lord Jesus talked with the healed

woman, a messenger arrived from Jairus' house to say that his daughter had died. His desperation was about to give way to despair. 'Do not be afraid,' he heard Jesus say, 'only believe. You came to me to heal your daughter. You believed I could help then. Now that you have received this news that your daughter has died, continue to have faith in me. Let me cast this fear from you.' Again He was saying in effect, 'Go that one step beyond feeling safe. Trust me even though circumstances make that trust difficult.'

We are so prone to believe the Lord is in control as long as we can account for things rationally. When we are faced with circumstances that knock out such rational supports, we want as well to jettison faith in the Lord's power. We believe that the Lord can work as long as we understand what He is doing.

From that point in the road only the Lord Jesus, the ruler of the synagogue, three of the Lord's disciples, and perhaps the messenger continued toward the house. We are left to guess at the upheaval that took place in Jairus' heart as he walked along. Undoubtedly, when he arrived and saw that the mourners were already occupied with the wailing and weeping, his meagre faith must have almost failed.

Then Jairus heard the Lord speaking to the mourners, 'Why do you make a tumult and weep. The child is not dead, but sleeping.' What nonsense! 'Not dead, but sleeping?' Many of these people were professional mourners. They clearly knew the difference between the appearance of one who was sleeping and one who had died. Who did this Nazarene think He was talking to? As a matter of fact, He was forming conclusions before He had even seen the girl. They could only laugh at Him. No faith in Christ there, just their own supreme ability to understand events. The mourners were put outside, and so it is with all who bow down to their senses alone. The next scene was for believing eyes.

'Little girl, I say to you, arise', said Jesus, and immediately she got up and walked. Jairus was amazed. He had believed that Christ could heal diseases, for he had seen people recover from disease before. But never had he seen one rise from the dead! What joy filled that household that evening we are not told. However, we may be certain that it was there in abundance. The child was alive.

'Faith is the assurance of things hoped for, the conviction of things not seen.' If we concentrate on the fact that our faith is too small, we shall never embark on the spiritual journey that Jairus

and the woman travelled long ago in Capernaum. Let us, by all means, take stock of our meagre faith, but let us not stop there. Let us act upon it. Let us be willing to trust the Lord as far as we are able. Then let us take that one step beyond being safe, to the place where we are, humanly speaking, vulnerable. That place where neither circumstances nor our understanding of things, but Christ alone is able to alter our lives and our situations. Then we shall hear His quiet words of authority, 'Go in peace; don't be afraid, only believe.'

For faith in the Lord really to be the assurance of things hoped for, the conviction of things not seen, the initial question to ask ourselves is not, 'How much faith do I need?' but 'How much do I have and how can I act upon it?'

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## Jesus Christ the Teacher

By Laurence E. Porter

The papers in this series claim to contain no academic study of our Lord's pedagogical methods, but simply a few thoughts and suggestions after forty years of teaching and longer still reading and enjoying the Bible. The subject falls naturally into two parts, as noted for instance by the late beloved George Goodman when he called his well-known book *What to teach and how to reach the young*. Our first three articles deal with *what* to teach, and examine the three main areas from which Jesus drew His subject-matter; the scriptures, the affairs of daily life, and the world of nature. Then follow three more on *how*? Here, certain basic principles are traced in our Lord's teaching methods, principles which the teacher in Sunday School or local church will surely neglect at his peril.

It is our prayer that these slight sketches will lead those engaged in the ministry of teaching at any stage to search the relevant scriptures for themselves. Since the series was planned and begun, the writer has received a copy of Miss Margaret Manton's recently published London Bible College Lecture on *The teaching methods of Christ* (L.B.C. 2/6). It arrived too late for him to make use of it in the preparation of these articles, but a preliminary glance shows it to be worthy of the careful study of those interested in this subject.

The language of the Gospels has much in common with the language of education. Our Lord is the Teacher come from God (Jn. 2. 3); He seeks

disciples or pupils in His school: 'Take My yoke upon you, and learn from Me' (Mt. 11. 29). The Jewish teacher traditionally sat down to teach; so He sat down for the sermon on the mount (Mt. 5. 1), and it was seated that He uttered the Olivet discourse on the coming judgments of God (Mk. 13. 3). Those whom He taught were to teach others also: 'Go therefore and make disciples of all nations . . . teaching them . . .' (Mt. 28. 19-20).

The present time is, in the educational world, a time of considerable ferment. Each generation of educators must rethink its principles and question itself as to the task to be accomplished and the means by which that task may be most successfully and most properly achieved. In our day this questioning is all the more searching, first because vast and far-reaching changes are in train in the organisation and administration of the educational system, offering tremendous opportunities and challenges to the teachers; and secondly because the contemporary climate of opinion generally summed up in the adjective 'permissive' calls for reassessment of the most basic and fundamental educational attitudes.

One tendency which the Christian educationist cannot but view with apprehension is the emergence of organised humanism. There have, of course, always been atheists, agnostics, humanists and secularists teaching in the schools, but in the mid-twentieth century we see this completely negative approach to the spiritual side of life erected into a philosophy in its own right. It is argued that the place hitherto occupied in education by the Christian religion should be given over to the systematic teaching of a sound morality which has no need of the sanctions of religion, of punishments and rewards here and hereafter, to buttress it.

Without entering into a critique of this claim, two brief observations might be made. First, moral education completely by-passes the central tenet of the faith they would reject, namely that there is in the Christian message not only an inflexible moral standard but with it strength for the powerless to live by that standard, a strength that humanism and secularism never dream of offering. In the second place, the historian will note that moral education is no new thing; it has been tried – and found wanting. In the state schools in France in the early years of the present century the anti-clerical elements succeeded in replacing Christian education by courses of moral instruction. Speaking with all humility, it is difficult to believe that subsequent generations of Frenchmen were notably the stronger morally for

it. At least men so diverse as Pétain and de Gaulle have diagnosed their country's ills as being moral in origin. As far as the Christian – and probably many also who would not wear the label – can see, the Christian element is vital and indispensable in the bringing up of children.

It is not our purpose to develop this theme any further, but having stated it to address ourselves to the more positive task of seeking in the Gospel records what help is furnished in the matter of the methods and techniques of teaching. A hoary Victorian platitude, intended to differentiate between the English public school master and his opposite number in the French *lycée*, says that the Frenchman teaches mathematics or the classics, but that his English colleague teaches boys. This is, of course, a gross over-simplification, but it does point to the double-sided nature of the educator's craft, for both the matter and the manner of the teaching are important. In our studies we shall consider each in turn; first the material upon which our Lord drew in His teaching, and then the actual pedagogic methods of the great and wise Master-teacher.

Three great areas of human experience form the main sources upon which He drew. First, the Old Testament scriptures, the Law, the Prophets and the Writings, the Word of God that lives and abides for ever. Secondly, He spoke also of the ordinary situations of everyday life; the farmer in his fields, the worker at his toil, the housewife in her kitchen. Thirdly comes the whole world of nature, of trees and wayside flowers, of birds and beasts, of storm and sunshine.

There are various ways in which He used the Old Testament as a text-book. First of all, in imparting instruction He often reminded His hearers directly of its precepts and its directions. 'Go', He says to the Pharisees, 'and learn what this means: "I desire mercy not sacrifice". For I came not to call the righteous, but sinners' (Mt. 9. 13) – He reinforces His own words with the witness of Hosea 6. 6, as, indeed, He does again in Mt. 12. 7. It was to the Pharisees also, who considered themselves the guardians *par excellence* of the law of Moses, that He recalled that 'Moses said, "Honour your father and your mother" and "he who speaks evil of father or mother let him surely die"' (Mk. 7. 10, quoting Exod. 20. 12 and 21. 17).

Delivering the sermon on the mount He restated the great affirmations of the Mosaic law, showing not that the time had come to abrogate them, but to interpret them more adequately. The parable of the wicked husbandmen who cast out and murdered the son (Mk. 12. 1 ff.) is set in

the setting, very familiar to Jewish hearers, of the parable of the vineyard which opens the fifth chapter of Isaiah. When the Sadducees sought to confound Him with a rather improbable case-history which, to them, made nonsense of any doctrine of personal resurrection (Lk. 20. 27-38), He quoted Moses, referring them to the exact passage, 'the passage about the Bush', that is Exod. 3. 6. Examples could be multiplied but lack of space forbids; the reader might well find interest and profit in following up the theme with reference Bible or concordance.

Secondly, our Lord frequently illustrated His sayings and sermons by allusions to incidents and stories taken from the Old Testament. 'As Moses lifted up the serpent in the wilderness', He told Nicodemus, 'so must the Son of man be lifted up' (Jn. 3. 14). Right at the outset of His ministry He was challenged to defend His attitude to the Sabbath: 'Have you never heard', He asked in reply, 'what David did, when he was in need and was hungry . . .?' (Mk. 2. 25-26). In the long discourse recorded in Lk. 11 there are a number of such reminders of Old Testament history. 'When the crowds were increasing' (v. 29), we read, He spoke of how it would go in the coming judgment not only with 'this generation' but also with the men of Ninevah who repented at Jonah's preaching and with the Queen of the South who 'came from the ends of the earth to hear the wisdom of Solomon' (vv. 31, 32). At the end of the same chapter He refers to the whole sweep of Hebrew history and the scarlet thread of martyrdom running through it, 'from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary' (v. 51).

Furthermore, in some of the parables, the setting which on the surface seems to be just a situation from everyday life may suggest that Jesus had in mind some specific Old Testament event. It is possible, for example, that the story of the good Samaritan (Lk. 10. 30-35) was a recent event fresh in the minds of the hearers. On the other hand, it is an attractive suggestion that our Lord was telling of an actual incident during the return of the released captives in 2 Chron. 28. 15: 'The men who have been mentioned by name . . . clothed them, gave them sandals, provided them with food and drink, and anointed them; and carrying all the feeble among them on asses, they brought them to their kinsfolk at Jericho, the city of palm trees'.

Finally, there is a third way in which the Lord Jesus used the scriptures as a source-book for teaching. The Old Testament unfolds God's

revelation of His purposes for man and His demands upon man. It contains historical documents which trace the unfolding of those purposes, and the great law code which expounds those demands. But it contains much else beside; the purposes of God are shown as extending into the far distant future. In the Old Testament there is little of fulfilment, but much promise, prediction and prophecy; fulfilment comes in the New Testament and is centred in the Person of the Lord, the great Teacher Himself. In His teaching He shows how these prophecies are being fulfilled in what men see going on before their eyes. John the Baptist, languishing in gaol disheartened and perplexed, sent envoys to ask Jesus, 'Are you He who is to come, or shall we look for another?' Instead of answering directly He told them, 'Go and tell John what you have seen and heard; the blind receive their sight, the lame walk, lepers are cleansed, the dead are raised up, the poor have the good news preached to them' (Lk. 7. 20, 22). These were the very signs that the prophets had said would accompany the day of Messiah: 'in that day the deaf shall hear . . . and the eyes of the blind shall see . . . poor men shall exult' (Isa. 29. 18-19). 'Then shall the lame man leap as an hart' (35. 6).

Again, at the outset of His Galilean ministry, He publicly applied to Himself scriptures concerning the Messiah: 'He opened the book and found the place where it is written, "The Spirit of the Lord is upon Me because He has anointed Me to preach good news to the poor, He has sent Me to proclaim release to the captives and recovery of sight to the blind . . ." and He began to say to them, "Today this scripture has been fulfilled in your hearing"'. (Lk. 4. 17-21; quoting Isa. 61. 1 ff.). This theme that in Him the unfulfilled predictions and promises of the Old Testament were being fulfilled is never far from His teaching, until the day when, risen from the dead and appearing to some of His disciples, 'beginning with Moses and all the prophets He interpreted to them in all the scriptures the things concerning Himself' (Lk. 24. 27).

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*As a historical event, we human beings, with our limitations of time and space, date Calvary 1900 years ago, and place it on the green hill. Yet as a moral event Calvary has no date. For in the mind of God Christ was slain before the foundation of the world. So morally, the event is as near to us as to the dying thief. Thus Luther could exclaim, as can we: 'Why Calvary seems if it were only yesterday!'*

*Northcote Deck*





have a great deal of influence on the new generation, whether they admit it or not. We need a faith that works in our own lives and that can be thoughtfully applied to the needs and problems of others. We cannot take refuge at the kitchen sink any more. We must take up the challenge to go into the world, whether this means a strange town, foreign lands, or our own familiar neighbourhood. In the office or the supermarket, as well as in our church, we must be ready to give a woman's contribution to the people among whom God has put us.

In our woman's page, then, we shall not be concerned with a smaller or more humdrum world than men face, but with the world that is specially ours, as women, with its particular problems, opportunities and challenge. We shall look for help as we work out our own salvations with fear and trembling, knowing that it is God Himself who is at work within us, giving us the will and the power to achieve His purpose.

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## Christian Fruitfulness

By G. C. D. Howley

The reading in *Daily Light* for this morning (Nov. 25) contains the quotation, 'What fruit had ye then . . . ? . . . But now, . . . ye have your fruit unto holiness, and the end everlasting life.' The series of verses chosen for that morning show the secret of Christian fruitfulness.

Among the best-known words of the Lord Jesus are some that touch on this very matter: 'Abide in me, and I in you' (Jn. 15. 4). It was in the quiet atmosphere of the upper room that Jesus unfolded the secret of fruitbearing to His disciples. Outside in the streets the clamour of busy Jerusalem in Passover Week continued, but in that quiet place the Master prepared His disciples for the time when they would plunge into close involvement with men and women in their affairs, with the end in view of furthering the cause of Christ. He showed them that to abide in Him was the essential secret – by which He simply meant, they were to remain as God had set them, in the continual reality of their union with Christ. To abide is to dwell, and it is so rendered in the NEB: 'Dwell in me, as I in you.'

The allegory of the Vine was the Lord's vivid way of impressing important things on the minds of those men. He went on to explain what would happen as they continued to 'dwell' in Him: they would bear fruit (v.5); they would prevail in prayer (v.7); God would be glorified in their lives (v.8); they would experience the

power of Christ's love (v.9) – in short, they would demonstrate the reality of their discipleship. The fruitful life is not to be visualized as being a sequestered existence, a life lived in seclusion from others or from the practical responsibilities. The Lord was not thinking only in terms of their private communion with Him, but also of the outcome in the development of Christian character, evidenced in their dedicated service.

Perhaps it will not be out of place, in writing for the first appearance of 'Mainly for Women', to show how in the church in ancient Rome, amongst the many people who received greetings from the apostle Paul, were many fine women, all of whom are introduced into the final page of his letter to Rome because of their devoted service for the Lord Jesus. Phoebe seems to have been an influential member of the local church: she was 'a helper of many' (RSV), 'a good friend to many, including myself' (NEB). Prisca and Aquila are amongst the more frequently mentioned personalities in the Apostolic Church, always to the fore in making their household a case of active Christian witness. Here Paul commends them for having 'risked their necks' for his life; Mary 'bestowed much labour on you', Paul says. Such toil would not go unrecognized. Tryphaena and Tryphosa were busy labouring for Christ ('who toil in the Lord's service', NEB) – and others too are mentioned in this Roll of Honour. The point is that these were women of God, who gave evidence of spiritual fruitfulness in the way they expressed their love for Christ. Hard work cost sacrifice; but it showed the reality of their dwelling in Him. It is this kind of active involvement in His service that counts so much today. This new section of *The Witness* will show over the months how we may learn the secret of abiding in Christ; and how that this 'abiding' will find its tangible expression along all sorts of avenues of specific service. The fruit seen in mature character calls down the approval of God, and glorifies Him.

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### To work or not to work

Most married women nowadays have to face up to the decision of whether to take a job outside the home or not. Next month, Mrs. Howley, wife of the editor of *The Witness*, and Mrs. Gray, wife of the managing director of Pickering and Inglis, will give their points of view on mothers at work. Later, we plan to have contributions on other issues to be faced today by married and single women.

# Static or dynamic ?

By A. E. Dale

What a wonderful thing it is to know that we are the children of God saved in the Lord with an everlasting salvation, but what a tragedy when this fact of our salvation by grace alone becomes a couch on which to sleep away the rest of our lives, instead of a chariot in which to drive forward in the 'wars of the Lord'. Christian leaders of any length of experience know all too well the strange phenomenon of the 'static Christian' – the person who says, in effect if not in words, 'Well, I am safe for eternity and that's that.' The apostle Peter was well aware of this danger, and in the opening paragraphs of his second epistle he tells us plainly of our responsibility of going on progressively in the Christian life, and warns of the results of not so doing.

On the sometimes easy, sometimes steep but always upward slopes of the road to the celestial city one must either progress or backslide. To fail to progress is to become one of whom it can be asked 'Ye did run well, who hath hindered you?' Peter has no doubt of the adequacy of God's provision for the full development of His people. 'His divine power has bestowed on us everything that makes for life and true religion, enabling us to know the One who called us by his own splendour and might' (2 Peter 1. 3, *NEB*). By this same 'splendour and might' – 'glory and virtue' (*AV*) – He has given us all promises which enable us to escape the infection of the world: and to know increasingly what it means to be partakers of His nature. So, says Peter, 'give diligence' – take trouble; make it your determined aim and purpose to add further graces, further depths and breadths and heights to your already sure Christian experience.

This Christian life was entered by the door of faith, but that entry presents to our eyes a series of other doors into which by God's grace, and with the diligence Peter commends, we may enter, and thus enlarge our soul's vision and prove to all the reality of God's gracious work within us.

Our faith is to be supplemented by *virtue*. The word implies moral courage, nobility of behaviour, almost the ideal (if seldom the actual!) of knightly conduct. Let us note that this quality is predicated of our Lord Himself and its use

here for Christian character suggests the truth that this and other developments such as the apostle envisages are wrought by occupation with Christ – in other words the increasing 'knowledge' of Him Who called us by His *own* glory and virtue. To virtue we are to add *knowledge*. The acquisition of knowledge, whether by head or heart, entails application, the giving of time and effort, and to use Peter's word, diligence. We do not advance in the divine knowledge if we neglect the divine oracles; nor is mere Bible study enough. It can, if wrongly approached, result only in that knowledge which puffs up rather than builds up.

The knowledge we gain must be put to use; woven into the warp and woof of our daily lives if it is to have the effect that our Lord intends and that Peter in his pastoral care enjoins. To know the letter of the Scriptures and not to apply them first to ourselves is to lay ourselves open to the condemnation of the Lord's parable of the mote and the beam. Disaster has not been unknown where servants of God have dealt with the truth of God as something external to themselves which could be taught without being lived. Paul's word to Timothy no doubt states the right order of things – 'Take heed to thyself, and to thy teaching' (1 Tim. 4. 16).

To knowledge we are to add *temperance*, self-control. Again we hear an echo of Paul's word, 'temperate in all things'. Every passion and desire however legitimate in itself must be kept under control, the control of a mind and heart determined to do the Master's will at all costs. It is not only the record of Holy Writ that shows the tragic folly of 'I saw, I coveted, I took', in such cases as those of Eve, of Achan, or of David. The danger of 'I must have' or 'I must do', when the 'must' is the result of uncontrolled natural desires is written in the histories of too many of the people of God of this age also.

Self discipline in the power of the Holy Spirit is indeed one of the essential additions to our faith. But this involves the third addition, *fortitude*, no doubt often against external dangers, persecutions, sufferings of all sorts, including Job-like afflictions by the great enemy in the attempt to 'turn and drive us from our ground

upon Emmanuel's way'. Physical courage may come naturally to some, and timidity to others, but those who begin and continue in the way of faith 'out of weakness are made strong' and can do exploits (such as are chronicled in Hebrews) impossible to the natural man.

Nor need we confine the grace of fortitude to spectacular and public dangers and testings. It is equally needed, and displayed, in dealing graciously with the minor nagging trials and discomforts of life – the restrictions of illness, of responsibility for dependents, of uncongenial work or social conditions. Again we have the supreme example of our Lord, Who bore with calm fortitude not only the acute crisis period of the last few days and hours before his crucifixion but also the perpetual contradiction of sinners against Himself, the misunderstandings of His family and friends and the self-seeking and treachery of His followers.

The next word perhaps gives us the clue – *piety*, godliness. What is this but walking as in the conscious presence of God? In the light of that Presence the dangers of the way, the threats of men, the irritations and frustrations fall into proper perspective and as we walk with Him we must needs go His way. This has been the experience of the saints of all ages. 'Walk before me and be thou perfect.' Nehemiah in his difficult position in Jerusalem could refrain from exacting what was his due because of this. Says he, 'So did not I, because of the fear of God' (Neh. 5. 15), and every Christian can know that to 'turn your eyes upon Jesus' is the answer to all the fret and fear of life.

This right relationship with God leads naturally to the next 'addition' – *brotherly kindness* – a disposition which loves to help and be kind to all who love the same Lord, and are children of the same Father. It is idle to say we walk with God if we are harsh and unkind in dealings with our brethren. No concern for truth, however valuable and important, can excuse unkindness or unbrotherly conduct such as has all too often marked those who have professed most zeal for the one Who came to us 'full of grace and truth'.

The final and surely the greatest supplement to our faith is *love*. Paul told us that love is the bond of perfectness, and his poem in its praise in 1 Cor. 13 has yet to be excelled, while John devotes much of his first Epistle to the development of the theme that, God being Himself love, love should be the characteristic of His children. But what is 'love'? Few words have been so degraded in common use yet few if any have a higher and purer true connotation. Christian

love, to which Peter in common with his apostolic colleagues refers, has been well described as 'the determinate intention to do good to its object, regardless of the unworthiness of the object or of the cost to the lover'. A moment's thought will shew us the appropriateness of this definition to the love of the Lord Himself for sinful men and women, manifested in His earthly life, most of all in His atoning death, and still the same in the experience of His people during His present session at the Father's right hand. This is our model, our example, and the source too of our love; which is no other than the outflow of the 'love of God shed abroad in our hearts by the Holy Ghost which is given unto us.'

These then are the additions to our faith which Peter commended, the more urgently because he knew that the time of his service was drawing to a close, as the Lord had forewarned him would be the case. But he was not content that his beloved brethren should, even with these 'additions', be idle and static in their Christian lives, for, said he, 'if these things be in you and abound' – or perhaps better 'being in you and abounding' – continuously increasing – the result would be both work and fruit for God's glory as they are neither 'idle nor barren'. Our vision will be lengthened, our knowledge experimentally of God enlarged, all danger of failing or of there being any doubt of our calling and choice will be removed, and at the end of the journey an abundant entrance will be given us into the heavenly kingdom, not with 'rent cordage, shattered deck', but like a noble full-rigged ship sailing triumphantly into the desired haven.

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## Temples

*Temples are not made with hands,  
Edifice of chiselled stone.  
Hearts a holier building stands,  
Residence for God alone.*

*Every thought, and word, and deed,  
In that chamber finds its berth  
This the volume men may read  
Here God's measure of thy worth.*

*Pause, e'er throwing wide that door.  
Thine the hand that holds the key,  
Thine the choice – Who then – be sure!  
O'er thy life shall monarch be?*

EDWARD FREESTONE.





London's changing skyline

Fox Photos

## The changing scene

There hangs in the sitting room of an old Suffolk farmhouse a map of the county dating back to about 1760. It is an original, and gives a clear idea of the roads that passed through the county in those days. When compared with a modern map, the differences can be picked out at once. Some of the old roads were coaching roads, and in some cases they no longer exist, except perhaps as cart tracks. Other roads appear on modern maps, for the main arteries of communication have vastly developed since that old map was printed. It is the same beautiful, and still largely unspoiled county, but many avenues of travel have altered.

Major changes have taken place in many old towns. They are now in the hands of the developers, and sometimes are almost unrecognizable, compared with their former appearance. Skylines and buildings are altering – sometimes for the worse. A recent assessment of London's changing face is found in some of the comments made by well-known people in a recent feature in the *Daily Telegraph Magazine*. Sir Hugh Casson said that one of his dislikes was 'The Hilton Hotel. Not for its architecture, but for its scandalously permitted siting which has ruined Hyde Park for ever'; while others name different places or buildings that have spoiled the picture for them.

The same issue of the *Daily Telegraph Magazine* (for November 29) contains an article entitled

'Back to the Beginning', which discusses (assisted by wonderful photography) the face of Palestine. Industry and commercialization have altered the character of many places in the Holy Land. New Testament sites have been hopelessly commercialized at times, though Old Testament sites far less so. In the hills of Judaea, or out in the Sinaitic peninsula, things remain much as they have been for centuries. One cannot change the contours of the hills, they are as they were in the time of Christ. The climate remains, the glory of sunrise or sunset – these are abiding features of the Holy Land. But change will continue, the tale is not yet fully told, whether it be Palestine or Britain.

The imagination of some architect can alter the boundaries of a town. Streets can assume a greater or a lesser importance. There is constant movement being seen throughout the land. This is true also in other ways. In the realm of thought things do not stand still. Recent years have seen far greater changes of the boundaries men recognize. There is uncertainty where to set some of the boundaries. Current discussion and debate about racialism indicates that many hardly know where to draw *their* line, whatever others may do. Uncertainty marks the age, and it is reflected in scores of ways in the nation today.

When we begin to consider Christian thought, there is an endeavour being made to reassess ancient values, and to make Christianity palatable to this generation. There are some Christian-Marxist debates being continued – though it would appear that the 'Christian' element in some of these discussions is singularly lacking in anything that makes the Christian faith distinctive. There is a real need, however, for a clear interpretation of Christianity to make the thoroughfares in society right ones for today in thought and behaviour. This can all be very confusing. Young Christians face a constant barrage of attack against many established values. It is not easy to be a new Christian in these days. The permissive society in which we all live has created fresh – though frequently false – standards. It is not surprising that some people lose their way in the maze. Old thoroughfares disappear, new ones come into being. Yet the Christian requires, not a new map to guide him but a closer examination of his old map!

As followers of Christ, we cannot shelve our responsibility for facing up to the challenge that meets us today. There may be a need for some rethinking, but not in those matters that affect our code of conduct in the world. Perhaps we can find some help by thinking of something

country people have managed to hold on to very successfully, *their old established rights of way*. Despite the changes that have taken place all around them, many of these rights of way remain. They were claimed by those who owned and prized them; at times they have had to fight for them; but they still abide. They were 'rights' and claimed as such, by villagers or townsmen.

The first Christians were known as 'the people of the Way'. They had found that Way in Jesus Christ, and they became followers of the Way. For them, the Christian life was not merely a matter of holding certain distinctive truths — though their doctrines were indeed different from the normal ones of the age — it was a way of life. Yet it was a life distinguished by certain features that were directly derived from Jesus Christ their Lord. Here was no colourless existence; He was their Leader and their Goal. The Christian possesses the knowledge of God in Christ: this is his right of way. This sure faith, leading on to an equally sure experience, is the way believers have taken through the centuries.

The humanist and the materialist will play down the distinctiveness of the Christian faith. Some will even claim that what we understand as Christian values are really derived from humanism! The credulous may accept this as true, the thinking person will realise how false it is. The perverted morality of our age is opposed to Christianity, because it knows the Bible condemns it. Even some who scoff at the Bible seem to be a little uncomfortable because of the ethical teaching of Scripture. It is a feature of the Christian faith that when once a person becomes a committed believer in Christ, he or she sees things differently, and this without being told to do so by others. Their faith leads them into a new kind of life — the fact is, they have joined 'the people of the Way'.

William Williams (1717–91) was the son of a prosperous Welsh farmer. He began to train for the medical profession, but a sermon by the great revivalist preacher Howel Harris changed his life and he decided to be a minister. He was ordained deacon in the Church of England in 1740 by the Bishop of St. David's but was refused priest's orders because of his evangelical views. Resigning from the Established Church, he gave himself to evangelistic work. For nearly fifty years he travelled an average of 3,000 miles a year throughout Wales, sharing with David Rowlands and Howel Harris in their great campaigns of evangelism. Their preaching awakened the dormant spirit of song, and a new hymnody was needed. Of the new singers the

greatest was William Williams. He composed 800 hymns in Welsh and over 100 in English. Known as 'the Sweet Singer of Wales', a tribute to him was paid by Dr. Elvet Lewis who wrote: 'What Paul Gerhardt has been to Germany, what Isaac Watts has been to England, that and more William Williams of Pantycelyn has been to the little Principality of Wales. His hymns have both stirred and soothed a whole nation for more than a hundred years; they have helped to fashion a nation's character and to deepen a nation's piety.' His most famous hymn is without doubt the one that voices the aspirations of Christians for divine guidance in the midst of the complexities of life. It is a song of the people of the Way:

*Guide me, O Thou great Jehovah,  
Pilgrim through this barren land;  
I am weak, but Thou art mighty,  
Hold me with Thy powerful hand;  
Bread of heaven,  
Feed me till I want no more.*

*Open now the crystal fountain  
Whence the healing stream doth flow;  
Let the fiery, cloudy pillar  
Lead me all my journey through;  
Strong deliverer,  
Be Thou still my strength and shield.*

Written originally in Welsh, having five verses, three verses have remained as a part of our heritage; and their message has travelled the world. In their book *Something Happened*, Mildred Cable and Francesca French tell how when they would start out on their missionary journeys, the Christian community would gather round to bid them farewell, 'and at the last moment the carters stood, whip in hand, while the dismissal hymn burst forth'. It was always:

*Guide me, O Thou great Jehovah,  
Pilgrim through this barren land . . .*

In that spirit did those three intrepid ladies go forth to evangelize in the oases of the Gobi Desert. And it must be in the same spirit that we Christians of today go forth to pursue our way and to face whatever we may encounter while about our tasks. The established rights of way are ours to follow; we have the way marked out for us by God in the Scriptures. Whatever changes are taking place round about us, we must not be turned aside from the Way.

We face this new year 1969 with still more issues being brought up for reassessment. It is an



accelerating process, and it is important that Christians know where they stand insofar as fundamental principles are concerned. If we are right in those principles, we will find it easier to discover the true way of life for us, whatever change may burst upon us in the atmosphere and general environment around us in the world. As John Oxenham truly said:

*To every man there openeth  
A Way, and Ways, and a Way,  
And the High Soul climbs the High Way,  
And the Low Soul gropes the Low,  
And in between, on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A High Way, and a Low.  
And every man decideth  
The Way his soul shall go.*

TOUCHSTONE.

## Reports



A group of trustees taken 1967

### TELL YORKSHIRE

*The story of the Yorkshire Tent and Bible Carriage Trust—By R. Billington*

Gospel Tent work in Yorkshire – the County of 'Broad Acres' – had its origin in the year 1899 when godly men became greatly concerned about the spiritual needs of their fellow-County men. A meeting was convened to consider the possibilities of Tent Evangelism and the document which records the original discussion speaks of 'the deep need of the millions in this vast County'. A committee of brethren was formed, mostly from the West Riding, and their vision originally was that the assemblies in Yorkshire should endeavour to provide at least one tent for every million souls, which at that time meant five tents. A start was made with one tent and one horse-drawn Bible Carriage and these were in regular use in various parts of the Ridings until 1927. The original Bible Carriage was replaced eventually by a motorised Bible Unit.

In 1927 one of the brethren who had taken a leading part in these activities from their inception, Mr. James Corson of Harrogate, was called Home and in his will left a substantial legacy for the benefit of

tent work. This called for the formation of a legal Trust and the result was the establishment of the 'Yorkshire Tent and Bible Carriage Trust' with members representing assemblies in all parts of the County. The work was now greatly expanded, four tents were purchased and many missions were held each year. The resources of the Trust were also used to help different kinds of evangelistic efforts sponsored by local assemblies. From 1928 to 1952 about 80 places were visited with the gospel and some 50 evangelists helped in the work. Well known amongst these were Messrs. G. W. Ainsworth, Phil Mills, Reuben Scammell, John McAlpine, Albert Widdison, and John McGhee, all of whom are now with the Lord. Others still with us include Messrs. W. H. Clare, C. H. Darch, Fred Whitmore, Harold German, George Grant, Tom Brayshaw, Dennis Barnes, Ben Sutton, George Gaunt, Jeff Harrison and others. New assemblies were established in Rawcliffe, Wyke (Bradford), Driffield, Skelmanthorpe, Flockton, Cudworth, and other places; new halls were opened at Hull and Bridlington following tent campaigns, while some thirty years ago campaigns by evangelists under the auspices of the Trust also helped to establish the Hope Hall assembly in Leeds, now the largest in the City.

As time went on it was realized that it was essential that all the assemblies should be kept informed as to the activities of the Trust, so to promote closer fellowship and co-operation it was decided to hold an Annual General Meeting – this to be essentially a business meeting with assemblies sending their representatives empowered to make suggestions for future Trust efforts. In spite of all their endeavours however, vast areas of the County remained unreached with the message, and in 1960 the Trustees felt that a new approach to the problem was urgently required. One or two younger brethren had been appointed to the Trust and with a combination of older and younger minds renewed efforts were made to meet the challenge. As the name of the Trust was rather cumbersome the slogan title 'Tell Yorkshire' was coined and there is no doubt this succeeded in conveying to all and sundry that our activities were not only evangelistic but were to be progressively so. Confronted with a task which had never seemed so great, a 'Five Year Plan' was devised whereby the whole County could be covered by concentrated effort section by section in five years. The project aroused considerable interest and a new unity of purpose and endeavour was established. Prayer Fellowship Bulletins were issued regularly and two Annual Conferences were introduced, one at the beginning of the season, which became known as the 'Challenge' meeting, and the other towards the end known as the 'Report' meeting.

It was at this time also that our evangelist brother Mr. George Tryon came to Yorkshire. Whilst the help of various brethren of recent years has been much appreciated, Mr. Tryon has felt called of God to concentrate his summer efforts in Yorkshire and he has really been the spearhead of the attack during the past eight years or so. The Lord has undoubtedly used him and his wife Marjorie, who accompanies him, and much blessing has resulted from their labours, especially amongst younger people. In addition to the work of the Tent and Caravan, the latter replacing the old Mobile Unit, a Student Group

was now commenced. This was formed of students who were prepared to give of their time during the summer vacation to serve the Lord amongst children and teenagers in the more rural areas, and all under the leadership of a younger evangelist. The problem then arose as to how to keep in touch with interested parties, some of whom lived in remote places, so it was decided to start a 'Yorkshire Postal Sunday School' using the *Adventurers* leaflet, offering prizes for correct answers to the questions, etc. The results have been quite rewarding, for many children have been led to the Lord through these contacts. For the teenager and older persons it was found that the *Emmaus Correspondence Courses* were very useful. The Course 'What the Bible Teaches' was offered free on application but on condition that the recipient would complete the Course. This too has proved a great blessing to people living in more isolated places, many have gone from Course to Course after being thus introduced to the study of the Word of God.

Recent years have seen a consolidation of the work. 'Phase 2' of the 'Five Year Plan of Evangelism' has been commenced and instead of a purely 'Student Group' we have a 'Next Towns Team' which operates in the County, this includes not only students but any other younger worker who would like to help during their holidays. During the summer a colour photographic record of different facets of the work is compiled by the Secretary and in the winter months he gives an 'Illustrated Tell Yorkshire Report' to the local assemblies, this helps to maintain interest in the work.

It is with gratitude to God that we can say this work of County Evangelism has never been dormant during these long years since its inception but has continued in an unbroken endeavour to reach the people of Yorkshire. The present Trustees are very conscious of their dependence upon the Lord for His continual guidance in all their activities and they have been much encouraged not only by the excellent support given by their own assemblies, but also by the prayerful and practical fellowship of friends in London and in various parts of the British Isles. Whilst it is appreciated that much has been accomplished by the well-known Counties Evangelistic Work in the South, perhaps this brief report from further North will stimulate interest in other gospel efforts on an individual County basis, and if any friends would like further information about 'Tell Yorkshire' the Secretary is Mr. R. Billington of 6 Trap Lane, Sheffield, S11, 7RD.

#### **NORTH OF ENGLAND MEN'S BIBLE CONFERENCE**

The first North of England Men's Bible Conference was held in Bede College, Durham, in September. The topic for the weekend was, 'The sum of Thy Word is truth' (Ps. 119. 160, RV), which is the motto-text that has been chosen to express the main objective of the whole venture. The committee was greatly encouraged by the response to this first Conference, and by the expressions of gratitude made by all who attended. There was unanimous feeling that it should (DV) become an annual event. Ministry was given by Prof. D. J. Wiseman, and Messrs. H. L. Ellison, G. Harpur and A. G. Stewart (the latter speaking at short notice in the place of Mr. F. C.

Carruthers who was ill). It was a pleasure to be able to draw upon the knowledge and wide experience of Mr. Ellison, and to listen to his skilful and challenging teaching. Prof. Wiseman made a valuable contribution to the conference, and opened for most an interest in a new field of study, the Bible and archaeology. Mr. Harpur's addresses were given with the authority of one who has been lecturing on the topic of Bible study for many years, and who has helped hundreds of believers on to the road of profitable Bible study. In Mr. Stewart's address, 'The Word became flesh', we were led towards an attitude of worship that was to bring to the feet of the Saviour at the Breaking of Bread which followed. Throughout the weekend there were organised periods of discussion stimulated by set questions and arranged under related topics; and unorganised discussion in the common-room assisted by the speakers and enjoyed by all. A Brains Trust session rounded off the Saturday's busy programme by handling a wide variety of interesting questions. The enjoyment of the whole weekend was helped not a little by the beautiful setting of the College with its many amenities and excellent food. The committee has decided to move next year's Conference away from the Bank Holiday to suit those who expressed the desire to come, but who felt it their duty to be at home with their families during that weekend.

#### **WOMEN'S BIBLE STUDY CONFERENCE, WESTON-SUPER-MARE**

For the past ten years during November a number of young women have arrived in Weston-super-Mare for the Women's Bible Study Conference, and this year a larger number than ever booked accommodation. The subject this year was 'Life with a purpose' and Mrs. Pratt of Newport, gave the opening address on 2 Kings 4. 1-7 'Thine handmaid hath nothing . . .', and Philippians 4. 19 'My God shall supply all your need'. This theme continued throughout the Conference.

The Bible studies were from the book of Daniel and were led by Mrs. Gray of Glasgow: 'Daniel purposed in his heart' (c. 1); 'Daniel prayed' (c. 6). The study of the experiences of this great servant of God and his continued steadfastness in the face of tremendous testing was an encouragement in the faith of all present. There were two practical sessions, 'Practical approach to Teenagers' led by Miss G. B. Ruoff, and 'You can lead a Bible study group' by Mrs. Robert Metcalfe. The missionary session was led by Mrs. Bowerman who discussed some interesting aspects of the world situation with Miss Shute of Paraguay, Miss Jehan of Biafra, Mrs. Grunbaum of Europe, Mrs. Brinicombe of Lushington, and Miss Pritchard of India.

Mrs. Ernest White of Bristol gave a talk on 'Peace of mind'. She spoke from Psalm 139, and her wise counsel and deep experience were deeply appreciated as she spoke of the Lord Who can understand and help His people to overcome the ills that beset them through the pressures of life. On Sunday morning, before the Breaking of Bread, Miss Ruoff led in a devotional study of John 21. 1-14, 'It is the Lord', and as the house-party broke up later in the day, all recognized that He had been present at the Weston Conference, 1968.

P.M.C.



## Correspondence

48 Staunton Road,  
Headington,  
Oxford, OX3 7TP.  
2nd November, 1968.

Dear Sir,

### Things to come

Mr. P. Elliott in his letter of the 1st September last affirms that the Lord has not told us plainly that the Church will not go through the Great Tribulation.

I ask this for my help, for one is never too old to learn. Could he, or one of your readers, tell us how Rev. 3. 10 is to be interpreted? If the seven letters relate *only* to the seven historic churches of John's day how is this verse to be interpreted? If they relate merely to seven concurrent conditions found at any time during the Christian era, how then is the verse to be interpreted?

I can, to my satisfaction, interpret it if I read the letters as setting out the prophetic forecast of the history of Christendom. I shall look with keen anticipation to further help in this direction.

I am, Sir,

Yours faithfully,  
E. W. ROGERS.

25 Kennoway Drive,  
Partick,  
Glasgow, W.1.  
5th November, 1968.

Dear Mr. Howley,

### Things to Come

After reading the beautiful letter of Mr. W. C. Webster in your correspondence in November, let us not 'fall out by the way' with the difference of opinions of our brothers in the Lord.

It is not a serious error of those who say that they will pass through the tribulation before the rapture takes place. It will be a happy surprise when they are 'caught up' with us at the rapture and not go through the tribulation (2 Thess. 2. 1-3).

I am,

Yours in Christ Jesus,  
(Mrs.) H. M. GIBB.

The Mount,  
Litcham,  
King's Lynn,  
Norfolk.  
3rd November, 1968.

Dear Mr. Howley,

### Things to Come

It is not surprising that Mr. Davis (Sept. issue) and others cannot find two 'second comings' in the Scriptures. Neither could any Christian whatsoever from the time of the apostles until the year 1832. And how were they 'found' then? By study of the Scriptures? No, through an utterance claimed to be by inspiration in an 'Irvingite' meeting.

There is no passage of Scripture which says clearly and unmistakably that the Lord Jesus will come for His people and then again some years later in power and glory, when 'every eye shall see Him'. The

teaching rests not directly on Scripture, but on a deduction from Scripture, often a source of mistakes. The reasoning is - 'We can only harmonise all the Scriptures on the subject by assuming that there are to be two comings'. This is exactly the same reasoning as that by which a few Christians (see Dr. Bullinger's *Companion Bible*) have come to the conclusion that there were five crosses at Calvary, the thought being 'We can only harmonise all the Scriptures on the subject by assuming that there were two thieves and two malefactors'. Here again, no Scripture says this, and it is surely impossible to believe that four separate accounts would each give the impression of three crosses if there had been five. Brethren will see the wrongness of the argument in the second case. Why not in the first?

Many early 'Open Brethren' would not accept the new teaching. One need hardly do more than mention George Müller as one of them. Dr. Tregelles wrote a book to withstand it, and as many will know, this has recently been republished. The 'Exclusives' on the other hand took it up with zeal, and it has spread until now not only all parties of 'Brethren', but many evangelicals in all the denominations have adopted it.

How strange that a teaching which began in this way should so spread. Or is it so strange? Mr. McCarthy (July issue) surely puts his finger on the reason. Those of us who hold to the older view would say this: with what may well be the supreme trial of the Church, the persecution under Antichrist, drawing near, large numbers of evangelicals in this country, lulled by the assurance that the Lord will come to take us before it begins, are giving no thought to the possibility that we may have to go through it. To maintain readiness for our Lord's coming through faith in His grace is one thing, but to 'endure hardness' and prepare for persecution is rather another. His word to us would certainly be 'Fear none of those things', but it is well to be forewarned.

May one voice more be raised to assert that if preconceived thoughts are put aside, and the Scriptures only read, the overwhelming impression is that the Lord's return is to be not two comings, but one.

Yours sincerely,  
(Dr.) E. A. KNAPPETT.

41 Aplins Close,  
Harpenden, Herts.  
1st November, 1968.

Dear Mr. Howley,

### 'This is My Body'

I find the article under the above title by Pamela White to be original, frank and helpful. Like myself, she thinks that the Lord's Supper has some significances apart from those which are in the plain words of Scripture. It is refreshing, too, to find someone writing upon this subject without even mentioning the word 'broken' in the AV rendering of 1 Cor. 11. 24 which as every Bible student should know has very doubtful authority. The answer to the opening quoted question is, thankfully, that there is no fixed Brethren doctrine.

But I should like to make the following constructive criticisms. If there is any notional (full force) use here in the verb 'is' it relates, I think, to the loaf being in full reality the symbol of His body. While I am far from being a Greek scholar I do not think that such verbs have the same force as the emphatic pronoun.

Here, too. I think she appears to fall into the common error of associating the bread solely with His physical body; whereas it is undoubtedly a figure of speech for His whole personality. (Consult Andrew Borland: 'The Lord's Supper', *The Church - A Symposium*. Pickering & Inglis.)

I do not think that she is quite right in her understanding of 1 Cor. 10. 16. There is no objection to her synonym of 'sharing'. But I suggest that the body of Christ here is the Head with us as His members. To partake therefore of the Lord's Supper is 'a participation in the body of Christ' (RV margin and RSV text). This associates us with His life. In contrast, 'the cup of blessing' visibly associates us with His death and rejection by this world - just as baptism does in common with burial and resurrection as explained in Rom. 6. 3-8. Many might dissent from this view of 1 Cor. 10. 16 - as I have said, there is

no fixed doctrine of wide subjects.

Regarding John 6: 'though many would disagree', both with the Reformers and myself, I am certain that there is a link with the Lord's Supper. But unlike the Reformers, to whom Miss White referred, I think the connection is as much with the actual eating and drinking as with the details of 1 Cor. 10. 16. These actions illustrate what should be a continuous spiritual experience of feeding upon 'the Bread of life'. At the same time we 'Feed on Him in your (our) hearts by faith, and be (are) thankful' as she quotes from the Prayer Book. No one, surely, will quarrel with that. Obviously, one could write much more.

The exhortation in her closing paragraph is one to which we should all give earnest heed, because, as we all know, 'familiarity breeds contempt'.

Sincerely yours,

J. W. FORREST.

## On the other side—an important report on Evangelism

(*Scripture Union*. 190 pp. 7/6)

An extended review by F. G. Timmins

'The 1966 National Assembly of Evangelicals, sponsored by the Evangelical Alliance, passed a resolution worded as follows:

"In view of the urgent spiritual need of the nation, this Assembly

(a) Dedicates itself anew to the task of Evangelism, recognising its need for a Scriptural experience of the direction and dynamic of the Holy Spirit.

(b) Calls for the setting up of a Commission on Evangelism, which will prayerfully consider and recommend the best means of reaching the unchurched masses at national, local and personal level bearing in mind the need to co-ordinate existing endeavours where possible and specifically to promote a new emphasis on personal evangelism."

With this factual statement begins the 190-page report of the Commission on Evangelism entitled *On the Other Side*, published in October as a paperback by Scripture Union at the modest price of 7/6d. This (wholly disinterested) information is given merely to indicate that this Report ought to be compulsory reading for all who are genuinely concerned for the cause of the gospel.

It is the product of a Working Group of ten (later nine) ministers and laymen of varying churchmanship, with a larger Reference Group comprising persons of wide Christian and social experience and involvement. An attempt has been made to investigate with some thoroughness the actual situation in present-day England. Scotland, Wales and farther afield are, for good reasons, excluded from the survey. An immense amount of research, personal enquiry and assessment of material not easily come by has been made, and the results analysed and appraised. Over 4,000 questionnaires were completed on the conversion experience of Christians of all ages and background. Records of gospel endeavour and personal witness in all main branches of the Christian Church have been collated and are presented sympathetically and honestly. There is little attempt to gloss over or excuse failure.

The Report begins with a brief survey of trends in present-day society, viewed not from within church

doors, but within society itself. The modern town-dweller is seen living in a situation characterised by mobility, anonymity and profanity. These terms are used in no technical sense but as genuinely describing the whole framework and attitudes of society and of the unchurched masses, urgently needing to be recognised by those within the churches. The effect of the Welfare State, religious instruction in schools, permissiveness in morality, vast and ever-expanding urban areas, the motor car, television and other mass media, are briefly assessed.

There follows an analysis of the essentials of the gospel message itself (with which no right-thinking Christian could quarrel) which in turn leads to a semi-statistical assessment of what is being attempted in evangelical churches, youth movements, schools, colleges, etc. There is some material on Crusades, with detailed information concerning the nine-day Earl's Court Crusade conducted by the Billy Graham Team in the summer of 1967. Christian literature, follow-up methods and materials, musical groups, coffee-bar evangelism, 'Evangelism in depth' - all receive more than a passing mention. Many of our readers will find special interest in a three-page section (commencing at page 95) on Christian Brethren, based on a recent survey on evangelism carried out by the Christian Brethren Research Fellowship. To readers of *The Witness* it adds something useful to the Report, has the same fair approach which marks the whole, and affords no more grounds for complacency than the other sections.

The book concludes with an 18-page chapter setting out the Commission's conclusions and recommendations. This is followed by a short appendix devoted solely to statistics, which are far more fully contained in a separate green supplement entitled *Background to the Task* published for 10/6d., which is cheap considering the difficulty involved in setting up the material for printing. The Supplement is notable for the inclusion of a well-informed investigation of religious pop-music. For the majority of older Christians to whom 'beat' and its musical relations are anathema, this makes enlightening reading.

The Report was presented to and adopted by the National Assembly of Evangelicals held in London

in mid-October. A number of practical resolutions on its salient points were also debated and adopted. Much stress was laid on the need for action, and not mere discussion, on these recommendations. The chairman of the committee, the Rev. David Pawson, emphasised – as did many taking part – the perils of discussion without decision, of interest without involvement.

As was frankly expressed both in the Report and in the debate on it, no simple inclusive solution is offered to the present ills of the Church and the ineffectiveness of much evangelistic effort. What it does is to marshal facts not otherwise available in this form and to invite not an agonising but an honest reappraisal of all gospel endeavour. We are indeed asked to 'get out of our seats' and to go and find out how and what the other man or woman really thinks. The century-old assumption that the prime target for evangelism is the child or young adolescent is challenged. The often pathetic belief that because 'the gospel is preached' at a regular given time and place sinners have an appropriate opportunity of repentance receives, as it deserves, short shrift. Traditional attitudes and methods are frankly examined, and the question is repeatedly asked in different form, Do these bear any genuine relation to either New Testament concepts or actual 20th-century conditions?

It is impossible in the compass of this short article to do more than indicate the general tenor of what, on any showing, is a publication of the first importance to all who take seriously our Lord's final commission to His Church. It is doubtful whether anything quite like this has previously been attempted – which is another way of saying it is much overdue. We should use this product of many hours of prayerful labour to re-examine radically the whole of our gospel outreach in all its forms. We may be surprised and even dismayed at some of the conclusions to which we are driven. But no real work for God has ever been achieved without surprises – and then only by humbled and truly repentant men.

## Book reviews

*Theological Dictionary of the New Testament*, Edited by GERHARD FRIEDERICH. Translated by GEOFFREY W. BROMILEY. *Wm. B. Eerdmans Publishing Co.*, Grand Rapids, Michigan. Vol. V, *Xenos-Pachunō*. 1968. xiv, 1031 pp. \$22.50.

Nearly thirty-four years ago the reviewer received a letter from the late Johannes Warns of Wiedenes in which his attention was drawn to this encyclopaedic project, of which at that time only the first volume had appeared: 'ein gründliches Werk', he called it – 'a thorough or solid work'. Just how *gründlich* the reviewer has in these last days had ample occasion to appreciate, while reading one volume after another of the English translation twice through in proof.

Volume V in some ways belongs to a different world from its predecessors. Twelve years separated the publication date of the German text (1954) from that of Volume IV. Several of the contributors to the earlier volumes had died, some being tragically cut off in the midst of their days by the hazards of war.

Gerhard Kittel himself died in 1948. He and his father Rudolf Kittel did enough between them to establish the family name in the annals of theological fame: the father by his work on the Old Testament text, the son by his work on New Testament lexicography. In Old and New Testament circles alike the bare name 'Kittel' is sufficient title for a basic work: in the former for the *Biblia Hebraica*, in the latter for the *Theological Dictionary*.

The editorial mantle was taken up by Professor Gerhard Friedrich, who continues to wear it with distinction while the eighth and last German volume approaches completion.

The 79 entries in Volume V cover the letters Xi and Omicron and the first set of words with initial Pi. Its relative modernity is indicated not only by the inclusion of contributors who were untried youths when the earlier volumes were under preparation but also by the repeated references, as matters of common knowledge, to such things as the Dead Sea Scrolls, which were unknown when Volumes I-IV appeared.

Entries deserving special mention are *Oikos* ('house') and its associated words, by Otto Michel; *Onoma* ('name'), by Hans Bietenhard; *Horaō* ('see') and associated words, by Wilhelm Michaelis; *Orgē* ('wrath'), by a whole galaxy of scholars, outstandingly Gustav Stählin; *Ouranos* ('heaven'), by Helmut Traub and Gerhard von Rad; *Pais Theou* ('Servant of God'), by Walther Zimmerli and Joachim Jeremias; *Paraklētos* ('Paraclete'), by Johannes Behm; *Paschō* ('suffer'), by Wilhelm Michaelis; and *Patēr* ('father'), by Gottlob Schrenk and Gottfried Quell. Here is wealth indeed – and pre-eminently so in the article on 'Servant of God', which concentrates especially on the Servant Songs of Isa. 42–53 and their echo in the New Testament. This entry of 63 pages, of which Professor Zimmerli is responsible for the Old Testament section and Professor Jeremias for the (longer) New Testament section, is a monograph in itself; indeed, an English translation of it was published in the SCM series 'Studies in Biblical Theology' as long ago as 1957. A second edition of the separate English work, with revisions by Professor Jeremias, appeared in 1965; these revisions are incorporated in the English version of the entry in this volume, so that this entry is the most up-to-date thing in the volume – how up-to-date the reviewer realized when he found a footnote reference to a work of his own, published in 1960. Unfashionable as it is in many quarters today to hold the view that our Lord regarded Himself as called upon to fulfil the commission of the Suffering Servant, it is difficult to see how this view can be set aside in the light of the ample and detailed evidence from a variety of directions which Professor Jeremias brings together here. There is no treatment of this crucial subject which surpasses this important article.

Here, then, is 'Kittel V' – Kittel it will be called in spite of Kittel's death and Friedrich's succession. With its companion volumes, it constitutes a gold mine for the Bible student. And now we are more than half-way through the proofs of the translation of Volume VI. The reviewer spent a week with Dr. and Mrs. Bromiley in Pasadena early in 1968 and had first-hand evidence of the way in which Dr. Bromiley gets on with his task – three pages typed out each day before breakfast, and so a volume of 1,000 pages is completed in a year!

F. F. BRUCE.

**The Great Light.** By JAMES ATKINSON. (*Paternoster Press*. 287 pp. 25/-.)

The author of this 4th Volume in the *Paternoster Church History* series is Professor of Biblical History and Literature at the University of Sheffield and is an acknowledged authority on Luther and his period. It is with Luther and the German Reformation that the first section of the book is concerned. A detailed portrait of the great reformer is sympathetically drawn and is set against the religious, social and political conditions of the day. The reader marvels afresh at the courageous integrity, the robustness, and the incredible industry of Luther, as well, of course, as his massive intellect. He works out his theology from Scripture as he expounds not only Romans and Galatians, but Genesis and the Psalms and Hebrews as well. His spiritual convictions thus established are developed through academic disputations. At the same time he engages in the healthy practice of presenting his beliefs for the consideration of the ordinary man.

Even when the author has moved into the next section of his work he looks back over his shoulder to pay an ardent and eloquent tribute to 'the monk that shook the world'. One could wish there were space to quote it in full (see p. 103 f.).

Part 2 of the book deals with Zwingli and the Swiss Reformation and Part 3 with Calvin and the Establishment of Protestantism. In Zwingli, as in Luther, we find a scholar who devoted himself to the exposition of Scripture – working his way through Matthew, Acts, 1 Timothy, Galatians, etc., one who hammered out his theology on the anvil of controversy – preferring where possible public disputation, and one whose aim was always 'to change his hearer's heart'. The author shews us the man, his beliefs, and his influence on the development of the Reformation.

When Calvin arrived on the scene, we are informed, 'All the questions had been raised, discussed and answered. Calvin's task was to stand on the shoulders of his illustrious predecessors and to formulate a full dogmatic of Protestant theology'. One senses that the author shares this vantage point, for he provides a first-class summary of Calvin's theology. This will be particularly valuable for any who can think of Calvin only in relation to predestination.

Finally, the course of the Reformation is traced in the Britain of Henry VIII – Elizabeth. In this section nothing is more moving than the description of Cranmer's execution (p. 219 f.). With his martyrdom, Prof. Atkinson writes, 'the candle that Latimer and Ridley lit was now a beacon, and that beacon no man can put out'. It had become 'the Great Light'.

Chronological Tables and an ample Bibliography and Index conclude a most satisfying contribution to this series, which, as is well known, is under the general editorship of Prof. F. F. Bruce.

ALAN G. NUTE.

**The Christian Persuader.** By LEIGHTON FORD. (*Hodder and Stoughton*. 159 pp. 18/-.)

Leighton Ford writes with conviction and skill. He has produced a book in which the contemporary situation as far as communicating the gospel is concerned is examined with imagination and insight. The way to future success is carefully considered. Throughout, the arguments and conclusions are based on the Scriptures. The place and methods useful in mass evangelism are carefully considered, whilst the

chapter entitled 'Communicating Christ' is a miniature masterpiece. His treatment of evangelism as illustrated in the addresses of the apostles shows his spiritual grip on the methods of presentation of material which should be the basic skill of every evangelist. The vexed question of conviction of sin is worthy of attention. Some will differ with the writer about this but none can charge him with ignorance of the Bible nor with any lack of power in proclaiming his message. The final chapter about the relevance of evangelism is perhaps the best of all. Grim facts are quoted with reserve. There are flashes of humour. There are references to history and there is advice for the times. These, welded together with skill and strengthened by his personal convictions reveal to us a writer of powerful appeal. 'Man is a nuclear giant and an ethical infant.' This could be the text of his message.

**Learning to Love God, Learning to Love Ourselves and Learning to Love People.** By RICHARD PEACE. (Grand Rapids: *Zondervan Publishing Company*, 1968. 63 pp., 61 pp. and 73 pp. \$1.00 each or \$2.75 for the set).

This trilogy on *Learning to Love* is an introduction to the Christian faith and life for the person who is just beginning in the Christian way. The three booklets were written for use in the follow-up programme of evangelistic missions in South Africa led by the young men associated with African Enterprise.

It would be difficult to speak too highly of these excellent booklets. They mark a grand improvement over many other types of follow-up materials, chiefly because they are essentially inductive Bible studies, rather than proof-text studies; thus the reader learns to study the Bible by paragraphs, rather than by isolated verses. And, incidentally, he learns to use modern, up-to-date translations of the Bible.

Each book contains five lessons. Each lesson includes an important paragraph of the New Testament (printed in full), followed by excellent questions which help the student to learn how to discover for himself what the Bible teaches about the subject under consideration. Then there is a quotation from a book by John Stott, C. S. Lewis, or someone else, under the heading: 'For Your Consideration'. Finally, there is a selection of books and booklets which are recommended for further reading.

*Learning to Love* would be excellent as a study guide for use in Bible study groups for young Christians or even for non-Christians who are interested in Christianity, as well as in individual follow-up to evangelistic crusades and missions. We trust that these booklets will be used of the Lord to the establishing of many new Christians in the faith and commend them to the Christian public to that end.

W. WARD GASQUE.

**The Mark of Cain.** By S. BARTON BABBAGE. (*Paternoster Press*. 157 pp. 6/-.)

The story of Cain is the jumping off point for Mr. Babbage's book. 'It is', he says, 'a record of the first birth and the first murder.' Original sin brutally demonstrated. The doctrine of original sin has had an uncertain career at the hands of Christian apologists and philosophers, but Dr. Babbage scrutinises it through the eyes of novelists, playwrights and poets, mostly of the twentieth century.

The so-called existentialist preoccupations with guilt, alienation because of sin, dread of death,

anguish and despair are powerfully presented in the first half of the book. Extracts from existentialist writings make potent illustrations.

Neglect of the doctrine of original sin leads to a dangerous optimism exemplified by much pre-1914 writing, while a stress on sin and guilt without hope of reconciliation leads only to despair. Dr. Babbage proclaims the glad tidings with the help (among others) of Pascal, John Masefield, James Joyce and Francis of Assisi. Pardon and peace are possible.

The book could have ended there, but it doesn't. Fortunately. For there are two very valuable sections still to come. The first is concerned with morality and love; the second section, 'Brother Ass', discusses the Christian's attitude to the body and illustrates the Manichaean heresy and its reverse in T. E. and D. H. Lawrence respectively. The biblical view of the body and sexual love is expounded briefly but effectively.

Some of the commentary is a little weak, and some of the quotes seem a little arbitrary. But only some, and only a little. The book is readable and I could not put it down. It ends neatly with an epilogue on Defoe's Crusoe, the epitome of alienated man. Dr. Babbage concludes by writing that 'we, who bear the mark of Cain, need to appropriate, as Crusoe did, the benefits of an accomplished redemption to end alienation and to win acceptance.' PAUL R. HYLAND.

**Communicating the Gospel.** By WILLIAM BARCLAY. (*The Drummond Press*, Stirling. 106 pp. 16/-.)

The Drummond Tract Enterprise decided to institute a new series of lectures and to associate them with the name of Robert B. Laird, Esq., who has had a long interest in and link with its activities. Dr. Barclay was invited to open the series and the first three chapters of this book contain the Laird Lectures. The final chapter ('The Gospel in Tradition') consists of a lecture given in connection with the Extra-Mural Department of Glasgow University.

The Laird Lectures trace the development of communicating the gospel (a) in the Prophets, (b) in the Apostles, and (c) Today. A notable feature of William Barclay's writings has been his keen interest in Bible words and his ability to convey their meaning and interest to his readers. These lectures are no exception: the key words in the passages referred to are examined with erudition and skill and the reader's interest is held from the start. In many cases some new and unexpected development of the history of a word throws fresh light on its meaning and lights up the portion under review.

Dr. Barclay can be provocative, and he certainly is so in his re-thinking of the second coming of Christ. Was Pentecost the answer? Can we really think of conversion as the second coming? We are told that we can no longer believe in terms of Jesus coming in clouds (see pp. 43-46). The 'first century language' seems to give a truer and more understandable picture than the explanations we are offered by the author. While we join issue with Dr. Barclay on these matters, throughout the book as a whole there is a great deal of material of value to the thoughtful Christian, and without doubt, communicating the gospel in our day and age will be more effectively accomplished through a discriminating reading of these chapters.

**The Wit and Wisdom of Billy Graham.** Edited by BILL ADLER. (*World's Work Ltd.*, 155 pp. 21/-.)

Dr. Billy Graham has a voice that speaks to this present generation in its own plain language. He talks to people in a way that cannot be misunderstood, and his talk and preaching is constantly lit up with the spice of wit and good humour, with vivid similes and pointed illustrations. This collection of extracts from his messages draws upon 'The Hour of Decision' broadcasts, sermons in various Crusades, television talks, press conferences and other occasions. The topics include God and man, the home, teenagers, sex, the church and evangelism, etc., and they have been carefully brought together, so that each extract has something to say without any unnecessary overlapping on other quotations. The blurb says that the book records in his own words the evangelist's 'philosophy and feelings on today's most important issues'; and as his contribution to contemporary life is a very real one, his words are worthy of consideration. Doubtless this will have a wide circulation, though we hope there will soon be a paperback edition for still wider coverage.

**Questions on the Christian Faith answered from the Bible.** By DEREK PRIME. (*Hodder and Stoughton*. 128 pp. 5/-.)

This handy but comprehensive reference book is for the study desk. It gives Scriptural answers to the many queries that arise in the course of reading and also supplies the necessary references so as to provide a satisfying answer. There is a certain arrangement of the material which will emerge as the book is used and the index carefully studied. For Bible Class leaders and for Study Groups this book will be invaluable, and for the Christian studying at home the careful use of this reference book will simplify the difficult subjects. The section at the end giving Bible definitions explains terms that have been avoided in the more general studies thus helping to solve one difficulty at a time. Written for students by a student, the book deserves attention.

**Bringing the child to Christ.** By G. A. NEILSON. (*Pickering & Inglis*. 94 pp. 7/6.)

Workers among children will find this book useful and stimulating. There is a good choice of topics and the line drawings are a help although these would need to be reproduced on a larger scale for class use. Since the language is 'adult' the lessons will need to be studied first and then related in vivid terms to the class. Imagination and spontaneous delivery of the story are necessary. It is essential that the teacher get away from 'bookish' English. Simple drawings, or the use of objects or a flannelgraph will add to the effectiveness of the story. On no account should the story be read from the book which should be used as a 'source-book' for ideas.

**Three Christian Graces.** By GEORGE HENDERSON. (*B. McCall Barbour, Edinburgh*. 53 pp. 6/-.)

This interesting and instructive book, nicely bound in cloth boards and printed in agreeable type would make an acceptable gift book for young Christians. It deals with Faith, Hope and Love in simple but attractive language and the verbal illustrations help in the understanding of the text. From a wide experience of labours among young people and the skill to explain and elucidate the Scriptures the author has produced a book which is eminently readable and consistently instructive. It deserves a wide circulation.



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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.

## 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. (Tel. 224 33914).

## ENGLAND

### FORTHCOMING

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.

Newcastle upon Tyne, S.S. Workers Annual in Central Methodist Church, Northumberland Rd. Jan. 18 at 3 and 6.30. E. A. Oxley; A. P. Weir.

Luton: Orslog Road Gospel Hall, Jan. 18. J. Riddle, Cheshunt. 'The Sealed and the Saved' Rev. 7.

Mitcham Junction: The Gospel Hall, Percy Road, Jan. 18. H. Bell.

North Wembley: Uxendon Hall, Elmstead Avenue. Conversational Bible Reading, Feb. 8 at 7. J. Jackson, Mitcham Junction. Ephesians 5.

Oldham, Lancs.: Werneth Gospel Hall, Railway Road, Feb. 15 at 3.15. Dr. F. A. Tatford; A. Allan.

Birmingham Annual Missionary Meetings. April 19 at 3.15 and 6.30. Central Hall, Corporation Street. April 21, University of Aston, Gosta Green, at 3.15 and 6.45. April 22, for Sisters in University of Aston, Gosta Green at 6.45. Correspondence to: R. M. Whitehouse, Secretary, 26 Oakham Road, Birmingham 17.

### LONDON

Ealing, W.5. Grove Hall, The Grove, Jan. 4 at 7. Conversational Bible Reading. John J. H. Bell.

Bermondsey, S.E.16. Gospel Hall, St. James Road, Monthly Conference, Jan. 18 at 7. T. W. Proffitt.

Queen's Park, W.10. Hope Hall, Kilburn Lane, Jan. 25 at 7. J. Riddle.

London Missionary Meetings. Monthly Prayer Meeting in Kingsway Hall, Kingsway, W.C.2. last Friday of each month. 5.45 to 7.15.

### Y.P. RALLIES AND MONTHLY CONVENTIONS

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.

North Staffordshire Area: Butt Lane, 4-11 Jan. G. H. Jones, Stoke, 12-17 Jan. G. H. Jones, Trent Vale, Missionary Conf. 25 Jan. A. G. Phair; A. L. Dexter, 26-27 Jan. A. L. Dexter.

North Wembley: Uxendon Hall, Elmstead Av. 11th Jan. at 7. Ephesians 4. G. B. Fyfe, Ealing.

Bexleyheath, Kent: Bethany Hall, North Street, Woolwich Road, Jan. 11 at 7. H. Bell, Romans 12.

Letchworth: Gernon Hall, Jan. 11 at 7. 'Studies in the Life of Jacob'. The Years of Scheming at Haran. Mr. Penfold, Bicester.

Newport, Mon. Mountjoy St. Gospel Hall, Jan. 18 at 7.15. K. Kasparian.

Sutton, Surrey: Vernon Road Chapel, Jan. 3 at 7. 'Christian Stewardship'; A. Naismith, Falkirk.

Fareham, Feb. 1. A. Nute.

Bournemouth, Queen's Hall, Bath Road, Feb. 1 at 7. 'The Second Epistle to Timothy' - 'A Sure Foundation'. K. Morris, Southampton.

Leeds: Gospel Hall, Briggate, Feb. 1 at 7.30. R. Johnson, Leeds.

Altrincham: Hebron Hall, Feb. 1 at 7.30. 'Worshipping Idols'. Stuart Dalgleish, Southport.

Brighton & Hove Bible Studies, Rutland Hall, Hove, Jan. 11 at 6.30. C. Goldfinch, Tonbridge.

Swindon: William St. Mission Hall, Feb. 8. 'Jonah - The Pathway of Obedience'. E. Pictou.

Warrington: Hope Hall, Hawthorne Street, Bewsey Estate, Jan. 18-23. W. F. Naismith, Kilmarnock.

### NOTES

A. W. Grimsey hopes to visit Lee St. Assembly, Horley, Jan. 5; Ishington, London, 15; Bermondsey Medical Mission, 16; Dane Hill, Sussex, 19; Haywards Heath, 22; Burgess Hill, Sussex, 23; Douglas Road, Tonbridge 26.

C. W. F. McEwen ministered at Tonbridge, Plymouth, Chard, West Monkton, Whipton and Honiton during November. Hopes to be at Stoke Cassin, Exeter (Belmont, Whipton, Heavitree and Burnt House Lane) and Teignmouth during January.

Donald R. Meadows hopes to visit Torton Reunion, Southhampton, Jan. 3-5; Southampton, 11-12; Uxbridge, 14; Clappgate (Wimborne) 19; Christchurch, 20; Poole, 23; Southbourne, 25; Parkstone, 26.

George Tryon has had full attendances at children's meetings in Redcar, and has also visited Rotherham. Has sailed for Jamaica and hopes to be there till April 16. Address: c/o S. Calcraft, P.O. Box 374, Conrstant Spring P.O., Jamaica, West Indies.

W. E. Davies, Evangelist, who has been in Bahamas, hopes (DV) to return to Cardiff in May. Correspondents interested in booking meetings should contact Mr. I. O. Davies, 35 Gwynant Crescent, Lakeside, Cardiff.

## SCOTLAND

### FORTHCOMING

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

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

Hamilton: Annual of Olive Hall in Cadrow 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.

Glasgow: Piazation Gospel Hall, Conf. in Kingston Public Hall, 348 Paisley Road, Jan. 1 at 11. Jan. 2 at 7. Ministry, Jan. 3 at 7. Home Workers Conference in Kingston Public Hall, Jan. 4 at 7. Bible Reading, Jan. 5 at 2.30. Ministry, Messrs. Cundick, Gaw, Osborne, Paton.

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, I. Anderson.

Immerdale, 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. Mowro, R. McPike.

Amthorck: Gospel Hall, Annual New Year, Jan. 2 at 12.15 to 4.30. F. Stallan, Wm. Craig; J. Cuthbertson; A. Nute.

Kilbirnie: in Walker Memorial Hall, Jan. 2, 12.30 to 5. W. P. Foster, Port Glasgow; T. Wilson, New Cumnock; J. Dickson, Lanark; R. Scott, Brightons, nr. Falkirk.

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

Alexandria: Ebenezer Hall, Sreannah Street, Ministry Meeting, Jan. 11 at 6.45. J. Dickson; W. Harrison.

Rederghen: In Town Hall, Main St. Jan. 18 at 3.30. J. Burnett; J. Cuthbertson; Dr. F. A. Tatford. Dr. F. A. Tatford continues in ministry Jan. 19-22 in Hebron Hall, King Street.

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

Paisley: Bethany Hall, Sisters' Conference, Jan. 25 at 3.15. Mrs. Ford, Prestwick; Mrs. Crawford, late of India; Miss Trotter, Japan. Singer: Mrs. McFarlane, Glasgow.

### Y.P. RALLIES

Paisley: Bethany Hall, Queen Street, Jan. 4, W. G. Barr, Cumbernauld. 'Women's Place in the Assembly'. Feb. 1, W. Scott, Mauchline. 'The Care of the Aged'. Singer: Mr. Hugh Davidson, Motherwell.

### NOTE

Outreach Lanarkshire 1969. At a meeting of representative brethren of the County it was planned that teams of young people under suitable leadership should visit Biggar and Leadhills during the summer months (DV) to evangelize and to strengthen the testimony in these areas. Applications from Assembly young people should be made to the Secretary - Mr. C. D. Pollard, 70 Wilton Road, Carlisle, Lanarkshire. (Tel. 3271).

## ADDRESSES

Arthur and Amy Ginnings have removed from High Lane, Cheshire, to 72 Lincoln Park, Amersham, Bucks.

James Dickson (Formerly of Lanark) now at 5 Kiltford Drive, Dundonald, Kilmarnock. Tel. Drybridge 495.

The address of the Assembly in Amsterdam, Holland, is Prinsengracht 158. Correspondence to Mr. K. Wils, Leeuwarderweg 32, Amsterdam, North.

### CORRESPONDENCE FOR

Bethany Hall, Lochore, Fife, to Mr. Peter Queen, 137 Kirkland Gardens, Balmory, Fife.

Abingdon Hall, 12 Stewartville Street, Partick, Glasgow, W.1 to John F. Hunter, 'Parklands', 19 Victoria Park Gardens South, Broomhill, Glasgow, W.1.

The Gospel Hall, Hamilton Road, Littleham Cross, Exmouth, Devon, to Mr. H. R. Humphreys, 23 Morton Crescent, Exmouth, Devon.

Gospel Hall, Busby. Mr. Robert A. MacPhie, 'Greendales', 28 Riverside Road, Eaglesham, Glasgow. Tel. 041-644 1948.

Holburn Gospel Hall, 220 Holburn Street, Aberdeen. Mr. John Smith, 27 Beaconsfield Place, Aberdeen.

The Assembly at Bogston Gospel Hall, 66 Port Glasgow Road, Greenock, is now unfortunately closed.

## WITH CHRIST

28th Sept.: Janet Wilson, age 74. A native of Thornliebank she was saved through the preaching of Mr. Hawthorn, late of Pickering & Inglis. She took up nursing and was interested in missionary work, keeping up a correspondence with many. In fellowship in Thornliebank, Neilston and Pollokshaws.

Sept. 30: Alexander Somerville, age 51 years. Saved in early life, he continued in happy fellowship with the assembly at Tilliecoultry, apart from a short time in the assembly at Sauchie. Following his army service was leader of the Bible Class at Fishcross and took a keen interest in young people's work. Will be remembered for his outstanding witness to his Saviour during his years of illness.

Oct. 8th: Mrs. J. Reid, Dumbarton. Saved as a girl of 15, in fellowship for many years in Bridge Street Gospel Hall. Active in women's work.

Oct. 15th: Mrs. Smith of Westcraigs, age 80. Saved in early youth and associated with Armadale Assembly for over 30 years. A Godly sister with her home opened to all the saints. She loved the Lord, His people and also the welfare of the Assembly. Leaves a good testimony.

Oct. 16th: Miss Catriana Adam (Riana), age 67. Passed peacefully into the presence of the Lord after a short illness. Saved in her early years she associated herself with the Assembly in Doune and was in happy and active fellowship with the saints there until her homecall. 'Her seat is empty and she is missed'. A quiet, Godly and consistent sister whose place will be hard to fill.

Oct. 16th: Mrs. Samuel Saunderson, Kilbirnie, age 58. Saved in her teens and in fellowship in Kilbirnie Assembly. Loved her Lord and His people; bore a bright and consistent testimony.

Oct. 18th: William Wardrope. Saved over 50 years ago in a gospel meeting in Bellshill. Was for a time in Shettleston, Busby and Uddingston Assemblies. Spent his last year and a half in happy fellowship in Westcoats Evangelical Church, Cambuslang. A kind warm hearted brother, always willing to help.

Oct. 23rd: Mrs. Ruddock, wife of J. J. Ruddock, Limerick, died after a trying illness and a period of weakness. Prayer is requested for Mr. Ruddock.

Nov. 8th: William R. Munro, age 62, passed very suddenly into the presence of the Lord. For over 40 years associated with Bethany Hall Assembly, Lochore. A kindly brother with a warm heart of love for all the saints.

Nov. 9th: Miss Jane Christie, age 94, in Bethany Eventide Home. Ealing Common after a brief illness. For the last 30 years at Berrymead Hall, Acton; formerly at Welbeck Hall. A faithful sister; fond of the young people. Will be long remembered.

Nov. 12th: Alexander M'Kendry, age 81. Emigrated to New Zealand about 60 years ago and was in various assemblies there. On returning to Scotland in 1931 he was associated with believers in Bridge of Weir and also at Largs. He removed to Colintraive where he was employed as a gardener. On retire he took up residence at Rothesay and met with the believers in West End Hall and latterly in the Ebenezer Hall. A faithful brother, he bore a bright testimony right to the end. Will be much missed in the assembly.

Nov. 14th: William Anstey Tremlett. Age 86, at Southport. Commended in 1915 by the Assemblies in Manchester, he went with his wife, Annie, to the Argentine and together they faithfully and fruitfully served the Lord. His wife died in 1954. He retired to this country after 46 years in Salta and for the past seven years has been cared for at the Northern Counties Eventide Home at Southport. A faithful and loved brother.

Nov. 16th: J. Burdon-Cooper, M.D., F.R.C.S.Ed. Age 90. For many years a leading Ophthalmologist in the West of England. Connected in earlier life with exclusive brethren, in later years he enjoyed the fellowship of the Assembly at Manvers Hall, Bath. He was a scholarly and avid Bible student.

Nov. 17th: Douglas H. Roberts of Hoarwathy, Herefordshire, age 46. The Secretary of Hoarwathy Chapel, he had

worked as its Sunday School Superintendent for over twenty years. He was successively Secretary and Chairman of the Herefordshire Tent Work Committee and was active in other spheres of service among young people. He had a selfless and Christlike nature which endeared him to those who worked with him. We now join his young widow and family in mourning the loss of a man whose place will be unusually hard to fill.

Nov. 18th: Mrs. Margaret Marsh, Rutherglen, age 54. Called home suddenly. Saved when 14 years of age in Araunah Hall, Burnside and for some years in fellowship with the saints in Albert Hall, Cambuslang. For the last 40 years in happy fellowship at Hebron Hall, Rutherglen. Bore a consistent testimony and was faithful to the end. Will be missed.

## 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 30th November, 1968. Gifts to Honorary Treasurers, Home and Foreign Mission Funds, Room 400 (5th Floor), 93 Hope Street, Glasgow, C.2.

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### RETIRED MISSIONARY AID FUND

Gifts received by Mr. L. F. Guy, 11 Cliff Park Avenue, Paignton, Hon. Treasurer, during November, amounted to £3,388.

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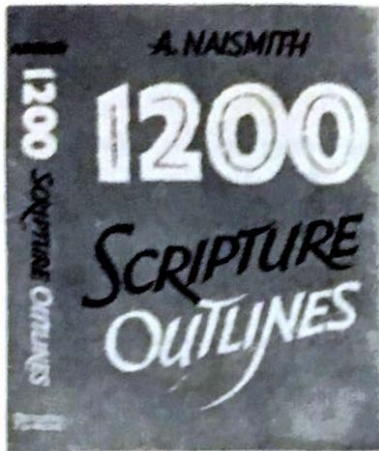
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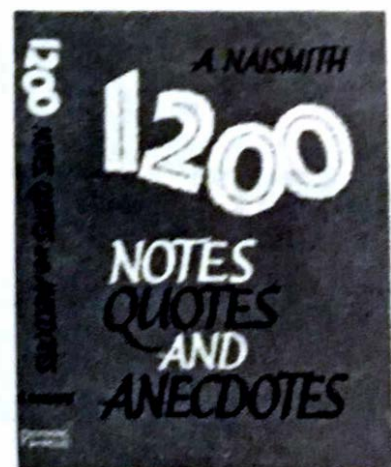
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