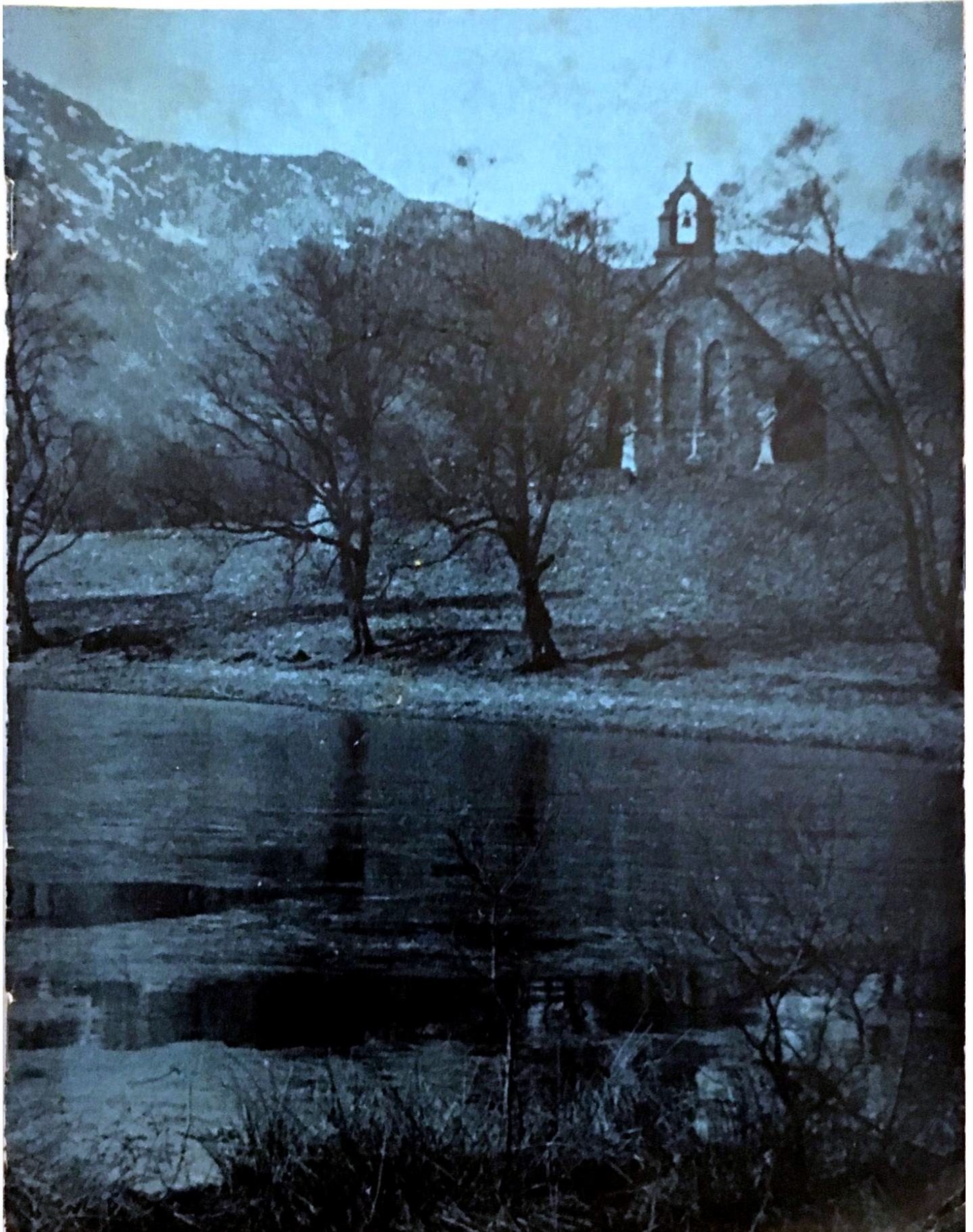


*Jim Virgilio*  
**THE Witness**

FEBRUARY

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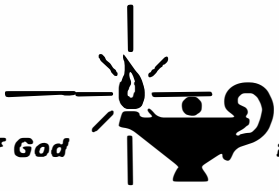
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# THE WITNESS

A monthly journal of Biblical literature

99th year: volume 99, no. 1178. Editor: *G. C. D. Howley*

## CONTENTS/February, 1969

Editorial Survey 41

### Expositional

The royal high priest: by J. K. Howard 51

### Devotional

A man with a choice: by Glenn Wyper 48

The Greatness of God: by Arthur Hedley 65

### Historical

Gideon: by A. E. Long 53

<b>MAINLY FOR WOMEN: Mary K. Batchelor</b>
--

Meeting the need: by Robina Howley 56

Filling the vacuum: by Lois Grey 57

### Practical

People and daily life: by L. E. Porter 43

Pastors: by R. J. Saxby 46

The book, the leader and the party:  
by G. H. Forster 55

Guilt, shame and identity in the modern world  
by J. M. Houston 61

### Features

Going and making disciples: by Stephen Sims 59

Rethinking communication: by Touchstone 67

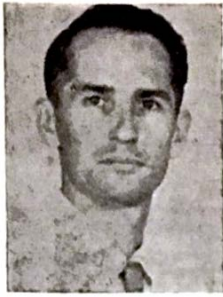
### Miscellaneous

Reports 69

Correspondence 69

Book Reviews 70

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**Richard J. Saxby**

In missionary service in the Chad Republic. Belongs to Sydney, Australia, where his grandfather, his father and uncle have all been prominent in assembly life. Married Mavis Sefton of Bexley, N.S.W. They have three children.

G. H. Forster is an Elder in the Mounjoy Assembly, Newport, Mon. and has many years experience of the 7-year covenants about which he has written.

## Some of the contributors

**Arthur J. Hedley**

A Londoner, born in Woolwich, entering the arsenal there at the age of 13, at the time of the Boer War. Converted early in life, he began to bear witness, often preaching outside the arsenal gates to fellow-workmen during their dinner hour. After several years of pastoral and preaching work, the call to whole-time service came to him and for 11 years he served the Lord in preaching and teaching. During that time his speech and hearing became affected, but he has since taken up Christian journalism and found an even wider service there.



**Laurence Ernest Porter**

Educated at Queen Mary's Grammar School, Walsall, taking Honours Degree in Modern Languages at Birmingham. After teaching French for many years, is now head of the Divinity Department and School Librarian at Bootle Grammar School. Edited the *Agreed Syllabus of Religious Instruction* issued by Bootle Education Authority under the 1944 Education Act; contributed some chapters to *The Scripture Lesson* (ed. J. W. Harmer, IVF); has written many articles and reviews chiefly for the *Evangelical Quarterly* and *The Witness*. Lecturer at Merseyside Branch of the London Bible College. Lives in Birkenhead; connected with Northfield Gospel Hall, Bootle, and Bethesda, Bebington.



**Stephen Sims.** Born in Exeter after its first and before its second major air raid. Over the past 10 years has lived in Brixton, Bloomsbury, East Dulwich and Earls Court. Works with an international firm of professional accountants, serving recently in one of their Central African offices, becoming particularly involved in problems arising out of U.D.I. Lives with nine other bachelor Christians whose main concern is to introduce Jesus Christ to the South Kensington cocktail party crowd.

# Editorial survey

We extend our warm congratulations to Dr. David Kerr, M.B., M.Sc., F.R.C.P., on his recent appointment to a personal Chair in Medicine within the Department of Medicine in the University of Newcastle. Professor Kerr was brought up in Edinburgh and was in church fellowship at Bellevue Chapel. He is now a member of Regent Chapel, Gosforth.

## APOLLO 8

We have all been captivated by the phenomenal flight of the three American astronauts over the Christmas period. Their achievement in reaching the moon and orbiting it ten times, then returning safely to earth, will give them a permanent place among the heroic pioneers of the centuries. Among the millions who listened or watched them in their flight, multitudes of Christians were thrilled to hear them read from Genesis 1, each reading a short portion of the story of creation. Even this did not go without the sharp criticism of one American, a woman, who has over the years opposed any recognition of the Christian faith on the part of the authorities. In his weekly radio talk 'Letter from America', Alistair Cooke referred to this, while making quite plain that probably only about two per cent of Americans would have objected to the reading of the Bible from space. In any event, all right-minded people will honour the astronauts for their courage and enterprise. The question of whether money spent on space research could have been better used is not the point of this paragraph. The flight is now a part of history; we can but hope its fruits will prove for the benefit of mankind.

## MANAGEMENT PRONE TO DEPRESSION

Severe depression is the most common psychiatric disorder of professional and managerial people, says Dr. V. J. Butler, head of the psychiatry department, Toronto General Hospital. Many self-denying and hard-working people are afflicted by it. It can immobilise or even kill some of the most productive people in society, Dr. Butler writes in *Modern Medicine*. He leaves no doubt that severe depression is a dangerous disease which can and should be treated, the treatment being by psychotherapy, anti-depressant drugs or electric shock.

## THEATRE CENSORSHIP

The removal of theatre censorship has already had harmful effects. Some welcome this as giving them free rein to show anything they wish on the stage. A recent letter in the *Daily Telegraph* pin-points the danger thus: 'The recent removal of this censorship has simply allowed the literal portrayal of lewdness and violence for gain'. The letter goes on to say: 'Laxity in public standards of behaviour rapidly affects private behaviour, and *vice versa* . . . Moral decay is not laughable, nor is it imaginary. It can happen to any group of people, but its inevitability should never be accepted, in this country least of all.' We need add no comment to the above brief quotation from a very good letter.

## SUNDAY SHOPPING

The Consumer Council has decided that it wants shopping on Sundays. A majority has voted for removing restrictions on Sunday trading, subject to limiting the total hours of shop staff. A spokesman for the Union of Shop, Distributive and Allied Workers, which has about 250,000 shop assistant members, has replied by saying that removal of restrictions on Sunday trading would be a 'very retrograde move'. He affirms the present feeling to be to resist any legislation by every orthodox means in their power.

## DEFIANCE BY SCHOOLCHILDREN

A report published just before Christmas on discipline in secondary schools says that misbehaviour of schoolchildren is reaching chronic proportions, sometimes amounting to open defiance of teachers' authority. It mentions disturbances in lessons, incorrect dress, careless work, lateness, truancy and damage to school equipment and books, adding: 'This appears to be mainly due to an increase in neurotic types of children'. Such behaviour shows a tendency to spread, and recent months seem to confirm this tendency. Hours of valuable teaching time are being wasted, and the strain on teachers becomes increasingly severe. Despite this apparently factual report, the Inner London Education Authority has stated that the authority is not aware of any general deterioration in standards of discipline. One wonders if this expresses ascertained fact, or if it is just the voice of officialdom?

## RELIGIOUS SYLLABUS FOR SCHOOLS

A new religious syllabus for London schools, *Learning for Life* (G.L.C. Information Centre, County Hall, London, S.E.1, 15/-, packing and postage 1/9d.), was published on December 9th, and replaces the one used since 1947. It was drawn up by a committee that included members of the Roman Catholic and Greek Orthodox Churches, the Jewish and Muslim communities as well as the Church of England and the Free Church Federal Council. It says that 'brainwashing and indoctrination are to be repudiated, but this does not mean that the reasoned teaching of Christian doctrine is to be left out'. The syllabus aims at providing guidelines for religious education rather than a detailed programme, and it is intended for the 613 county primary and 134 county secondary schools in London. Doubtless it will take some time to show its influence, and evangelical Christians will watch with interest (and perhaps with some concern also) what develops from this new step.

## S.G.M. BOOKLET FOR THE ELDERLY

The Scripture Gift Mission has recently published a charming and helpful booklet on growing old. It is printed in a good, bold type, easily read even by short-sighted people, and is well illustrated. The Scriptures quoted give reminders of the benefits of old age, and some of the lessons elderly people can learn. The demand for it has been considerable, and

we can well appreciate this, in view of the strong element of encouragement it contains. It is obtainable from the SGM, Radstock House, Eccleston Street, London, S.W.1.

### GIDEON BROADCAST

On a Sunday in October the Leicester Branch of the Gideons International had the opportunity of broadcasting on Radio Leicester about their work. They have produced a very attractive leaflet giving the text of the broadcast. The publicizing of their work in this way can do nothing but good, and we are glad to know of this, among other ways, in which the new local radio stations can sometimes be used for the making known of the Christian message. Copies of the leaflet can be obtained from the Branch Secretary, Mr. D. G. Barnsley, 22, Copse Close, Oadby, Leicester, LE2 4FB.

### FRONTIER YOUTH TRUST

Ninety youth leaders assembled for the Scottish Training Weekend that was held in Scotland some weeks ago. They came to learn how to communicate with those young people who are right outside organized Christianity. Leaders have to learn to take all sorts of things in their stride, if they are to be effective in this work. Sessions dealt with understanding adolescents, how they learn and how leaders communicate. The worship on Sunday included prayers, music, readings and meditations that were woven together into a meaningful pattern on the theme 'Making Christ Real'. Information about the Trust can be obtained from Mr. Alan Martin, Scripture Union, Eagle House, Colston Avenue, Bristol, BS1 4SJ (Tel. 0272 23875).

### THE MISSION OF HOPE

The December letter from the Mission of Hope, Croydon, gives encouraging news of the progress of the work. It says that the official statistics for England and Wales shows that the rate of illegitimacy continues to rise. In 1967, 84 out of every 1,000 live births were out of marriage, as against 79 in 1966. Many of the little ones are kept by their mothers, but there are always those who bring their children to the Mission, 'desperate young mothers unable to cope any longer'. The adoption department continues to be busy. It is hoped that the two new children's homes in the grounds of Birdhurst Lodge will be finished by the spring. Prayer is requested for the practical side of getting the homes ready and the moving in of the two big families. The Quarterly prayer letter is sent out free, and can be supplied - with any required information about the work - on application to the Director, Miss Muddiman, The Mission of Hope, Birdhurst Lodge, 14, South Park Hill Road, South Croydon, Surrey, CR2 7YB.

### CHRISTIAN TV VIEWING GROUPS

Christians in England are to make a contribution to media education by forming 200 television viewing groups pledged to follow selected programmes each week and then meet monthly to discuss them. While they include a wide range of religious outlooks and

social backgrounds, a good proportion of evangelical Christians have been invited to share in this service. Its aims are to express positive appreciation, constructive criticism, and aid in developing an informed public opinion. It is to be hoped that it will be effective in what it sets out to accomplish, for the general well-being of the nation so far as its viewing is concerned.

### EMINENT THEOLOGIANS

The past few weeks have seen the passing of several eminent theologians, known for their teaching and writings. Among them are Dr. Vincent Taylor, Dr. F. L. Cross, Dr. Austin Farrer and Dr. Karl Barth. Each of these scholars made notable contributions to Christian scholarship during their lives, though without question, the most famous was Karl Barth, who was 82 when he died in December. Even those who cannot follow Barth in all his teaching - and this will include many of our readers - readily admit the enormity of his influence at a critical period in Biblical scholarship. Many were set on the track of a better Biblical approach to truth by his epoch-making commentary on the Epistle to the Romans. For all such contributions to a closer grasp of the truth of God, we should give thanks to Him. Karl Barth will be remembered for the way in which he stood firm in the face of Nazi claims, putting fresh heart into the Church in Germany during the thirties, and thus helping to stiffen resistance to Hitler's demands. Whatever final view may be taken of his theology, he was certainly one of the remarkable figures of this day and age - some would say perhaps the most eminent theologian of his generation.

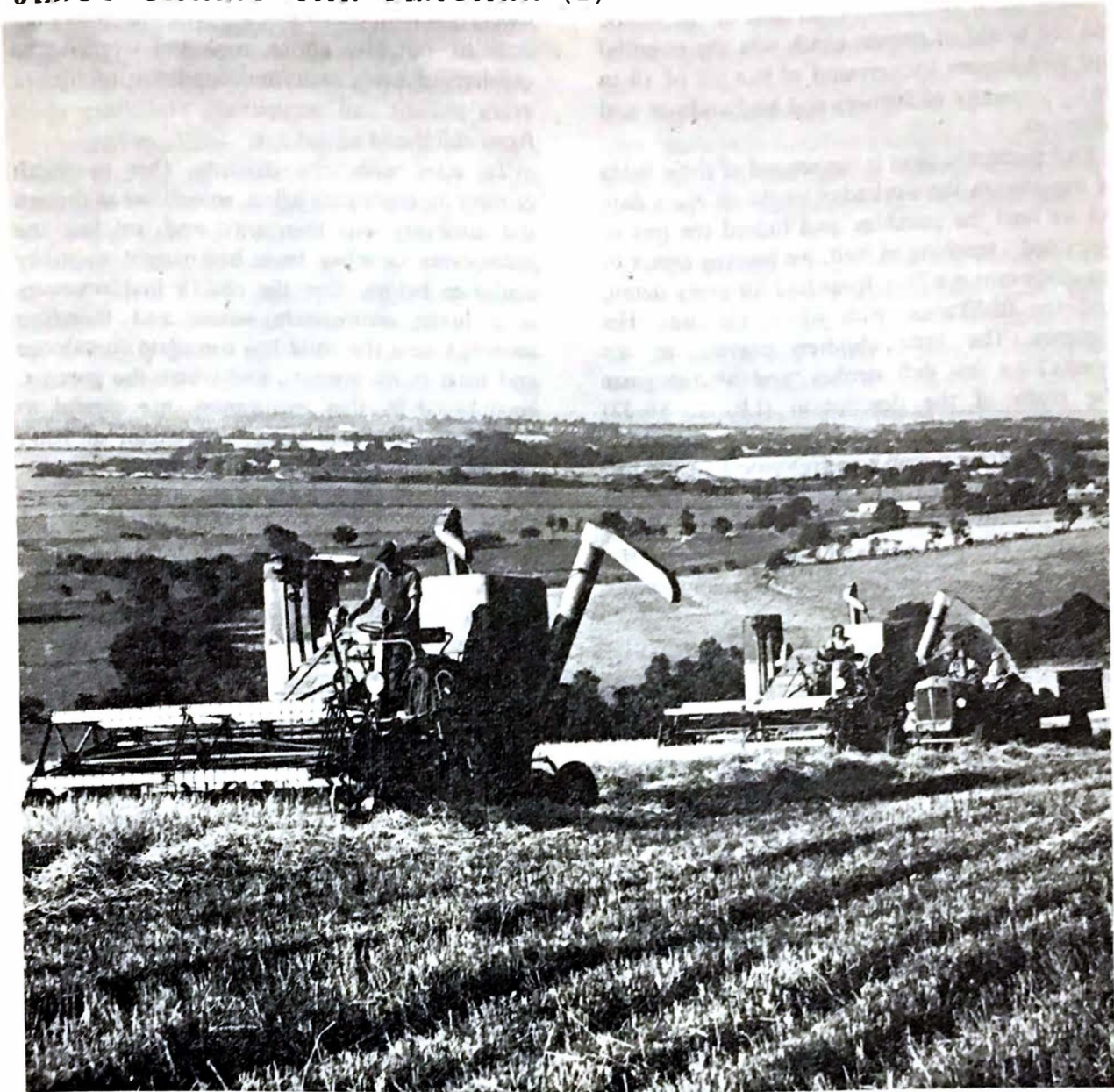
G.C.D.H.

## WHAT'S COMING

### NEXT MONTH

The world of nature	L. E. Porter
Jephthah	A. E. Long
A woman on the outside	Glenn Wyper
The eternal High Priest	J. K. Howard
MAINLY FOR WOMEN	
Mary - missionary to Biafra	Doris Taylor
It all depends . . .	Mary Batchelor

Touchstone, Living in a Tangled World and other lectures and articles will also appear.



Harvesting in the South of England

Photo: Sport & General

## People and daily life

By Laurence E. Porter

'The new and unfamiliar can only be explained by the familiar and the known; the truth to be taught must be learned through truth already known.' So John Milton Gregory, a pioneer in matters of educational theory, over eighty years ago. This principle, of working from the unknown to the known, is one of the fundamental

characteristics of the teaching of our Lord, and is very clearly seen in the material He selects as the basis of His teaching. As we noted in our first study, His preferred subjects were the scriptures, of which the Jewish child from his earliest days learned so much by rote; the situations of everyday life from the cradle to the grave,



in town and in country, at home and in the synagogue, at the workbench and in the fields; and the world of nature which was the essential and well-known background of the life of all in this community of farmers and husbandmen and fisherfolk.

Our present subject is the second of these fields of experience, the workaday world of every day. As we read the parables, and indeed the rest of our Lord's teaching as well, we become aware of the observant eye that Jesus had for every detail, and the lifelikeness with which He drew His pictures. The little children playing in the streets? – a few deft strokes, and we recognize the truth of the description (Lk. 7. 31–32) because the children we see playing in *our* streets can also be fractious and quarrelsome. Few English poets have entered into the heart of childhood as did Wordsworth, yet how stiff and unnatural he can be compared with the spontaneity of the Gospel! Nothing in the New Testament surely can match Wordsworth's

*Behold the child among his new-born blisses,  
A six-year darling of a pigmy size.*

Or is it a silver coin that goes missing? – see how the woman who lost it lights a lamp, sweeps through the whole house, and seeks *diligently* till she finds it. What a wealth of image is evoked by that word 'diligently' (Lk. 15. 8)!

We shall find too that this accurate observer is also a sympathetic observer, not only recording what He sees but entering moreover into the feelings and emotions, the joys and the sorrows, the fears and the hopes, of those He is portraying. Who does not enter with the Narrator of the parable into the annoyance of the man whose improvident friend wakes him at midnight to borrow the bread he should have remembered to get himself while the shops were still open? And which of us has not felt the desire, nay the urge, to puncture the complacency and the pompous self-congratulation of the wealthy farmer about to take what he obviously considers his well-earned retirement? How the Lord's all-seeing eyes in the Temple transpierced the motives of opulent Pharisees and Sadducees and of the penurious widow as each put a gift into the treasury, and how in few words he points out for those near by great matters in their true proportions (Lk. 11. 5–8; 12. 16–20; 21. 1–4)!

*Homo sum, humani nihil a me alienum puto* – 'I am a man, and I reckon nothing human alien to me'. This was a large claim for the Latin poet to make, yet but a modest and sober statement of the all-embracing interests of the Son of God who

for us men and our salvation became flesh and dwelled among us. In His teaching He speaks not only to, but also about, men and women and children of every state and condition of life, of every pursuit and occupation, and every stage from childhood to old age.

To start with, the children. Our twentieth century psychologists tell us, sometimes as though the discovery was their own and not just the rediscovery of what Jesus had taught so many centuries before, that the child's first necessity is a home atmosphere serene and therefore secure; where the child has complete confidence and trust in his parents, and where the parents, encouraged by that trustfulness, are careful to fulfil their responsibilities. 'What man of you', He asks, 'if his son asks him for bread, will give him a stone? Or if he asks for a fish will give him a serpent?' (Mt. 7. 9 ff.). And, in passing, let us note that the corollary is also true; the father is not only generous but wise, and knows best what is good for the child. For implicit – though not expressed – in that question is another: 'What man of you, if his son asks for a *stone*, will give him a stone?'

Not all of a child's waking hours are passed in the bosom of the family or in the company of his parents; there is school with its lessons and play time with little friends. We have already seen that the eyes of Jesus were upon the children as they played at their games such as weddings and funerals.

The house where childhood is mainly spent is also the scene of mother's daily chores. It is rather dark indoors, purposely so since there is the midday sun to be protected against, as well as rain storms and cold winds. The result is that a lamp is needed, and the most suitable place to put it must be discovered so that it can fulfil its purpose to the best advantage. Men do not 'light a lamp and put it under a bushel but on a lamp-stand, and it gives light to all in the house' (Mt. 5. 15). Someone must see to it that the lamp is supplied with necessary oil, or an emergency might take them unawares (Mt. 25. 3f.). Meals must be prepared also; corn must be ground, this will always be so right until time ends, and one housewife performing this necessary task will be 'taken away' (Mt. 24. 41). The ground corn must then be baked in the oven (Mt. 7. 30). When the meal is over, there are dishes to be washed, and this job must be done properly, not just the outside of cups and platters, as if they were window-dressing Pharisees (Mt. 23. 25 f.), but the inside as well. Furthermore clothes must be cared for and kept in good order. Mother knows that

here also there are rules to be obeyed: 'no one sews a piece of unshrunk cloth on an old garment; if he does, the patch tears away from it, the new from the old, and a worse tear is made' (Mk. 2. 21).

Outside the home is the great world of men's work, and all the world's work is surely in the parables. People need houses to live in, and so some men must be builders, and to be a builder involves skills and knowledge. The foundations are of prime importance. The man who builds on sand instead of rock stands revealed ere long as a stupid fellow as well as an incompetent builder (Mt. 7. 26). Especially familiar to our Lord, of course, was the carpenter's shop, for had He not been brought up in the home of a carpenter? So when He wants a striking illustration of the hypocrisy of the fault-finder blind to his own shortcomings, He speaks of specks or splinters and great planks of wood or logs (Mt. 7. 3 ff.).

Again there is the work of the farm or small-holding, occupying more of the population than any other craft. The land must be ploughed and this is an arduous task demanding perseverance; there are those, alas, who having put their hand to the plough turn back (Lk. 9. 62). It is tiring work as well and yet when day is done there is work indoors for the ploughman to do (Lk. 17. 7 f.). The land prepared, there is the seed to be sown, and what a disappointing and frustrating work this can prove (Mt. 13. 3-7)! After the months of tending and waiting comes the harvest, the reapers must gather in the crop, and deal suitably with any weeds (Mt. 13. 30). Threshing comes next, the wheat must be separated from the chaff, and the chaff winnowed away. The grain is gathered into barns, and the farmer can at last take things a little easier (Lk. 12. 19).

Even work is not all of life; from time to time there are family occasions like weddings, when field and workshop are forgotten for a time while the family and their friends gather to enjoy fellowship. Such festivities were carefully prepared, and, compared with western custom, long protracted. The betrothal which preceded the marriage was more binding than an engagement as we know it, for it could be ended only by a divorce (Mt. 1. 19). In the wedding ceremony proper, many people had their part to play. For the bridesmaids and the 'children of the bride-chamber' it was a time of happy excitement; duller days would follow and times for fasting would assuredly come, but while the preparations and the great event itself were in train, rejoicing and not fasting was the order of the day (Mk.

2. 19 f.). There was much to think of; if the bridesmaids were featherbrained and did not attend to details like oil for their lamps, they might miss some of the things they had been so eagerly looking forward to (Mt. 25. 10). For the guests also, there were wedding garments to be provided (Mt. 22. 11), and seating arrangements in due order of precedence, to be arranged (Lk. 14. 7-11).

In the sayings, the parables and the discourses of our Lord we have a cross-section of the bustling activity of His contemporaries from childhood to old age, at work and at play, in home and workshop, in field and aboard ship – a kaleidoscopic panorama of daily life as fascinating as any modern 'documentary'. In this short study we have been able to mention only a small fraction of the wealth that may be found in the pages of the Gospels, but it is our humble hope that what has been pointed out will whet the reader's appetite to search himself for more in this rich quarry.

Two points might, perhaps, be made in conclusion. First, our Lord was not the first to take the material of His teaching from the workaday world about Him; centuries before psalmist and prophet in old Israel had done the same. God's love is likened to a human father pitying and loving his children (Ps. 103. 13; Hos. 11. 1). The farm-waggon groaning under the weight of sheaves (Am. 2. 13); coins trickling through the hole in the bottom of the money-bag (Hag. 1. 6); the potter working at his wheel (Jer. 18. 3-4); even the loss of a beloved wife (Ezk. 24. 18); these are but a few examples of the many scores of the familiar sights and experiences that the Old Testament lays under tribute to illustrate the lessons God would teach. This is not of course to say, as some would have us believe, that our Lord derived His teaching methods from theirs. The prophets, rather, were mouthpieces of God, proclaiming His message; He, on the other hand, is the Word of God Incarnate.

Secondly, it is noticeable that this type of illustration was clearly our Lord's favourite. To be sure, He sometimes drew His material from Israel's past; sometimes current events, like Pilate's cynical barbarity or the Siloam catastrophe (Lk. 13. 1-5), which must have provided the talking-points of shop and street-corner, furnished Him with a text. But through the 'daily round, the common task', the aspirations and disappointments of ordinary men and women, their joys and their sorrows, He spoke most clearly of the loving heavenly Father and of Himself, the Saviour of the world.



Shepherd with his flock in Jordan

Photo: J. Allan Cash

## Pastors

By Richard J. Saxby

In the *New Bible Handbook* (I.V.F. edited by G. T. Manley), the authorship of the Letter to the Hebrews is discussed. Finally it says of the book, 'The truth is that we do not know who the author is. Like its own Melchizedek, it marches forth in lonely royal and sacerdotal dignity, and like him it is without pedigree'.

One of the most arresting phrases in the letter, and there are many of these, is the one which begins a short doxology in the last chapter. The writer is a true shepherd, a pastor at heart. He is longing to see his sheep again. His absence from them has made him realise what they mean

to him and though he had need to rebuke them in very strong terms for being immature when they should have been full grown (ch. 5. 11, 12), he loved them just the same. So while it was necessary for him to be parted from them for a while, he could do two things. The first was to write a letter to them, somehow to bring himself to them through the written word. This is of course, what God has done for us. He came to us through His prophets, through His Son, His Spirit and His Word. He is longing to see us, we believe, waiting for the day when He shall greet us as the bride of His Son, so that He can 'be

their God and wipe every tear from their eyes' (Rev. 21. 4). So the pastor wrote a letter, a wonderful letter containing gems which are as relevant to the churches of the twentieth century as to those of the first dispersion.

The second thing he could do was to bring them to God in prayer, and he did. In that magnificent doxology in chapter 13. 20, 21 his shepherd's heart bursts out and embraces his beloved flock. He brings them to 'the great shepherd of the sheep.' In the many modern versions of the New Testament this phrase is never changed. It cannot be. Herein is the secret of true pastoring, to want the best for the sheep. While it is true that the Hebrew letter is a vivid exposition of the New covenant, it is also the breathing of a shepherd heart. What better advice could be given to a local church than chapter 13? How better could an absent pastor care for his flock than to send them something of himself by letter and then to lead them to the Great Shepherd of the sheep? Where better could he turn their eyes than 'to Jesus the author and finisher of our faith'? What better hope could he give them than 'the city which is to come'?

And so has been left to the Church of Christ, the letter of an unknown pastor, who stands with the divine succession of under-shepherds – Peter, Paul and Barnabus, men who gave their lives for the sheep like the Great Shepherd who 'loved the Church and gave His life for it'. Paul had the care of all the churches constantly upon him. Peter received the command three times from Jesus to 'feed my sheep'. He was told also by Jesus to 'strengthen thy brethren'. When Jesus went back to heaven He gave gifts to the churches, and one of them is the pastor. *No local church can prosper without a pastor.* Blessed is that church which has several, twice blessed is the one whose elders are also pastors. When Paul said good-bye to the elders of the Ephesian church, he told them to take heed to all the flock, and to feed the church of God. Luke refers to them as elders, Paul calls them bishops and they were to be in fact, shepherds. Their work was to take heed to themselves, to all the flock and to feed them. An unselfish task and sometimes done with tears, *but it must be done.*

It seems clear that elders are to be pastors, but not necessarily teachers (albeit apt to teach). Peter appeals to the elders in his first letter (and he himself was nearing the end of his pastoring), to 'tend the flock of God whose shepherds you are' (NEB). So an elder is to look after the members of the assembly. Life today is fast moving. The average attitude is every man for himself (note

how few will stand in public transport to offer his place to another as compared with thirty years ago), and the conception of living to feed, tend, oversee, take heed to, look after others is a difficult one to find. It takes all one's time looking after one's own family and interests.

An attitude prevalent today in Western society and even Christian communities, is that one must not become involved in the affairs of others. How many times has a newspaper report revealed that when a person was attacked in a public thoroughfare, passers-by hurried on their way and those who watched the crime refused to help or even to become a witness. One must be careful of being involved. When elders of local churches carry this too far, the result is obvious. When brother so-and-so has found himself in deep water in his business affairs, one must not meddle for fear of being involved. If one of the young women in the assembly is contemplating marrying an unbeliever, that is her business. If shepherds fear being involved who then will help the sheep in their distress? If becoming involved in the affairs of others means sharing their burdens, giving counsel, helping to unravel their problems, then one must be prepared to do it.

It is true that even the most godly pastor can at times receive a cold reception or even hostility from those to whom he goes to help, but this is no excuse for leaving undone what should be done. In Africa it is wonderful to see how some of the elders will go to any length to insure the health and purity of the church in which God has truly made them overseers. This is the fruit of a spiritual work of great depth. When the elders of our own local church here decided to visit the Chief of Police, a baptised believer who was absenting himself from the Lord's Table, they went because they were shepherds with a burden for his soul. He is a man of high position in the town, educated and certainly above them in the eyes of the world. They are men without any schooling, simple workers and farmers. But God had given them the care of the church and when they went to him, he broke down, unburdened himself, confessing sin and coldness of heart and was restored.

Most elders of assemblies today are business men or the like, and few have set themselves apart for this service as did the apostles. The churches have suffered because of it. Could not the remedy be in (a) existing elders ceasing to use their valuable time (after work) doing the work of deacons that they may give themselves to tend the flock, (b) the consecrating to the service of God those especially gifted as pastors and (c)

supporting more wholeheartedly these pastors and teachers.

Peter, writing to the churches, referred to our Lord Jesus Christ as 'the shepherd and bishop of your souls'. He was writing to people who had known what it was to be lonely and lost. They had been found by the Good Shepherd and were now under His constant care. Even dispersed as they were from their own countries, the Great Shepherd of the sheep was with them. Christ only had three years to get his men to the point of no return where He could leave them knowing they would care for His sheep, even 'those who were not of this fold'. This meant that Jews though they were, one day they must be ready to open their arms to the Gentiles. And they did . . . They even ate with them and later tended them as lovingly as they did their own. The true pastor will never be class conscious. Every member of the local church, educated or unlearned, of high or low estate, will find a place in his heart and

time. He will manage unobtrusively to bring them together so that distinction is lost in holy unity. What blessed ministry this!

Every experience in missionary service, here in Africa, as in all countries of the world in every century, bears witness to the progress of every local church where the work of the pastor has been given its due place. May God alert us and give us after holy exercise of heart, the appointed shepherds we so badly need. From the labour of self-discipline that one may be able to discipline the church, from the grief and tears for sin and coldness of heart among the sheep, from the fight against the inroads of false doctrine, from the endeavour to keep the unity, from the toil for men's souls comes spiritual dividend – a healthy, happy church, a veritable haven for the lost and lonely. A refuge for the sheep, that they might go in and out and find green pastures under the watchful eyes of that Great Shepherd of the sheep.

## ENCOUNTERS WITH CHRIST (2)

### A man with a choice

*(Mark 6. 14-29; Luke 23. 1-12)*

By Glenn Wyper

Most people have someone they look up to. For many in this century Albert Schweitzer has been just such a hero. He was a man who was an accomplished musician, philosopher, theologian, and medical doctor, but he gave up what Europe had to offer him in order to dedicate himself to the service of the people of Africa. You and I may have other heroes, perhaps a Müller or a Moody, a Harold St. John or a Jim Elliot.

What captures our imagination most, I think, is that just where we are weak and indecisive, our heroes are strong and purposeful. Where we are defeated, they triumph. In our dreams we would with our heroes cast aside the creature comforts that bind us and lead disciplined lives. But in the moment of choice we often pick the weak and easy way. Then with a sigh we realise that we cannot fill the shoes of such people.

Sometimes it is a good thing that we fall short of the standards that they set for us in our dreams. It brings us down to reality where we ought to live seven days a week. That is where they lived, too. On the other hand, if the occasions of choice in our lives are actually opportunities given by God for us to grow toward a greater maturity, then

we remain weak to our own detriment. Herod the King faced just such a choice.

Herod Antipas grew up in an environment that must have been hard on a boy. His father, Herod the Great, had married several women. The palace was filled with disharmony and intrigue. Plots and counterplots were hatched among the women and their offspring in attempting to get the throne. Plots which Herod the Great took seriously, because it was only with much difficulty and plotting that he himself had managed to gain and keep the throne of Judaea.

Antipas was one of the sons who survived the intrigue and his father's suspicious nature. Indeed, so well had he been able to stay in his father's good graces that the tetrarchy of Galilee and Peraea had been bequeathed to him. In due course he married a young lady from the southern desert, the daughter of the king of Nabataea, but something went wrong and Herod's eyes wandered elsewhere for a mate. He divorced the princess from Nabataea in favour of another woman, Herodias, his brother Philip's wife.

Some time after the second marriage occurred, Herod came face to face with John the Baptist.

That way of putting it may seem strange at first. It is something like saying that Queen Elizabeth desired an audience with a local tradesman. One would normally say that John the Baptist came face to face with Herod Antipas. John, however, was no ordinary man. He was fearless. It did not matter whose hypocrisy was shown up, when he knew something was wrong, he spoke against it. While he was preaching and baptising in the desert by the River Jordan, he was confronted by representatives of three of the most powerful factions in Judaea. The first was that of the tax collectors, who in those days were notorious for their graft. They must have exercised enormous indirect control over the people, for tax collectors were everywhere exacting their due . . . and much more. To them John said, 'If you are sincere about your repentance, from now on collect no more than is appointed to you'. That's bringing faith down to a practical level!

Also present were members of the mighty legions of Rome, the conquerors of the world. To them he said, 'Don't misuse your authority to rob by violence or false accusation. And be content with your wages.'

Of the three groups the most powerful was that of the religious leaders, for their influence permeated the very soul of Judaea. These men were not to be trifled with. Look what they eventually did with the Lord. Yet John said to them, 'You are so proud of your descent from Abraham. If it pleased God, He could raise descendants to Abraham from the very stones you are standing on. You brood of vipers! Live lives worthy of the repentance you so openly profess.'

John exhibited the same kind of candour when he was brought before Herod. 'What you are doing is wrong', he said. 'You are living in adultery with your brother's wife.' A king cannot have people going around saying that he is an adulterer . . . especially if it is true. John was quickly put in prison. All the while, Herod was drawn to John. Throughout his life Antipas had tried to gain power and position by means of intrigue, armies, and money. Herod was a man who had gained power over himself and who cared nothing for position.

Possibly Herod was reminded of the ancient story of King David. David had wronged his fellow man by stealing the wife of one of his most loyal soldiers and then having that soldier murdered on the battle-field. Herod would recall that the prophet Nathan confronted David with his crimes by telling that king a fable and then driving the point home with his 'You are the

man!' Now right in his own presence Herod had heard the words of a latter-day Nathan.

Usually Antipas was bothered by fawning courtiers seeking to ingratiate themselves in order to win favours. John was a different kind of man. His complete honesty was refreshing and magnetic. Antipas well knew that had the positions been reversed and he had had to confront John as king, he would not have had the courage.

None of us can go on endlessly without making certain crucial choices. We cannot forever evade the issues that our heroes present to us. On his birthday the king gave a banquet for his military commanders, his immediate political subordinates, and other leading men of the province of Galilee. At one point in the evening's entertainment his step-daughter entered and danced for the party. Everyone was pleased with her performance, and that pleased Herod. 'Such good dancing deserves a reward. Ask anything you like and I'll give it to you. Anything you like, up to half of my kingdom.' He was enjoying playing the role of the benevolent monarch.

The decision was too important a one for his step-daughter to make alone. She consulted her mother. Shortly she returned and, to the king's consternation, asked for the head of John the Baptist on a dish. Antipas knew that his wife was behind the request. Yet all his faithful men were at his table that night. What would they think if he went back on his oath? He would surely lose face with them, and perhaps jeopardise their loyalty to him.

However, if Herod truly desired to take one step in the direction of the moral strength and courage of John the Baptist, this was the moment to do it. He could have said to his daughter that while an oath is sacred, the life of a man is even more sacred. He had made the oath in haste. What she desired could not be granted. It was greater than half his kingdom. But he did not do that. For the sake of his guests he ordered the execution of John.

There is a strong desire in most of us to belong to the group with which we find ourselves associated day by day. It is, therefore, a difficult task to stand up for what is unpopular with that group even though we know that the unpopular action is in keeping with the will of God. It is hard to stand against a deceitful business practice when that practice is adding to the coffers of our company and thereby assuring us a job. It is hard to stand for the rights of minorities when those rights are opposed by neighbours whose friendship we crave. It is hard to stand for honesty in school or college when the accepted behaviour

is cheating or passing off another's work as one's own. It is far easier to pay attention to the modern equivalents of Herod's dinner guests.

In some circumstances, nevertheless, it may be easy to stand for the right, but difficult to stand for it in a spirit of love. At such times it is easy to become self-righteous, making broad our phylacteries so that people can see how 'Christian' we are. We may be more ready to tell a man he is blaspheming than we are to have our Lord reveal some of His love to that man through us. The 'least commandments' are important, but the 'weightier matters' must not be forgotten. C. S. Lewis somewhere has put it graphically when he wrote that one cannot go on being a 'good egg' forever. He must either turn bad or fly.

It was months later that Herod Antipas met another man who exhibited the qualities of the dead John. The trial of the Lord Jesus from beginning to end was a judicial farce. It began in the middle of the night when the council legally could not act. It was presided over by clergy who had 'rigged' the whole affair and were merely bringing to a conclusion months of plotting and years of bitter antagonism. It was moved forward by the accusation of witnesses who did not bother getting their facts straight before they eagerly condemned the Lord. It was handed from one authority to another in order to obtain the death sentence that was sought. First Pilate, the Roman procurator of Judaea, was given a chance to condemn Christ. Pilate knew Jesus was innocent, but he was concerned more with his own job than with justice. Because Jesus' home was in Galilee, He was next sent to Herod.

After he had executed John the Baptist, Herod had heard of the preaching and healing of the Lord. To him, that could only mean one thing: John had risen from the dead and was probably going to get revenge. Through time, however, Herod came to realise that his fears were unfounded. John had not risen from the dead. This wonder-worker was another man.

For a long time he had wanted to see Jesus. Especially did he wish to see the Lord perform some miracles. (Magic tricks were as popular then as they are today.) Reading between the lines of Scripture, however, I think there was another reason for wanting to meet Him. A short time earlier Herod had sent messengers to the Lord to say that he planned to kill Him. But Jesus could not be made afraid. 'Tell that fox', He said, 'that I am going to continue working and continue on my way to Jerusalem.' This was exactly the kind of boldness Herod had seen in

John. Now, unexpectedly, Pilate had provided the opportunity to satisfy his curiosity.

As entertainment goes, the meeting with Jesus of Nazareth was a flop. We are told that the king questioned Jesus at length. What his purpose was in so doing, we can only guess. Undoubtedly there would be some interrogation about His alleged crimes. People were standing by, accusing Christ of a variety of things.

The Preacher says that there is 'a time to keep silence, and a time to speak'. For the Lord Jesus this was a time to keep silent. Herod was not seeking the way of righteousness. Prophetic boldness, he had discovered, had lost much of its appeal. He was looking for amusement. Perhaps, also, he wished finally to assure himself that he had nothing to fear from a resurrected John. His soul was not even as receptive as that of Pilate . . . who himself was no spiritual pilgrim. (Jesus *spoke* to Pilate.) Alexander MacLaren has noted, 'That sad silence speaks Christ's knowledge that now even His words would be in vain to create a ripple of interest on the Dead Sea of Herod's soul.' The die had long been cast in the life of Herod Antipas. He had but to put his seal on it by contemptuously mocking Christ as the King of the Jews.

At what point does one make that choice that turns him away from the will of God? It is not knowledge we require; we all have knowledge sufficient to act upon. It is not examples we need to show us the way. Hypocrites abound, it is true, but many saints have gone before. Herod, it would seem, made the choice that night in that banquet room. How many of us are moving toward our own banquet rooms?

The king of Nabataea did get revenge upon Herod by defeating him in battle a few years after the night of the Lord's trial. Eventually Antipas was denounced before Caesar by his own nephew and spent the last years of his life in exile. It could have been otherwise.

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## NO MORE CURSE

(Rev. 22. 3)

*'Twas on a Cross without the gate  
Our God His victory won;  
O'er Death and Hell and Evil.  
O'er Death and Hell and Evil  
We share the glorious triumph,  
Through Christ—Eternal Son.  
O'er Death and Hell and Evil  
Our God His victory won!*

PETER ROBINSON.

## The royal high priest

By J. K. Howard

That there are two aspects of the mediatorial work of Christ is a matter to which attention has previously been drawn. In the first place He has revealed and mediated God to man and in the second place He has brought man to God. In both tasks our Lord is continually active as He brings the awareness of God to man's inner being by the impartation of His own life through His Spirit, and as He maintains this renewed relationship through His activity as mediator, as go-between, representing His people to their God.

This dual aspect of Christ's work is again brought to the fore in the section from which our text is taken. As the writer speaks of the high-priestly work of Christ he describes Him as 'Jesus, the Son of God' (4. 14). Our attention is focused on the double-sidedness of the life of our Lord, who as Jesus of Nazareth was 'made like unto his brethren', one with us in every respect, and as Son of God stood in that unique position of which John could write that 'what God was the Word was' (NEB). This Jesus is the great high priest of His people, far above anything that the old order could produce, who has passed through (*dia*) the heavens. The reference is to the traditions of the time, Christ has passed from this lower earth, through the middle world of the heavens into the very presence of God Himself (cf. Eph. 4. 10). The reference is thus to the exaltation of Christ, that event which is inseparable from the resurrection and yet at the same time completes it. This is the seal of the Christian's certainty that the high-priestly ministry of the Lord is real and valid. Our confidence is grounded in the present status of the Lord, that He is, to use the imagery of the New Testament, at the right hand of God and that He 'ever liveth to make intercession.'

It is probable that there was also another picture in our writer's mind at this point. It is likely that he was thinking in terms of the entry of the priest of the old Jewish order into the central shrine of the Temple. This entry into the inner shrine was reserved for the high priest and then only on the great Day of Atonement, a ceremony which the author of the letter to the Hebrews sees as possessing many parallels to the events of the Passion. Thus as the old priest

passed through the successive courts of the Temple into the inner shrine, so Christ, having made His sacrifice, has passed through the heavens into the presence of God. This is a line of thought that the writer developed later in his letter.

Our author now makes the point that the validity of a priestly ministry depends on the common humanity of priest and people. This fundamental solidarity is shared by Christ, a matter to which we shall return presently. Furthermore, high priests are not self-appointed but rather they are called of God to their high office. No doubt the author was well aware of the fact that such a statement could hardly be made of the Judaism of his time. The last legitimate high priest had been Onias III who had been deposed and assassinated at the instigation of the Seleucid king Antiochus IV Epiphanes. This had happened some 230 years before our letter was written, some time around the year 170 BC. Since that time the office of high priest had been essentially in the hands of usurpers and had been often associated with shameless nepotism and corruption.

The position of Christ, however, is due to His calling from God, a calling, furthermore, which bears a double aspect. This is demonstrated from the two quotations from the Psalms in which the Lord's Sonship and royal priesthood are presented. In the first place He is called God's Son (5. 5) as the ancient royal psalm (Psa. 2) is applied to Him. This psalm is closely related to Psa. 110 from which the other quotation is taken. Both are royal psalms and probably had an important place in the liturgy of ancient Israel, especially with regard to the enthronement or coronation of the king. The king was described as God's son, not in any adoptive sense, but because he was God's representative, His shepherd ruling over His flock. Now the divine decree from the old royal ceremonial is applied to Christ, and the psalm, which the rabbis viewed as Messianic, finds its ultimate fulfilment in the One who was truly Son of God in a unique sense, the One made both Lord and Messiah.

It should be remembered at this point that an echo of Psa. 2. 7 is contained in the words



addressed to Christ at His baptism – ‘This is my Son, the Beloved in whom I am well pleased.’ Our Lord is pronounced, and the pronouncement is confirmed by the anointing of the Spirit, as King-Messiah. But the words of the heavenly voice contain another allusion, they contain an echo of Isa. 42. 1. The pathway of the Messiah was to be the path of the Suffering Servant. In the Servant Songs of Isaiah, the Servant is seen as one who would arise from Israel, who would be thoroughly identified with his people in every respect, and who would embody in himself all that Israel should have been. In other words the prophetic concept of the godly remnant has become narrowed down into one Person, the perfect Servant of the Lord, who would produce out of Himself a new community. In Christ that new community, that new Israel, has been formed, a community which embodies both Jew and Gentile, for He has made in Himself, out of the two, one new man (Eph. 2. 15).

Beyond this, however, lies the inescapable fact that the mission of the Servant could only be accomplished through suffering. It is at this point that the mission of the Lord becomes so obviously identifiable with that of the Servant. The righteous Servant was to bear the iniquities of the people (Isa. 53. 11), and Jesus identifies Himself with His people in the act of a baptism to repentance, and thus as the Representative Man He fulfils for all men, by His perfect obedience, the lack of human obedience to the will of God. It is on the basis of this fact that our Lord can stand as the High Priest of His people who has offered to God the spotless self-offering of His own perfect obedience. Thus Christ stands not only as King-Messiah by virtue of the divine decree, but also, again by a divine decree, He stands as the King-Priest who has effected a total mediation on behalf of His people.

The idea of Christ’s royal priesthood is contained in the quotation from Psa. 110. 4. Once again this is one of the enthronement psalms, but here, even more than in Psa. 2, we have a universal outlook and a God-centredness which point us beyond the immediate circumstances of Israel’s kings to an ultimate fulfilment in the coming King-Messiah. As A. Weiser has written, ‘the psalm regards the priestly kingship of an earthly ruler as the representation of God on earth, who is the Lord of history’. Thus in the promise to the king of an eternal priesthood after the order of Malchizedek, as already he had been promised an eternal kingdom, our thought is directed on to God’s ultimate Representative in whom alone these promises could receive a total fulfil-

ment. It might be as well to note here, and perhaps clear up any misunderstandings, that Israel’s kings exercised priestly functions, they were royal priests able to represent their people before God and to offer sacrifice to Him (cf. 2 Sam. 6. 17, 24, 25; 1 Kings 8. 5, 62, etc.). The case of Uzziah does not prove the reverse, his judgment was the result of usurping the prerogatives of the Aaronic priesthood.

The historical background of Psa. 110 was probably the entry into the Jebusite stronghold of Jerusalem under David. The city now became an integral part of the Davidic kingdom and was to become, indeed, its capital. Thus the worship of the original inhabitants of ‘God Most High’ is linked with the worship of Israel’s God, and the pre-Davidic dynasty of the city becomes linked with the founding of David’s line. David can thus stand as the spiritual and physical heir of the patriarchal king Melchizedek. All this now reaches its full and perfect fulfilment in great David’s greater Son, who in a very real sense is King of righteousness and peace, the meanings given to Melchizedek and Salem respectively. These attributes are part of the experience of everyone who has been incorporated into Christ, for the one who is brought to God through the mediation of this King finds indeed that the new righteousness which God grants through Him is the basis of a new peace and reconciliation.

In order to fulfil his obligations to the people the priest must be a man who shares in the experiences of his people. Christ is no exception to this rule, He is qualified for His task because He shared the fulness of human life. We have already noted His total identification with the people in His baptism at the hands of John, but this identification reached to every part of His life. He accepted and shared our limitations, our sufferings, our temptations. He stood where we stand, but where we fail He conquered, and both by virtue of His victory and His knowledge of our situation He is fitted to be our High Priest. As one writer has put it, ‘it was by fulfilling the role of the suffering servant that He was perfectly fitted to be our Saviour and High Priest’.

On the grounds of this experience of the human situation our writer can say that the Lord was ‘made perfect’. At first sight such words may appear strange. Commenting on the idea of *teleiōsis* (consummation, bringing to perfection), Bishop Westcott says: ‘He who is *teleios* has reached the end which is in each case set before him, maturity of growth, complete development of powers, full enjoyment of privileges, perfect possession of knowledge’. The knowledge of the

Lord is the knowledge of personal experience, and for this reason it can be said of Him that He 'suffers (*sumpathō*) with our weaknesses' (4. 14), for He has been there before us. Here is the ground of the validity of His high-priestly ministry.

It needs to be remembered that the fact that our Lord was never guilty of sin in thought or action does not in any way lessen the reality of His temptations. It is only the one who fights against and conquers temptation who really knows what temptation is. T. H. Robinson commenting on this verse remarks, 'the very richness of His human nature exposed Him all the more fully to the assaults of temptation'. In every side of His human nature He shared our moral conflict, for our Lord was man. Indeed, we must go further, He was *a* Man, living at a particular place, at a particular time. This is the scandal of the Christian faith, the scandal of particularity, that God voluntarily limited Himself to a particular place at a particular period of man's history, in a particular man, and that as man He shared in the limitations of creaturehood. This experience is the ground upon which He can suffer with us.

Bearing all this in mind we come again face

to face with an exhortation. Once again we are encouraged to hold fast to our confession (*homologia*), for in the midst of our trials and temptations, when we feel like throwing in the sponge, we have the assurance that our Lord has been through this before us. Thus we may go boldly into the presence of God to receive, through the continuing mediation of Christ, that help and strength which we need. For the Christian the throne of God is a throne of grace, for on the ground of the perfect sacrifice of the perfect High Priest God is met in grace and not in judgment.

Thus God's King, the one who has been made both Lord and Messiah, the one in whom God's kingly authority was fully revealed, is also, as He continues to exercise that rule and authority over His people, their great High Priest. He is fully identified with them by sharing in their humanity, and through the reality of His sufferings and His consequent sympathy, He is able fully to exercise His function. Thus He brings to His people through His supreme self-sacrifice, a matter which will be more before us in our next study, an eternal salvation, and day by day He provides that grace and timely help which belong to His present deliverance and mediatorial work.

## MIGHTY MEN OF VALOUR (2)

# Gideon

By A. E. Long

*'The Lord is with thee, thou mighty man of valour'* (Jud. 6. 12).

Gideon was the sixth of thirteen judges who ruled over Israel, having won them a respite from domination by their foes. Alone among the judges, he and Jephthah, the ninth judge, share the distinction of being called a 'mighty man of valour', although it can scarcely be doubted that most of the other judges were also men of remarkable courage and prowess, despite that they are not so designated.

Although there are at least eight individuals, in the Old Testament, who are specifically said to have been 'mighty men of valour', Gideon has a claim to have been outstanding among them, in that he alone was so addressed by 'the angel of the Lord'. The appearance of the angel to him

was probably a Christophany of the Old Testament, since in the record 'the angel of the Lord' is identified with 'the Lord' Himself. Gideon so recognised and acknowledged Him (cf. vv. 14-16, 23). It could, of course, be argued that, in the cases of other men described by Scripture to have been 'mighty men of valour', Scripture itself gives a like endorsement to a claim to fame in that respect, equally with Gideon.

At the time of the angel's appearance to Gideon, nothing seemed less likely to be true than the angel's word 'The Lord is with thee, thou mighty man of valour'. At that time the Israelites suffered the depredation of their crops and stock by the Midianites and other foes, whereby they were greatly impoverished (vv. 3-6). To conceal themselves, their property and their interests from the Midianites, the Israelites 'made them

the dens which are in the mountains, and caves, and strongholds' (v.2). Among such clandestine activity, Gideon was surprised by the coming of the angel of the Lord to him, for he 'threshed wheat by the winepress, to hide it from the Midianites'. That, in the disturbed circumstances of the time, Gideon should have threshed *any* kind of corn, was significant of the faith which the author of the Epistle to the Hebrews ascribes to him (ch. 11. 32); that he accepted the risk of the possible loss of the *best* kind of corn, 'wheat', was significant of the measure of that faith which was fundamental to God's use of the man.

It was when Gideon was so engaged that the angel addressed him as 'thou mighty man of valour'. Gideon's querulous reply appears to recall an unnamed prophet's earlier message to and reproof of Israel, in which He had recounted God's deliverance of their fathers from Egypt and how He prospered the people in the conquest of Canaan (vv. 7-10). The angel had said to Gideon 'The Lord is with *thee*, thou mighty man of valour', by way of *personal* enduement. Gideon, remembering the prophet's words to the nation, protested that Israel's then plight seemed wholly inconsistent with those earlier deliverances and successes and he appeared to question the truth of the angel's word, as his reply suggests - 'Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of . . . but now the Lord hath forsaken us, and delivered us into the hands of the Midianites' (v. 13). In fact, the angel had said 'The Lord is with *thee*', not 'with *us*' (cf. vv. 12, 13; ch. 2. 18).

Although Gideon was wrong in assuming that what the angel had predicted was *personally* true of him, was *ipso facto* true of the whole nation, his attitude was nonetheless wholly right in that it betokened a becoming humility - 'wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house'. This confession of personal inadequacy and weakness was Gideon's real strength, as the angel's words suggest - 'Go in this thy might, and thou shalt save Israel from . . . the Midianites; have not I sent thee?' The Lord saw what was *potential* in Gideon, by virtue of divine enduement; not the felt weakness and professed inadequacy - 'wherewith shall I save Israel?' That the Lord was 'with' Gideon was a guarantee of the performance of all that the angel had said. There can be no effective 'valour', save that which stems from the Lord's enabling presence.

Gideon was a man of faith, as the record shows,

but it was a faith that needed encouragement by 'signs'. Had He lived in a later age, his requests to God that he be given confirmatory evidence of his call would probably have been discouraged, even as the Lord Jesus discouraged His generation in its request for signs, that they might 'see and believe' (cf. John 4. 48; 20. 29). In Gideon's less enlightened age God bore patiently with his hesitations and gave him all, even more than, the signs, he asked for. Firstly, Gideon asked 'Show me a sign that thou talkest with me', a confirmatory sign of God's intention to save Israel by him. This God gave to him, through the angel's miraculous acceptance of his offering. Later, when Gideon, having been endued with the Holy Spirit, summoned the people to battle against the Midianites, he asked for still another sign, which, being given, he asked for yet another sign to confirm the former, in the matter of the fleece of wool and the dew, so that he might be fully assured that God would indeed save Israel by his hand.

God not only bore with Gideon's hesitations, in confirming his faith by signs, but recognised the natural fears arising from those very hesitations and took steps to assuage them. Thus, when God directed Gideon to 'get thee down unto the host', since it was even then virtually 'delivered . . . into (his) hand', He told Gideon 'if thou fear to go down, go thou with Phurah thy servant'. Not only were there twenty-two thousand of his would-be troops who were 'fearful and afraid', but Gideon himself shared their fear, although not to the extent of abdicating, like them, his task. To have had a willing friend to accompany him, in the person of Phurah, to whom he could confide his fear, was to have had the advantage of fellowship, for 'Two are better than one' (Eccles. 4. 9). Moreover, God further encouraged His servant through an overheard conversation on the outskirts of the enemy's camp. This Gideon accepted as final and positive proof of the certainty of God's promise to save Israel by him (Jud. 7. 13-15).

These hesitations and fears on Gideon's part were all foreknown to the angel who appeared to him and pronounced him to be a 'mighty man of valour', but the Lord not only saw his actual weaknesses; He also perceived his potential strength, through His enabling presence.

After the spectacular victory of Gideon and his three hundred God-chosen men over the Midianites, Gideon lost the callowness which had marked him at the time of God's call to him. In and after the battle, he was seen to be the 'mighty man of valour' which the angel had

perceived him potentially to be. His ordering of the battle and the method adopted by him to create the maximum confusion among the enemy, the summoning of the Ephraimites to cut off the retreat of those who had escaped the battle, all showed him to be a man of strategy and resource. The pliant youth discovered threshing wheat in the winepress had become a seasoned warrior, a veritable 'mighty man of valour'. He had come to know when to be accommodating and conciliatory, as in his tactful reply to the aggrieved Ephraimites (ch. 8. 1-3), in which episode he furnished notable proof of the truth of Solomon's dictum 'A soft answer turneth away wrath' (Pro. 15. 1) and when to be uncompromising and stern, as with the men of Succoth and of Penuel, who refused his small army victuals (vv. 5-9) and thereby jeopardised his chance of complete victory. The man who knew when and to whom to act with moderation, also recognised those persons and occasions which required sterner measures.

Gideon's character and experience illustrates, as indeed does that of the Book of the Judges in general, the truth of Paul's words - 'God hath chosen the weak things of the world to confound the things which are mighty . . . yea, and things which are not ('mere nothings' NEB), to bring to nought things that are' (1 Cor. 1. 27, 28). He takes them, raw material such as they are and from such unpromising material produces the finished article of 'mighty men of valour', even as David's 'mighty men' (2 Sam. 23. 8) were produced from the motley company that gathered to him in the cave of Adullam (1 Sam. 22. 1, 2).

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## He shall be like a tree

(Psalm 1. 3)

*Where the living waters pour,  
Each by deep roots thriven,  
Bringing forth good fruit they soar,  
Ever into heaven;  
There no leaf or branch shall fade  
In that perfumed garden,  
For the Lord the trees hath made -  
He their constant Warden.*

N.S.D.

## The book and the party

By G. H. Forster

A nation largely devoted to a leader, a book and a party. That has been a new feature in the unfolding history of the world in recent years. Adolph Hitler, *Mein Kampf* (My Struggle) and the Nazi Party in Germany; Karl Marx, *Das Kapital* and the Communist Party; Mao Tse Tung, his *Thoughts* and the Red Guard in China.

In each case a man revered and a book read by millions with fervent devotion as the most important in the world. They have in Germany, in Russia (and elsewhere) and in China changed the form of government, the thinking, the lives, the international outlook of nations, the last being much the largest in the world.

How do we account for this phenomenon? Is it not a fresh example of the devil's principle of counterfeiting? Godless, aggressive, enslaving copies of a beneficent, wholesome, liberating and elevating divine pattern twice established?

### *A Leader, a Book and a People.*

First at Mount Sinai, where Moses was the representative of the God of Israel, unseen yet real and manifested in power. The book of the covenant was given and sealed and the slaves became the redeemed nation in a unity maintained to this day.

Secondly as a result of Mount Calvary, when God's representative was the Son, and Pentecost when He was the Spirit, and when a spiritual nation was born. Then we had the three-fold identification and pattern:

'God hath made Jesus both Lord and Christ . . .

They continued steadfastly in the apostles' doctrine (now in the Book) and fellowship' - expressed in the breaking of bread and prayers (Acts 2. 36 and 42).

In Communist circles the most serious crime is deviationism. Is it not the enemy who puts in the leaven and scatters the sheep? Our duty is clear and clamant: strive together for the faith (Phil. 1. 27) and endeavour to keep the unity (Eph. 4. 3). Let teachers teach the good Word constantly, systematically, richly, and let us all hear, heed and hold fast (Rev. 2. 25; 3. 11). Blessed is that servant whom His Lord when He cometh shall find so doing (Matt. 24. 46).



# Mainly for women



## WOMEN AT WORK (1)

## Meeting the need

By Robina Howley

A recent television programme for schools discussed the problems faced by young married couples today and tried to assess the situation, posing the question 'Has the marriage scene changed its character in the 20th century?' In the summary of the programme it was pointed out that the pattern for the majority of couples today had these characteristics – marrying earlier than a generation ago – in the early twenties – with a small family of two or three children who would reach adolescence before the mother was 40 and that this left her with more years than ever before with freedom for activities outside her home. These would often be in an earning capacity.

Assuming this to be a fair prediction the further question arises – if a woman is likely to go out to work at that stage anyway, is she wise to attempt to carry on in her job while her children are small? She will most often have still been in paid work after her marriage. Will she be able to keep abreast better in her work and avoid the adjustment that is inevitable if she has spent several years away from a job? For most young people today, labour-saving homes have made this possible. Many of the household chores of a previous generation are quite unknown and with average health a young mother might well manage to run a home and still keep at any rate a part-time job.

Work and home may have been made to fit in excellently and both run like clockwork. A workable timetable and methodical planning will have been evolved and from the mother's point of view, especially if her job is a creative one and intensely satisfying, this may seem worth embarking on. Her husband may co-operate fully and she may have additional willing help from some member of their family. Of course the mother's work may allow them to pay for a trained person whose sole job it is to care for her children but nowadays this is for the few and most arrangements possible are very different from such a regular 'mother-substitute'. What in these cases is the right decision – for a mother to

work or not to work while her children are young? Often the decision may be influenced by the question of finance and not just the mother's inclination, but if she is free to choose, what things should she consider?

First, she should recognise that it is to her that her young child will automatically turn to have his constant physical needs met and that to him, whoever is in her place, is a second-best! Then she should remember that a young child's ideas of time are quite different from those of an adult. Her constant need to watch the clock if she is to work outside her home won't be helped by his fumbling efforts in learning to do things for himself or his sudden deep concentration on something that interests him. Of course these things crop up whether the mother works or not, but are certainly accentuated if she has an outside job to maintain. And it is certain that today's children will know speed and consequent tension in their adult life to a far greater extent than we have had to contend with. Do they not need those few early years to have time in which it is still possible to 'stand and stare'?

Incidentally for a Christian woman, these can be bonus years. She may feel sometimes frustrated and that she has little time for pursuing her own interests. But the next stage of her family's life may well provide her with less! She may have more time for reading in these years than for a good many to come. Her husband's and her own responsibilities in Christian work are likely to increase as the years pass and her reading in these earlier home-tied years will prove to have been foundational.

But I believe that the real issue goes deeper than to the ordering of one's days or provision for physical well-being in the family. Perhaps the most important thing of all is in the realm of communication. The early years are ones of wonderful discovery and a child's efforts at expressing his new discoveries of things and persons are the basis of all his future ability to communicate with others. An awareness of this and a response to it can be one of the most

valuable gifts any mother can offer her child. The knowledge that another person is not only interested in but available to share in new discoveries gives him confidence in facing the outside world he is to take his place in. But these are fleeting things in a child's day. He is too young, too inexperienced, too inarticulate to save them up for mummy. She has to be there, on

the spot, if she is to respond to them as they arise. Life for a little person is not just being looked after and taught how to behave, but sharing experiences and learning from them; other people can contribute to the first but a mother has the privilege above anyone else in meeting the need of the second. Perhaps that's what mothers are for!

## WOMEN AT WORK (2)

# Filling the vacuum

By Lois Gray

'I'm feeling very bored,' one of my patients said to me this week. 'Now that the family are at school all day I feel I need something to fill my time. Hours stretch out before me and the house seems so empty.'

This reaction is widespread among mothers at this period of their lives. Twenty years ago some women became neurotic when the children were spreading their wings and no longer needing a fluttering female parent behind them. Today there is a new topic of discussion: 'Shall I get a job now that I have more free time?'

For a Christian mother who has given unstinted service to her home and family for many years, the prospect of being out and about in the world again is rather an attractive, if terrifying, prospect! The ever-recurring problem is - Can I cope with the twin tasks of holding down a job and running a Christian home?

The first vital necessity for a working wife is a willing husband. If he is against his wife doing a job, the project is doomed from the beginning. Many a husband considers a wife who goes out to work a challenge to his ability to earn enough for the expenses of the house. He may agree about the wife's need to use her intellect and skill, but feels slightly hurt that he is not sufficient to supply the whole income. Constant bickerings and tension would lead to strained nerves and friction. No Christian home would be happy unless the husband appreciates the value to his wife of an interest beyond the four walls of their home, and above all encourages her in the whole project. Unity and prayer in this matter are the pre-requisites of mother's 'little job.'

Most women would agree to the great asset of an outside career but conscience immediately counters with the question, 'How can I make my

job and my family run on parallel lines without one or the other suffering in the process?' One basic need of all children is to come in from school to a welcoming mother, food, light and warmth. A dark, unheated house is desolation to a child. Even sixth formers appreciate an audience for their monosyllabic greetings. This is a major difficulty in the full time job, being back in the house before the youngsters arrive. It is generally considered that part-time work, preferably in the mornings, is the most practical for 'working mums.' The chores of the day can be done in the afternoon, the food prepared, and the children arrive home not conscious of missing their mother during her time away from the house. On the other hand, she is refreshed by the half-day's work in another environment and can give her own contribution of news at the family meal.

One difficulty which has to be faced is the scarcity of suitable part-time jobs. Secretarial work, teaching and nursing professions seem to lend themselves to this type of career. Married women working on this basis are not always popular with the full-time worker. The former leave the job often when the duties of the day are heaviest, while their salary is often proportionately greater for the shorter period. We must compensate for working shorter hours by a good standard of work and punctuality in the limited time. Nevertheless, jobs can be found, if persistently searched for, coupled with a certain amount of shopping around for the right niche. Some mothers who have known no other job than running their own home have a real problem in finding suitable employment. Today there are many short training courses for married women to acquire new qualifications in a variety of subjects for the persevering person.

What are the difficulties of living a dual

existence? Is it possible to be a fully committed Christian wife and mother, good home-maker, coping with the hospitality of an evangelical household, and possibly church work, while doing an outside occupation? An overworked leader of a women's meeting complained to me recently: 'I cannot get enough workers for our Young Wives' Group because they are all out at work!' Obviously our Christian service must not be crowded out of the week's pattern. If it is, we are plainly too busy, and the local outreach of our church is the poorer through lack of competent workers.

Then the house and the cooking must not degenerate to a poor level of efficiency. Husband and family expect warm, nourishing meals which can only be achieved by good organization of shopping and cooking. The house rapidly deteriorates without regular cleaning sessions, resulting in discomfort and disorder. Re-planning the programme can solve these difficulties, mainly by re-thinking the timing of various activities, shopping in bulk once or twice only per week, and reducing housework to a thorough weekly clean, combined with a daily flick round with a duster. It may be possible, with the added income, to pay for a domestic help to undertake some of the heavier work, which is a tremendous boon to the mother with a job. A Christian home should reflect the peace of God, which is largely created by the key-worker of the house.

One of the pleasures of going out to work is a change of occupation, doing something constructive which gives you satisfaction. To balance this it is essential never to grumble or complain of being tired. If mother is 'edgy' immediately the cry goes up, 'You are doing too much!' A short rest for even a few minutes is a great restorer of nerves, while greeting the returning workers with a smile is an easily acquired habit.

I asked a teenager if she minded her mother working again and her reply was: 'I'm rather proud of Mum's new job at the hospital. It impresses the girls.' She was old enough to realize that her mother was gaining a new freedom without loss to herself.

Financially, there is no doubt that the family gains from the extra income from the mother's salary. If the budget needs the extra money at an expensive period in the life of a family, then the continual strain of making ends meet is eased considerably. On the other hand, if one of the children takes ill suddenly, it sometimes involves a sacrifice on the mother's part in giving up a much-enjoyed job. No one else can fully assume a mother's role and her presence at such times is

a child's birthright.

Christian mothers often complain of the limited number of people they can witness to in their own homes. A job offers a ready-made circle of folk who can be tactfully contacted with the gospel. Very often over a lunch-break the conversation can be turned to vital subjects resulting in serious discussion. This field of service adds zest to the daily work, and offers new opportunities for living the Christian life in a challenging environment.

We cannot close our eyes to the fact that in the coming years more and more women are going out to work every day. Tolerance for those who prefer to find running a Christian home a full time occupation must be shown by the working mother, or vice versa. In both spheres we need to pray,

*Take from our souls the strain and stress  
And let our ordered lives confess  
The beauty of Thy peace.*

'Send for your copy of the *No-time-to-cook* book,' read the label on my cornflour packet. Who ever heard of a housewife with no time to cook? Most of us feel that good meals are number one priority in our list of duties. Yet advertisers are shrewd gaugers of public opinion, so it would seem that in our topsyturvy world a great many housewives have neither the time nor the inclination to perform one of their most important functions.

It's easy to be amused by such a state of affairs in the home, without realizing that the same sort of mix-up of priorities may be taking place in our Christian lives. Are we 'no-time-to-pray' Christians? Christians who are too busy to show love to a neighbour? Too busy to look for God's purposes in our daily circumstances? 'Be still and know that I am God'. Have we time?

The 'no-time-to-cook' housewives have found other things to do which they think pleasanter or more important than spending long hours preparing meals. Perhaps we, too, if we are honest, must admit that we find a hectic round of activities more congenial than taking time to find God in our everyday lives and getting to know Him in quietness of heart. Of course we all lead busy lives, but we do find time to do the things we want to do and think important. Above all the busyness God is still saying, 'Seek ye my face'. Do we, like David, answer from our hearts, 'Thy face, Lord, will I seek'?

M.K.B.

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A missionary at work

Photo: Wycliffe Bible Translators

## Going and making disciples

**Stephen Sims asks the question – What about being an associate missionary?**

I was thinking the other day that Britain right now is like an awkward teenager who has discovered his self-confidence to be ill-founded and feels paralysed by a fear of non-achievement. Consequently, he feels there is little in which he can become usefully involved; although he may have ability, because he has no confidence in his performance, no one else has confidence in him either. Result – introvertedness, purposelessness, fatigue, frustration.

Lots of us born during or since the war are appalled by our national moral negativeness. On the one hand we cannot support the prevalent attitude of the prophets of our 'spiritual' decline because we feel the hypocrisy of the last generation a greater sin than the permissiveness of the present; on the other, we have become aware that the essential need of our generation is to discover whether there is any purpose and what it is. We long for leadership that recognises the

superficiality and is able to cut through it. The map is no longer British-pink, Britannia is no longer the driver of the train, but how much more exciting to be the guard! We have become accustomed to leadership enforcing decisions unilaterally; maybe the formula for today is to predict a trend and advise a line without dictating the action. If we are short of executives, we're even shorter of visionaries.

As Evangelical Christians, we are as short on real positive leading as any other section of society. Perhaps God will keep us guessing and floundering a while yet until in desperation we look into the face of Jesus Christ alone and then understand that He wants followers, not leaders.

All the world now recognises that the world is sick, but young people feel, rightly or wrongly, that they are the only ones with enough integrity to care about finding a remedy. Young Christians especially, become disillusioned in looking for



direction indicators – do we not often hear we have all the answers to every contemporary need? – and in one specific, it could be possible for senior Christians to give a more adventurous lead towards positive thinking about employment overseas. If we do lift up our eyes and look on the harvest, it's not often with much imagination.

Certainly we should look at some of the hazards on the way. What about the fellow who has just finished his qualification training and does not want to slot into a little suburban box with his little suburban wife and his little suburban mini? The man in mind is interested in work overseas but fears the traditional missionary commitment of a lifetime spent in a place and among people and everything that are unknown factors. In such a situation, he may fear that one day he will have to concede defeat in personal predicaments he cannot face; finally, feeling a failure he will end up as a miserable, pitied, drop-out from Christian work. That young person is appalled by the very finality of such an assignment, and this undermines his sense of direction – a catastrophic result in either instance!

Some territories, however, seem to be increasingly inhospitable to direct evangelism and increasingly open to technical expertise resulting in tremendous job opportunity for qualified personnel, from business men to biology teachers, from eye specialists to engine drivers. A number of countries only admit expatriates with British passports, and there is generally complete indifference to the applicant's political or religious convictions. Committed Communists seem to be taking up the challenge, committed Christians less so.

I wonder why? Is a three-year spell too long away from the rat race back home? These days, a better approach to career mobility appears to be breaking down the old notion that the only acceptable experience is English experience. Is it the fact that young Christians feel it immoral to earn a salary twice what they've been used to? One doesn't detect much embarrassment in accepting wage increase awards in the U.K. Is it the ill-founded fear of primitive conditions in actually modern air-conditioned cities quite as sophisticated and integrated as any provincial one in the British Isles? I do not believe it is the fear of the wild – any well-informed expatriate living and working in urban areas knows he is as likely to come across a spitting cobra as he is a spear-flinging savage. I think that what holds people back from a time abroad is simply because they are not aware of the market for the hiring of their God-given skills.

Recently some missions have been becoming aware that more and more it is going to be as 'para-missionaries' that Christians make their distinctive impact in the world. The shrinking real income of missions and/or their impending bankruptcy and the tendency of governments to ban or discourage professional evangelists are influences forcing changed strategies, and some societies are wisely integrating their members with those interested supporters outside but who are living in the same sphere of influence, and calling them associate missionaries. The scheme has several indisputable advantages: protecting the new arrival from getting ensnared in the subtly heathen habits of his expatriate colleagues; giving him a feeling of being needed with witnessing responsibilities; and assuring him of prayer support from home. He finds encouragement in the unfussy pastoring of older believers who guide him into Christian work.

Unlike his unbelieving associates with nothing to do out of work hours except live it up, he gets a splendid opportunity of seeing what are the real needs and who are the really needy people in his area, and out of the abundance that the Lord gives him his tithing becomes more meaningful and definite. Perhaps more significant, not only is he in touch with and useful to the same groups as his missionary counterpart, but his daily routine mixes him with a more materially privileged society – people just as much for whom Christ died and probably having no other contact with the living gospel.

But I believe it's irresponsible to encourage us youngsters to take up these government or business posts for Christ's sake unless a framework is provided for co-ordinating outreach over and above the possible existence of a local Evangelical group. Too many young Christians in a faraway land with initial zeal have expired spiritually, slipping almost imperceptibly into the grey land of their permissive environment. Is it any good then turning to the backslider and telling him to read the Bible more diligently, or pray more sincerely, or to seek the fellowship of other Christians round about more earnestly? Perhaps the real reason why he's now a 'non-performer' is that he's no longer prayed for at home because he's paid his own way, and the tools of his usefulness as a Christian have got rusty because the missionary doesn't know how to integrate him into his programme – or perhaps doesn't even know he's there.

None of us know the whole need or know how that need can best be met. I would like to see more of my generation of believers serving their

Master overseas, not only in the voluntary services as missionaries or VSO's, but in contract jobs with generally well-intentioned, idealistic and progressive young governments.

And I would like to see them supported at home by systematic prayer, and shepherded overseas by those who know the problems best. Such support and recognition is best given, not in a

hole-in-the-corner manner, but by incorporating these limited-period worldwide ambassadors for Christ as associate missionaries. Let us definitely challenge them to be linked with those at home in this way while they are abroad. Let us know who they are, and where, and we shall be surprised that God has His men a good deal thicker on the ground and better spread than ever we imagined.

## LIVING IN A TANGLED WORLD (2)

# Guilt, shame and identity in the modern world

By J. M. Houston

Is there less conscious sense of guilt, more evidence of shamelessness today compared with previous times? If there is evidence of this, have changes in moral attitudes been influenced significantly by leaders of thought? It is difficult, if not impossible, to distinguish between the direct influence some prominent thinker has had upon society, and the acceptance and popularity he may have gained because his views suited the sentiment of the times. But the reciprocal association has undoubtedly reinforced the speed of change. In this series of articles we shall seek to answer these questions, in order to gain clearer perspectives of how such changes are being accelerated by the influences of the various professions in our society. Why should we have this concern? Simply because we Christians cannot afford to live in a spiritual ghetto, out of touch with what is happening in the world we live in. Indeed, it is a prophetic ministry to be in touch with the problems of contemporary morality. To face the ever more complex issues of ethics, we need perspectives that are deeper and wider by which to understand their gravity and complexity. We shall commence then with the influences exerted by the sciences of the soul, the *psyche*, psychology and psychiatry, and the notable influence of Freud, upon morals in our society.

### Moral Changes in Society

Among the most dramatic changes have been those in sexual morality. At the beginning of this century, sex was unmentionable in polite society, divorce was a social scandal, and literature was constrained in its descriptions of sex. Today, our society is sometimes described as a sexual nut-

house, so obsessed is it with this topic. Sexual perversions are openly exhibited and talked about. Neither divorce nor the absence of chastity have social stigma any longer.

A second change has come in the relations between parents and children. True, there have never been wholly uniform standards of family life, any more than individuals behave exactly the same. But fifty years ago, a child was clearly a subordinate member of the household. The phrase 'a child should be seen and not heard', definitely meant something. Today, children are influential members of the family, with more money and more voice in their choices and behaviour. The teenage cult has been very largely built up by the commercial world, to exploit this newly-emerged market opportunity. But with the promotion of this cult there has been the decline in strict discipline, the fear of suppression of being 'unhealthy', and the rise in juvenile delinquency.

A third change has come in the general attitude towards crime and the criminal. In place of the traditional view that crime was wicked, that the evil-doer should be punished, and that to be successful the criminal must amend his evil ways, the new view is now that criminals are not sinners but psychopaths, products of hereditary constitutions and of anti-social environments. Corrective training by competent psychologists is viewed as the remedial action, not punishment in itself. Nevertheless, the experts have not proved with certainty that their permissive attitudes are more beneficial to the criminals nor to society than the old-fashioned strictures.

These three changes in society have not come about by accident. They are all expressive of a

permissive society whose moral standards are being relaxed. The traditional attitudes that rules are fixed, inherent in human life and ordained of God, assumed a clarity of distinction between right and wrong. Success in life depended upon maintaining definite standards of behaviour. Today, it is much commoner to find a contrary view of morality. Life is seen in terms of the pursuit of happiness. Nothing is viewed as more dangerous for 'mental health' than the frustration of desire, especially of sex, and the exercise of repression. The lack of self-discipline, early marriages or no marriages at all, the pervasive influence of hire-purchase in the economy, are all symptomatic of the hedonism. There are no absolute moral standards, everything is relative say its advocates, dependent only upon the personal temperament, individual capacities, and the convenience of society. Morality therefore depends upon trial-and-error, and failure to reach certain standards is not a wholly personal responsibility but that of one's family and the general milieu of society. Such a view therefore denies that there are moral standards that are universal and absolute, only relative and conventional. Indeed, morality is not central and self-justifying in such a culture, but merely peripheral and instrumental to life.

### **The Influence of Freud**

As a profession, the sciences of human nature are very relevant to the understanding of these changes in society. By probing into the origins of conscience and into the depths of human consciousness, contemporary confidence in moral traditions and sentiments have been shaken. Our society has become more candid, more open-minded, and more shameless. There is increasing diffidence in disciplining our sexual impulses, our children and our criminals. And no single thinker has been more influential in starting this Gadarene rush into moral anarchy than Sigmund Freud (1856–1939). Freud envisaged himself as the third iconoclast of man's dignity. The first blow, he argued, came from Copernicus, who showed that man was not the centre of the universe. The second blow was administered by Darwin, who traced man's descent from the animals. 'Then', continued Freud, 'I came along and proved man was not even rational but under the control of dark fears and irrational impulses.' Certainly, the influence of Freud has been far more pervasive than a school of psycho-analysis. His influence has perhaps been greatest in the arts. Literature and art which had been primarily concerned with a depiction of the surface world

of reality began to penetrate below the surface to expose hidden motives and drives. Writers such as Thomas Mann, James Joyce, Kafka, and D. H. Lawrence popularized the idiom and the principles of psycho-analysis. Freud also became a springboard from which popular sentiment could thirst for greater freedom in sex relations, more liberal divorce laws, and provide a general re-evaluation of social conventions.

The particular tenets of Freud's theories, daring and original as they were, are not our concern here. Many of them have come increasingly under criticism from psychologists. But Freud, and psycho-analysts generally, introduced a major challenge to Christian morality. Freud introduced the possibility of a scientific attitude to morals. And since his day there has been a growing, subtle substitution of psychology for religious viewpoints in an ever wider field of study. This has induced a popular change in mental attitudes from a religious frame of mind towards a more intellectual one. Freud charted a whole new series of scientific Newfoundlands, to take the place of the old moral landmarks: the 'Id', 'Super-ego', and the 'Unconscious', replaced the realms of self, conscience and the soul. At the same time, man became dissected into parts, and reduced from his mysterious unity into bits and pieces. As Spinoza had grasped before Freud, 'an emotion which is a passion, ceases to be a passion as soon as we form a clear and distinct idea of it'. The mind has more power to control and to be less passive than the emotions. Thus the special technique of the psycho-analysts was not to say 'Get thee behind me Satan' – stressing the supreme importance of moral control, but rather to say 'Let me know as much about the dirt in my unconscious as possible in order to control it'.

Freud made much of the mechanism of repression, an unconscious mechanism whereby unwanted, unpleasant, painful experiences or conflicts are thrust out of mind, as distinct from mere suppression which is done deliberately and consciously. Theologians have still to consider the implications of repression. The apostle James presents us with its consequences. He who goes to the mirror of God's Word, 'glances at himself and goes away, and at once forgets (i.e. represses) what he looked like' (1. 24, NEB), brushes aside unpleasant knowledge, and therefore does not benefit from its insight. Freud never wondered whether this very mechanism of repression was not operative in his own strong anti-religious attitude. He resented Judaism as the source of shame and conflict within his own life. He built

up instead a substitute religion in psycho-analysis, which he preached with evangelical fervour, with an unquestioned faith in reason as his god and in the papal infallibility of science. Living like Robinson Crusoe on his own island of self resourcefulness, Freud could never see the reality of religion. Thus he never could distinguish between the neurotic character of religiosity, of which we can all be aware, and the authentic reality of revealed faith in God and of response to God.

One of the greatest needs of our age is for more awareness of the disastrous effects that the repression of guilt has upon the anxiety, the misery, and the instability of modern man. O. Hobart Mowrer, a current strongly anti-Freudian psychologist believes that mental disorder is the result of trying to live secretly at variance with accepted standards, and that repression of guilt leads to the confusion and destruction of personality. One of the greatest moral frauds of our age is the advocacy of some social scientists to get rid of the concept of conscience, as being too vague and distressing. Yet conscience is the common sense man has, making man aware of his moral status. The voice of conscience in man reveals the dialogue in him, between what is and what ought to be. It is expressive of the divided state of man, a disharmony and a disunity that constantly need attention, not repression. Just as the alarm system of pain guards our limbs against further damage, so our consciences are the moral alarm system. Without it, there is moral leprosy, the absence of a monitor system, of pain.

### **Righteousness and Mental Health**

The shamelessness of our age is also associated with the over indulgent use of the term 'mental illness'. Thanks to psychiatry mental patients are no longer chained like criminals. But the term 'mental health' is an analogy, taken from the medical profession. It has been substituted however for the older term 'moral therapy', that was used throughout the first half of the nineteenth century. Unquestionably there are psychological problems that result from disorders of the nervous system. Unquestionably, there are also psychosomatic illnesses that reveal the control of mind over matter, making it often very difficult, if not impossible, to distinguish the realms of spirit and of body. But mental illness may also be a moral fraud, couched in scientific terms, to escape from personal responsibility, from moral obligations, from the sense of true guilt, indeed from all the daily pressures of living.

What is so serious about this popular, indiscriminate usage of the analogy with bodily illness is that it perpetuates error in the way in which a whole system of knowledge should be looked at and organized. In New Testament times, such disruptions of personality were understood in the frame of demon possession, and religious solutions were sought. Today, the medical frame of thought suggests its solutions lie solely within a scientific approach which has, as such, no sense of sin nor the awareness of guilt as a reality other than as a *feeling* of guilt. Unquestionably, there are false feelings of guilt and harsh enforcements of discipline, but there are also real causes of guilt and valid rules of behaviour. Too much stress on mental illness *per se* tends towards moral neutrality, the jettisoning of moral standards and eventually to moral anarchy.

The outcome of this approach is to make happiness, release from pain and the needs of the individual irrespective of the claims of society, the goals of therapy. As a result, the solution of guilt, and the social obligations towards others, are overlooked. If our image is the Happy Moron, the carefree egoist, then social engineering may produce a new race of irresponsible, amoral people, but they will be remote from moral realism and the true nature of man. For more significant than health and happiness are integrity and peace, unity within one's self and peace with God. Righteousness, that is 'living right', is a clearer norm of life than a feeling of being well adjusted. For what is the good of adjustment to one's social environment if we know that our society is rotten? The concept of normality is the morality of the mental hygienists. But we have good evidence to believe that the whole of our society is abnormal, impotent because of sin. And sin is outside of man's control.

It was to Rome that the apostle Paul directed his message: 'For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation'. Rome might send its legionaries to the remote corners of the earth, as we send our rockets to the moon. Rome might make laws, as we set up international commissions of profound scientific wisdom. Rome might grow rich and build abiding monuments to its greatness, as we heap up material benefits in our homes. Yet in his inspired message Paul realised man was powerless, his ethics inadequate, his society corrupt. Is it not the same today? We see the man who controls new, powerful machinery lose his temper with his wife, turning his home into hell. The charms of womanhood are exploited shamelessly even as the aid for selling gadgets.

Within the detachment of the academic, there are the petty quarrels of ambitious men. And the ideals of youth are perverted into inflammatory revolution. So much of contemporary life needs apologizing for, so much is just a mess. We need never feel ashamed then of such a gospel that tears open in all its stark realism the sinfulness of sin, and thereby can also prescribe the remedy in the redeeming love of God.

### **Shame and Human Identity**

Recovery of the old sense of sin is thus essential for this crazy world in which we live. We are deceived when we gloss it over in pseudo-scientific language. It is likewise delusion to think that mere time cancels sin, that if we forget about it then it will be removed. We are beguiled if we think that there is safety in numbers, and that because everybody is doing it, we are all right. The Christian emphasis on the seriousness of sin, on the reality of guilt, is not neurotic. It is realistic of the realm of personhood, where the value and dignity of persons is precisely recognized by the *claims* of persons, God's claims upon man, man's claims upon his fellow. Claims are inherent in the nature of persons, and therefore sin is also inherent in human persons, that is the falling short of man to meet those claims or of the rebellion of man to those claims. Thus all the symbolism and the reality behind the doctrines of atonement, of reconciliation, of forgiveness, of justification, all emphasise the precious values inherent in being a person, which man in his freedom and therefore his responsibility can either accept or reject.

Even in pagan society there is an awareness that shamelessness is the nadir of the soul. It suggests a total loss of identity. Thus in the shamelessness of the prostitute we recognize the loss of identity as a female *person*. It is significant that experiences of shame are called self-consciousness. The experience of shame is a sudden, usually painful insight into the incongruity between oneself and the social situation. If the experience is accepted in honesty and not hastily covered over, it may lead to new awareness and a heightened sense of identity. For shame may reveal unrecognized areas of one's own heart, so that the exercise of shame will lead to the finding of one's self. It is not without significance therefore that this age of ours, so marked by shamelessness, should also be one marked by a loss of identity. Erikson, a psychologist who is not a Christian, has recognized that the search for personal identity, what man is, what he should believe, what he might or should

become, forms the most pressing problem of our age. We have been variously described as a generation of the depersonalised, the estranged, the lost, the lonely.

When, however, we are ashamed of our sins, aware of the central and basic flaw in human nature, then we can begin to have a God-directed sense of identity, aware that we are not alone in an orphaned world. For in the identity of Jesus Christ who teaches us to call God 'our Father', there has entered into history a new and unique relationship that forms the foundation of our morality. In our awareness of God we recognize ourselves to be sinners. In our awareness of the redeeming work of Christ we can also recognize we are forgiven, 'accepted in the Beloved'. This makes new men of us, literally a new creation, for it gives an identity man by himself could never conceive.

Ours is the choice, either of being *nice* people who remain complacent about sin, whom the psychologists call 'well adjusted', or *nasty* people ashamed of sin, aware of true guilt, and who seek in constant confession before God to be forgiven. The Pharisee was a very *nice* man who, in the contemporary idiom, thanked his Freudian adviser he was not as other men, nasty and morbid because as Christians they were weighed down with a sense of sin. He was glad he only had an Oedipus complex, and that he only had a father figure to worry about. He was active in promoting the Scientific Society for the Abolition of Religious Superstitions and this really qualified him for being a very fine fellow indeed. Yet did not his shamelessness only reveal his own personal illusion, for that is what a hypocrite is, a man with an illusion. In the example of the Publican, our Lord drives home the reality of the *nasty* person who has no illusions about human nature, and cries out 'God be merciful to me a sinner'. It is in such a one that God finds pleasure, and whose prayer is answered. In such a one there is true identity, for there are no masks, and no play-acting. We need this kind of realism for the maintenance of morality in our world today.

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*Trust in yourself and you are doomed to disappointment;  
trust in your friends and they will die and leave you;  
trust in money and you may have it taken from you;  
trust in reputation and some slanderous tongues may  
blast it; but trust in God and you are never to be con-  
founded in time or eternity.*

D. L. MOODY.

The Witness

# The greatness of God

*'Great is the Lord and greatly to be praised; and His greatness is unsearchable.'* (Psalm 145. 3)

**By Arthur Hedley**

In reading the Old Testament we can hardly fail to notice how the Hebrew patriarchs, psalmists and prophets, emphasized and magnified the greatness of God. 'Great is the Lord' exclaimed the Psalmist, 'and greatly to be praised' (Psa. 8. 1; 96. 4). Such was His greatness that He was incomparable (Isa. 46. 5). Neither in the heavens above nor on the earth beneath was there to be found a being who could be 'compared unto the Lord' (Psa. 89. 6). As for the gods worshipped by the heathen He was 'great above all gods' (2 Chron. 2. 5). He was the Creator and Upholder of heaven and earth, the Giver of life to every living creature, in and through Him we 'live and move and have our being' (Acts 17. 28, see Job 12. 10).

Man-created gods were obviously inferior to those who made them, they were, in the words of Paul 'no gods' (Acts 19. 26), and were so impotent that they needed to be carried from place to place (Isa. 46. 6, 7). 'To whom then will ye liken me, or shall I be equal, saith the Holy One?' (Isa. 40. 25). In his prayer and thanksgiving after God had promised to establish the kingdom of David for ever, the psalmist praised God Who had done and revealed these 'great things'. The use of the adjective 'great' inspired him to magnify the greatness of God: 'Wherefore thou art great O Lord God: for there is none like thee, neither is there any god beside thee, according to all that we have heard with our ears' (2 Sam. 7. 21, 22).

Right down through the centuries Jewish fathers have recited to their children the 'great things and terrible things' (v. 23) which God wrought on behalf of their nation to redeem Israel 'from Egypt, from the nations and their gods.' In their wonderful deliverance both the greatness and the goodness of God were manifested and confirmed in a remarkable manner. Every devout Jew witnessed to the greatness of God by reciting daily the words 'Hear O Israel: the Lord our God is one Lord' (Mark 12. 29). It is the great utterance of the national faith in One living and personal God and a perpetual protest against the multitude of false, useless gods worshipped by the heathen world.

We are painfully reminded that even in so-called Christian lands there are millions who have lost all sense of the greatness of God, and have ceased to worship Him. Seeing man must worship someone or something, he now worships self, gold, sport, pleasure, politics, fame, film stars, his home, his motor car. When God is no longer great in the eyes of man he naturally exalts himself above God, which is so obvious in Communist countries today. When dictators assume sovereign power and rule they bring disaster and ruin to millions, as recent past history has brought home to us all.

The psalmists and prophets of old delighted to reveal the greatness of God in its varied manifestations. They constantly speak of the greatness of His power. 'How terrible art thou in thy works' declares the psalmist, 'through the greatness of thy power shall thine enemies submit themselves unto thee' (Psa. 66. 3). 'All power belongeth unto God' (Psa. 62. 11), and His mighty arm is represented as being all-powerful, none can defy Him without paying a heavy penalty.

In the song of Moses he says of the enemies of Israel, 'Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone: till thy people shall pass over, O Lord... which thou hast purchased' (Exod. 15. 16). 'Thine is the greatness and the power' (1 Chron. 29. 11) declared David, a fact that many forgot in their prosperity (see 2 Chron. 26. 5, 16-21). They became proud, arrogant, boastful, ascribing their victories, the spoils of battle, to their own wisdom and might. Nebuchadnezzar, king of Babylon, was brought very low because he gloried in himself, in his own power (Dan. 4. 30-37).

The apostle Paul stood amazed at the mighty power of God, revealed in the resurrection of our Lord and Saviour, Jesus Christ. To him it was the miracle of miracles, an exhibition of the 'exceeding greatness of his power' (Eph. 1. 19). Jesus of Nazareth whom Paul had believed to be dead, buried, extinguished, to trouble the world no more, had appeared unto him enveloped in heavenly glory, had spoken to him, face to face,

and called him to preach the good news of salvation to all mankind (Acts 26. 16–18).

While the apostle gloried in the Cross he never failed to glory in the power of God which raised Christ from the dead. Apart from the 'exceeding greatness of his power' in that mighty miracle, there would have been no Cross in which to glory; no assurance and peace of God's forgiveness; no hope of a glorious immortality (1 Cor. 15. 16–18). How we need to recapture the meaning, the wonder, the blessed implications of that superb demonstration of God's almighty power.

True men of God never hesitated to speak gravely and boldly of the greatness of God's wrath, when necessary. To them it was a solemn and awful reality of which sinners should be warned. Unless they heeded the warning and repented of their evil ways, the sword of divine judgment would certainly fall upon them. 'Great is the wrath of the Lord that is kindled against us' said King Josiah, 'because our fathers have not hearkened unto the words of this book' (2 Kings 22. 13). When the wrath of God is poured out upon the proud, mighty, boastful men of the world, then is the greatness of God manifested and the littleness, weakness, meanness, fearfulness and helplessness of man exposed, as we see graphically illustrated in Revelation 6. 12–17.

But David delighted to meditate on the greatness of God's goodness and to speak of it to all who walked in the fear of the Lord. 'Oh how great is thy goodness which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee before the sons of men' (Psa. 31. 19, see also Zech. 9. 17). In the 100th Psalm, so dear to Scottish Christians, and indeed to all saints in Christ Jesus, we are enjoined to come into God's presence 'with singing, to enter His gates with thanksgiving and into His courts with praise'. Why? 'For he is good: his mercy endureth for ever, and his faithfulness unto all generations.'

How great, how amazing is God's goodness to us! It is seen 'best in Him Who came to bear for us the cross of shame . . . our life to live, our death to die'. How wonderful has been His goodness to us since the day of our conversion. Although we have 'grieved Him by ten thousand falls' He has borne with us so lovingly, tenderly, patiently, and assured us through the cross, through the promises of His Word, and the inward voice of the Holy Spirit, of His full and free forgiveness. Truly 'it is of the Lord's mercies that we are not consumed, because his compassions fail not' (Lamentations 3. 22).

The apostle John speaks of the greatness of

God in a manner which is full of comfort and assurance to all true believers. There are times when we are burdened with a sense of our own unworthiness, of our failures, our incompleteness; we have fallen so far short of what we yearned to be. To believers beset with doubts and fears as to their own standing before God, and needing assurance, John consoles and assures them with the thought that 'God is greater than our heart and knoweth all things' (1 John 3. 20). He is a more perfect judge than our heart can be: He, being Omniscient, misses nothing. This knowledge of God's greatness revealed in His Omniscience speaks peace to the heart.

The appeal to Omniscience is the final resort of the Christian: his hiding place is in the light itself (Psa. 139. 23, 24). It was to this infallible Omniscience that Peter appealed, in humble distrust of his own feeling and judgment: 'Lord thou knowest all things; thou knowest that I love Thee' (John 21. 17). It is the reality and activity of our love which assures us we 'are of the truth' and that we 'assure our hearts before him' (1 John 3, 18, 19). If conscience condemns its verdict is neither infallible or final. We may still appeal to the Omniscient God, Who sees and knows all our secret inner feelings, aspirations, the reality of our love and gratitude.

What comfort, assurance, rest, strength, we find in the thought of God's greatness, the greatness of His power, of His love and goodness, of His knowledge of every heart. We realize our own imperfections, our incompleteness, our limitations, as we remember His Omnipotence and Omniscience, but we rejoice and rest in the assurance that 'He Who has begun a good work in us will go on to perfect it in preparation for the day of Jesus Christ' (Phil. 1. 6). Dr. Rendel Harris, a gifted scholar, writer, preacher, in the Victorian era, tells how he was once staying with some friends in Wilmington, Delaware. His bed was adorned with a bed coverlet made out of old brown linen which had been spun in a log house by the grandmother of his hostess. Over it she had worked with her needle the beautiful lines of Mrs. Browning:

*God's greatness  
Flows around our incompleteness  
Round our restlessness His rest.*

When he came down in the morning they asked how he had slept and he answered 'How could I have slept other than well with such a text as that upon me?' The open sea was like the harbour that night, he said, for a word from Mrs. Browning had said 'Peace, be still.'

# Rethinking communication

There is a BBC radio programme entitled 'From our own correspondent', which includes talks about the news, its background, and the people who make it. On the morning of January 31st among the various talks given, there was an end-of-the-year talk by the BBC Far East Correspondent. He spoke about NEWS – of the problem facing correspondents, of the need of the public, what people get at the receiving end, and what they are capable of receiving. He told of the great mass of information that is fed to the public and the emotions it arouses.

The minds of people are full, and plain facts are often dull; so there has developed a tendency during the past five years or so to present news in an entertaining way: it goes out appealing to the emotions or to entertain. People are weary of everyday matters, the intricacies of house purchase, trading in their cars or what have you. What they are interested in is not so much news from overseas as what concerns them more immediately, the concerns of their own country or neighbourhood. (As some evidence of this is the fact of the wide readership of local newspapers all over the land.)

This is an age conditioned by newspapers and television. People are influenced by the news items that are fed to them, and by the way it is presented. The journalistic write-up that is so common introduces many embellishments, not necessarily to deceive or distort news – though it can sometimes result in this – but to get across to the public what it wants or needs to know. The fact is, as the broadcast stated, *reality* is complex, hard to get over, and very often dull. It has to be dressed up to make it palatable to the general public. Even experienced press or radio correspondents have to face and to grapple with this problem of communication! And this is specially the case when they are dealing with news from abroad. We Britishers tend to isolate ourselves upon our island home, so far as our minds are concerned, not only as to our actual physical existence. There is ever a tendency to look askance at 'those foreigners', and to dismiss from the minds persons or problems that do not immediately concern us.

All this is germane to those whose interests lie in a different sort of news, the good news of the Christian gospel. They are only too aware of the problem of communication – or some of them

are. The value of this broadcast lay in the way this correspondent analyzed the attitudes of the audiences who were to receive his messages. It is even more pertinent for us who, in a sense, also communicate news from afar. People are, in the main, interested in what goes on around them, not in affairs of distant lands unless they be of an exceptionally important nature. We as Christ's witnesses are up against exactly the same sort of attitudes. There are barriers to be broken down or to cross, barriers of indifference, of pre-occupation, of contrary or competitive outlooks. How can we break them down?

First of all, *we must become aware of the problem*. Evangelicals cannot afford to be unaware of the situation today; to go along the same old ways of half a century ago, ignoring the radical change in modern society, and that people think differently today. 'Christians, awake!' is more than some words from a Christmas carol, it is a clamant call to awareness of the current situation. Perhaps we could learn a lesson from the recent epoch-making trip to the moon. The three gallant American astronauts left the earth's atmosphere, but they did not become asleep to its reality. On the contrary, they gained an altogether fresh sense of perspective as they viewed the earth from afar. Their perspective was global: they saw earth as a whole, not just a small part of it. The remarkable photographs they transmitted and brought home are evidence of this. Is this the kind of experience we need in a spiritual sense – to stand detached for a while and survey the problem objectively?

One reason why many Christians are not conscious of the problem is that they live too much of their lives out of touch with their fellows. We can go about our business and yet hardly ever mix with unbelievers. We hardly know how they think, or desire to understand their mental idioms. Escapist Christian living can give us a comfortable feeling, but it will not benefit other people in the same way, or to the same extent, as if we were prepared to get closer to them as being in the world though not of it. Our church life can even become a screen that hides from us the realities of today, if we let it. Yet that would at once nullify the very reason why God has left His Church on earth.

Having become aware of the problem then *we should consider the situation carefully*. More than



thirty years ago a book was published with the title *Rethinking Missions*. Unfortunately it was wrongly based in its thinking, so did little more than call forth various replies from evangelicals, who saw the danger of its teaching. Yet when properly based, upon the foundation of Holy Scripture, rethinking our mission will always help. It will give freshness in approach, for we become all too quickly rooted in set notions. Even the brazen serpent, a God-given symbol that He had used in the time of Moses, became nothing more than an idol, and Hezekiah had to destroy it as now merely a piece of brass. And we can settle into grooves of work until we are almost in danger of worshipping our methods, when they are long outdated!

Not only shall we obtain a freshness of outlook through a careful consideration of the contemporary problem, but we shall have a far better grasp of the position in general. We examine and thus become better informed. Our grasp of truth will be transformed, and we will become receptive to new impressions of the truth of God's everlasting gospel. Many years ago an active Christian worker stated that once every year he read Sir Robert Anderson's book, *The Gospel and its Ministry*, to remind him of the greatness of the gospel. We might have regarded this as a superfluous exercise; but the man concerned did not think so, or he would hardly have used his time in that way. But however we set about to obtain a fresh understanding of the truth of God, let us be diligent about it, if we would serve our generation, there is no time to be lost.

Finally, *we must take active steps to meet the current need*. If we wish to encounter people we must go out to them. Reading a recent book, *Bury me in my boots* (Hodder & Stoughton, 1968), has profoundly shocked me. It is the work of a girl of only twenty-one years of age, Sally Trench by name, who became personally involved in trying to help London's drug addicts and meth drinkers. This is not a book for the squeamish, or to be recommended to all and sundry; yet it is a book that makes one realize the horror of what is going on every night in the heart of London. The human tragedy of lives enslaved by drugs, by sex, by alcohol, is something few of us understand. Yet these people are human beings, our kin after the flesh.

But the majority of us will not be called to this type of work. Whatever our task may be, it is imperative that we seek to get across the reality of the gospel to men and women. If journalists find it difficult to convey reality, are we, perhaps, similarly placed? People are concerned about

life as it is for them, and they may well think the gospel to be something that has little relevance for them. We must try, by God's grace, to make them receptive to its message, that they may hear its personal call. We must try to understand the people we move amongst. This should be true also in our local churches. If the church has no point of contact with people, how can it expect them to respond to invitations to its services? Our worship of God brings us to His throne, and it should result in an outreach as from His throne, backed by His royal authority.

In the chapter 'The Witnessing Community' of his book *The Inescapable Calling*, R. K. Strachan spoke of the local congregation existing for three purposes: to nourish and support the spontaneous witness of its members; to furnish that additional and authoritative declaration of the gospel which is not possible to the individual members; to make visible through its communal life, fellowship and service a foreseeing of the kingdom of God, thus supporting the message preached. We all need, as members of local churches, a vision of the calling and responsibility of the people of God. If we regard our vocation from God as that of witnessing to Christ, we shall think no steps too great to take that we may realize this glorious task.

What is needed is for us to analyze and come to terms with the existing attitudes of the general public, so that we can then begin to communicate the Word of God in ways people will understand and respond to. James McGranahan wrote a great missionary hymn which has played its honourable part in stimulating Christian concern for the lost. Yet it contains words that could cause us to miss work that lies to our hand:

*Far, far away in heathen darkness dwelling,  
Millions of souls for ever may be lost;  
Who, who will go, Salvation's story telling,  
Looking to Jesus, counting not the cost?*

The tragic fact is that the 'millions of souls' who may be lost are *not* merely 'far, far away' – they are around us, in our cities and towns, in our streets, amongst our neighbours and business associates. Are we alive to this fact? It is possible to put money into missionary collections and yet not to turn a hand towards evangelizing those near at hand. The broadcast referred to at the beginning of this column was made at the year-end, December, 31st, 1968; and this article is being written on the same day. It is an end-of-the-year reminder and challenge to all our readers, as to the purpose for which Christ has left us

here, and some of the ways by which we may the better fulfil this calling, in a rethinking of communication.

TOUCHSTONE.

## Reports

### CHRISTIAN HOME CONFERENCE

The 1968 Christian Home Conference for engaged and newly married couples was held again at the Granville Hotel, Ilfracombe, during the week-end Friday-Sunday, October 11-13. (The Conference is run under the auspices of the Wessex Conferences.) Over thirty couples were welcomed at the hotel by the host and hostess Mr. and Mrs. Lionel Nichols.

Mr. Arnold Pickering gave two thought provoking addresses, 'The Biblical Foundations of Marriage', and 'What about our Children?' Dr. Darling talked about and answered questions on the physical and mental aspects of marriage but emphasized that 'we must set our hearts on things above and everything else would fall into place'. On Saturday evening, four committee members gave ten minute talks on leisure, finance, friends and business as they affect married life. The final talk on Sunday morning, 'The Family Unit', was given by Mr. Wyndham Mathieson when he stressed the need for tolerance and family loyalty. The week-end closed with a lively question time and summing-up by the host.

The Conference covered a wide range of subjects related to marriage and the home and was felt by all to have been very worthwhile.

## Correspondence

Summerhill Eventide Home,  
Summerhill Road,  
Aberdeen.  
8th December, 1968.

Dear Mr. Howley,  
Aberdeen Eventide Home

The first phase of the extension to Summerhill Eventide Home is nearing completion. This comprises three upstairs staff rooms, three resident bedrooms, lounge, and other accommodation. Completed with furnishings, the amount required will be in the region of £7,000. To date, fully £3,000 has been gifted. We have confidence in our Father's love and care, and that through the exercised hearts of His people He will graciously supply that need, for, 'we are labourers together with God'.

At the moment of writing we have ten residents in the home, three more applicants have been accepted, and will be cared for when the new rooms are completed. Kindly remember this work for the Lord in your prayers. The Superintendent will gladly show visitors around.

On behalf of the Council of Management,  
John Smith,  
Peter Murray,  
Alex Ross.

17 The Rise,  
Sevenoaks,  
Kent.  
25th November, 1968.

Dear Mr. Howley,

### Things to Come

I have read with interest the letters in response to my letter in the July issue, but I am sorry to notice that not all have dealt faithfully with the few Scripture refs., supporting the points made. Please allow me to make some comments on statements made in these letters.

The apostle John knew he was going to die, and did not teach to expect our Lord 'at any moment'. He was present at our Lord's discourse outside the Temple two days before the Upper Room (John 21. 23; Mt. 24 & 25; John 14. 3).

'The end of the world' in Mt. 28. 20 is 'the consummation of the age' (rv margin), the same as Mt. 24. 3, 14, 27-31.

There is only one gospel. This was preached first by John the Baptist, then by our Lord, then by the apostles, first to the Jew and then to the Gentile (Heb. 2. 3-4; Gal. 2. 2, 7; Mt. 11. 12-13; Luke 16. 16; Acts 1. 8; Rom. 1. 16; cf. Is. 49. 6).

The statement 'Paul... teaching... to look for the Lord's return in their generation' does not conflict. Our Lord said the same. It should be the attitude of us all. *But*, both our Lord and Paul pointed out what would occur *beforehand* (Mt. 24. 42, 15; 2 Thess. 2. 1-4). 1 Thess. 4 was written to correct an error concerning those who die, and shows *what* will happen, *not when*. 2 Thess. 2 corrected the error of expecting the Lord *at any moment*, rebuking some for giving up work in anticipation (3. 6-12).

Finally, there will be only one company caught up to meet the Lord in the air, and therefore at one time only (Mk. 13. 27; 1 Thess. 4. 16-17).

Yours by His grace,  
J. J. MCCARTHY.

173 Henley Road,  
Ipswich.  
6th December, 1968.

Dear Mr. Howley,

### Things to Come

May I please comment on the letter by Mr. R. L. Wheeler in the current number of *The Witness*, as I find it difficult to believe that he has found it 'generally taught' that Israel will be converted when he states it is said? In fact I believe that it is exactly the opposite that is generally taught, namely that Israel will have to go through the Great Tribulation (persecution by the Antichrist) which will fall chiefly upon the godly remnant who will have turned to the Lord, whereas the nation as such will receive the Antichrist and await the Lord's coming in judgement. The timing of Matthew is quite clear and explicit, and this ties up with the condition of Israel all down the ages, the nation disobedient and rebellious, the remnant faithful and suffering (See Acts 7).

In the days of Elijah the Lord had a godly remnant of 7,000, in the days of the Antichrist He will have 144,000, who will be preserved out of Israel, 12,000 from each tribe. That is what the scripture says and what many of us believe.

Yours sincerely,  
R. WOODHOUSE BEALES.

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Headington,  
Oxford OX3 7TP.  
6th December, 1968.

Dear Mr. Howley,

### Things to Come

Referring to Mr. Wheeler's letter of the 18th October (in your December, 1968 issue) I would respectfully point out that Romans 11. 25 and 26 seem to teach that the nation of Israel, as a whole, will be saved *after* the 'fulness of the Gentiles' be come in. Mr. Wheeler is, therefore, as I judge quite correct in saying '... Israel's conversion ... takes place at the Lord's coming *after* the tribulation of those days. At this time, not before, will their mourning and repentance take place.' It will be the sight of a glorified Messiah, who is identical with the crucified Jesus, that will bring about the conviction, confession and conversion of the nation. Reference may be made to Zechariah 12 as one of several passages that teach this. Isaiah 53 is primarily the Confessional Psalm of the repentant nation of Israel.

That there is to be a testimony by the *remnant* of Israel (as distinct from the nation) *prior* to the appearing in glory of the Lord Jesus is, as I suppose, equally plainly taught. The sealed of the twelve tribes referred to in Revelation 7 appear to be this remnant.

In reading Matthew 24 and 25, the closing verses of ch. 23 should not be ignored. Jerusalem is in view, as also is the Lord's return to earth, and the pronouns 'your' and 'ye' in ch. 23. 38 and 39 refer to the Jewish people, which as a nation was then and is now apostate and Christ-rejecting. The 'remnant' (i.e. the Christ-accepting company as a minority in the midst of the nation) seem to include the preachers of ch. 24. 14 and identical with 'my brethren' and 'these' of ch. 25. 40 and 45.

Distinguish between the Jewish nation and the Jewish remnant (using the word 'Jewish' in the carelessly general sense now in vogue) and all is as I suppose, plain.

Yours sincerely,  
E. W. ROGERS.

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## The Witness Funds

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

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## Book reviews

*The Divinity of Our Lord.* by H. P. LIDDON. (*Pickering and Inglis.* 216 pp. 15/-).

This is a reprint of the Bampton Lectures of 1866, edited by the late Mr. George Goodman. This book, like the Lectures of 1864, *The Progress of Doctrine in the New Testament*, reviewed in the December issue, is a must for the Bible student. The editor's preface is reprinted whereby the editor's reasons for the deletions from the original lectures are set out.

Commencing with our Lord's focusing of attention upon His own Person, Matt. 16. 15, Canon Liddon then covers the Old Testament witness to His deity. The evidences provided by Christ's work and His consciousness are then marshalled, followed by the witness of the writers of the New Testament. The final lecture brings together the conclusions and practical implications of the doctrine.

The work has been long out of print, but we are indebted to the publishers for making it available once again. 1866 may seem a long time ago, but the need to get a real grip upon this foundation doctrine of the Person of Christ is just as real today as it was in the fourth century Arian controversy. This is the citadel of the faith, and this book has for long been recognised as a major contribution to an understanding of the doctrine and the problems surrounding it.

K. G. HYLAND.

*Invitation to the New Testament. A Guide to its Main Witnesses.* By W. D. DAVIES. London. (*Darton, Longman & Todd.* 1967. ix, 540 pp. 50/-).

W. D. Davies is a Welshman and a Congregationalist. For some years he was Professor of New Testament in the United College, Bradford; it was then that the reviewer, living and teaching in the neighbouring Yorkshire city of Leeds, first made his acquaintance. In 1948 Dr. Davies made an international name for himself with the publication of *Paul and Rabbinic Judaism*, one of the most important works on Paul to appear in the present century. Not long after, he went down the brain drain and has lived and taught in the United States ever since. The relation between the New Testament and Rabbinic Judaism has continued to engage his attention; next to his work on Paul, his most important publication in this field is *The Setting of the Sermon on the Mount* (1964).

The book now under review is described in the publisher's blurb as 'his first venture into non-technical writing'. It was written with the author's teenage daughter in mind, and to her it is dedicated. 'It is her criticisms and questions', says he, 'that have made me most realize how remote Biblical scholarship can become from the world that now is. This book is an attempt to eliminate something of that remoteness.' The reader must not jump to the conclusion that this is the very book for any teenage girl whose interest in the New Testament it is desired to stimulate. Both interest and intelligence were antecedently present; hence the kind of criticisms and questions which called forth such an answer as is given in this book. But for the non-specialist reader with the necessary interest and intelligence, this 'invitation' may be warmly recommended as one which should be accepted with alacrity.

At an earlier stage, the material in the book was delivered in a course of television lectures under the title: 'As it is written: The New Testament in the light of the Old'. This earlier title indicates one of the central emphases of the book: the unity of the two Testaments. The two Testaments are concerned with the same God and the same people; the events in the Old are types of events in the New. Yet 'the New Testament did not paint a picture of its Lord out of all the colours found in the Old Testament. It used the Old Testament selectively, in a creative way; it rejected some colours and used others in the light of Jesus, the Christ.'

After a preliminary section which deals with the setting of the gospel story, the primitive Christian and the historicity of our Lord, Dr. Davies expounds the message of the New Testament in three sections, devoted respectively to the Synoptic Gospels, Paul and the Fourth Gospel. From this it will be seen that not all the New Testament is covered; but the beginner who has been introduced to these three main areas will be ready for what is left over; in fact, Professor Davies supplies a useful bibliography for the reader who wishes to go on from where this book leaves off. The treatment is both fresh and penetrating: the heart of the matter is exposed. 'The heart of the matter is commitment to Christ. But this commitment is always a response – a response to his (Christ's) prior commitment to his own and to the world... Like the Synoptics and Paul, and all the New Testament writers, the Fourth Gospel points us to one figure, Jesus, as the revelation of the glory of God.'

F. F. BRUCE.

**Science and Faith in Teilhard de Chardin.** CLAUDE CULNOT. 112 pp. *Evolution, Marxism and Christianity – Studies in the Teilhardian Synthesis.* Various contributors. 116 pp. (Garntone Press, 1967, paperback 8/6 ea., cloth 18/- ea.)

The thought of Teilhard de Chardin, the strange French genius whose theories as a palaeontologist caused him to be largely disowned by the Jesuit order to which he belonged, has since his death in 1955 given rise to a near cult, embracing within itself an astonishing range of beliefs.

The two books under review are the first in a series to be known as *The Teilhard Study Library*, and as such are among the more esoteric productions of the vogue. They will be of interest almost exclusively to the specialist, for the general reader is likely to find most of them to be considerably more obscure than the none-too-easy writings of Teilhard himself (of which *Le Milieu Divin* and *The Phenomenon of Man* – both readily available in paperback – are probably the most significant). The second of the current volumes – *Evolution, Marxism and Christianity* – will be the more widely useful of the two, as it contains some interesting essays by specialist writers on matters where Teilhard's thought interacts with other disciplines, both scientific (notably on the development of life and on embryology) and philosophical.

What is the importance of Teilhard de Chardin to the modern evangelical Christian? Several reviews of his thought which have appeared in evangelical periodicals have been unsatisfactory, either because they have built too pedantically upon his idiosyncratic vocabulary, and have thus deduced from his writings strange heresies that make little allowance for the

rigour of his own theological training; or because they have taken his system of thought as being far more complete than it is, as in his failure to grapple adequately with the existence of evil.

Whatever reservations may be held in relation to his system, we can be indebted to Teilhard for two over-riding insights. The first is the triumphant way in which he restores the created world to the centre of the Christian way of life, over against the excessive pietism which has emasculated evangelical living as fully as it has emasculated the Roman Catholic piety which Teilhard knew. The second is in his disposing of that contradiction between the scientific world-view and the religious world-view which has given rise to such a painful dilemma in the minds of so many Christian believers. Teilhard encourages us to look again at the development and onward march of life, and to see it not as a challenge to faith, but as the glorious progress of God Himself in His creation. In both respects, Teilhard has helped to liberate the thought of many Christians who might not share a single one of his individual theories, and in so doing he has written courage and joy into the souls of the fearful.

F. ROY COAD.

**Faith and the Physical World.** By DAVID I. DYE. (Paternoster Press. 206 pp. 7/6d.)

The writer, who is a physicist specialising in radiation, seeks to show that a 'world view' is possible, embracing both biblical revelation and science. To him there is no dichotomy between the two, seeing that the whole has one Author. Nature and grace form a universe, not a multiverse. Biblical revelation and science are both based upon unprovable pre-suppositions. This means that both the Christian and the scientist are bound to exercise 'faith' in their foundation suppositions. For the Christian, not very well versed in the philosophy of science, it is interesting to be told that the scientist proceeds upon supposing that, in his observation of the physical world, 'there is some reality to be observed.' Secondly he assumes that observable reality is logically self-consistent. Thirdly, that causal laws operate to make this consistent reality. He must exercise 'faith' in these assumptions which are incapable of proof. Both nature and grace have their 'raw data,' their basic facts, upon which interpretations are based. Both the believer and the scientist have been obscurantist in their respective interpretations. One of his conclusions is – 'the few biblical data that are given concerning physical matters are interpretable in terms of the current understanding given us by science.'

He devotes a section to 'The Whole Man,' and this is especially helpful in the terms used to describe God's work of salvation within the human personality. This renders the book valuable to the complete stranger, unused to evangelical jargon.

This is an important work, highly technical in places, but the reader with a modicum of science will be well able to catch the drift of the writer's thesis. It is this thesis which it is important to understand, in that both Christian and scientist have been guilty of misinterpreting their own basic data, involving mutual misunderstanding. Not only so, but the danger of almost unrecognised internal personality conflict is here pin-pointed, in cases where the believer seeks to live with his faith, plus an underground doubt about

his faith's relation to science. If this book does anything at all it demonstrates that there is no need for this.

K. G. HYLAND.

**Roaring Lion.** By ROBERT PETERSON. (*Overseas Missionary Fellowship*. 136 pp. 5/-.)

The subtitle of this paperback 'Spiritism in Borneo challenged by the power of Christ' accurately indicates its contents. In his missionary work in the area now known as Kalimantan, the author has had numerous encounters with the powers of darkness. This book is both a graphic record of the varied manifestations of these sinister forces, and the answer to them. It provides dramatic illustrations of the Biblical teaching on demonology, though it makes no pretence to being a full treatise on this subject. Throughout there is a relating of experience and Scripture, and in this connection Mr. Peterson makes apt quotation of Prov. 3. 13 (Amp. Bible) which refers to the gaining of 'godly wisdom, and . . . understanding . . . from God's word and life's experiences'.

The frequency and the undisguised nature of demonic interference is without doubt greater in those parts where the Devil has for so long held almost undisputed sway. Such, however, is the present pagan character of the Western world that we need urgently to be alerted to these issues.

There is no extremism in this book, and it could well form an excellent introduction to this subject for those whose tendency has been to ignore it.

ALAN G. NUTE.

**Christian Communications in a Changing World.** By HERBERT DENNETT. (*Victory Press*. 118 pp. 6/-.)

We have known few older men who had the zest for life and the freshness of outlook of Herbert Dennett, and many beyond his family circle mourn his recent loss to us all. It is good that his memorial will be ensured by this book, the publication of which has more or less coincided with his passing Home. He was long interested in the necessity to communicate the Christian message to people in ways they would understand, and here he considers the extensive changes in world conditions that have brought about the need for greater simplicity and a different approach to the whole matter. He contends that very many Christian workers seem unaware of the need to face and deal with this problem; to them, there is no problem! Can we wonder if they seldom succeed in getting across their messages? We cannot recommend this book too highly, for it appears to have such a breadth of approach to its subject that few relevant matters will go untouched. It is much more important than its size or price suggest. May it help to continue the work done so ably by its author in his lifetime.

**The Best That I Can Be.** By J. OSWALD SANDERS. (*Overseas Missionary Fellowship*. 112 pp. 3/6.)

The Christian Church is once again indebted to the author for garnering in a book the fruit of years of careful meditation upon the Scriptures. Nor are these a selection of academic studies on the general theme of Christian devotion; instead one senses that they have grown directly out of Mr. Sanders' rich and varied experience. As in all his writings one finds a style that is attractive, and an approach that is at once sane, practical and challenging.

This is not a book to be read through at a sitting. It will yield its best if kept at hand so that each

separate chapter can be considered thoughtfully and prayerfully.

ALAN G. NUTE.

**The Midnight Cry.** By FREDK. A. TATFORD. (*The Bible and Advent Testimony Movement*, 1 Parsonage Road, Eastbourne, Sussex. 103 pp. 5/-.)

Dr. Tatford tells in these pages the interesting story of the fifty years of witness of the Advent Testimony and Preparation Movement, since its foundation in 1917. A few years later the Bible Testimony Fellowship was founded, and in 1965 the two movements amalgamated, under the present name, The Bible and Advent Testimony Movement. The story is illustrated with many photographs of personalities associated with the work, and of historic moments in the Movement's history. The purpose of the ATPM was to bear witness to the premillennial Advent of the Lord Jesus Christ, and we are given an account of many testimonies borne to this truth by eminent evangelical leaders of that time and of today. The final chapter tells of hopes and plans for future activity and usefulness. The President of the BATM, Mr. A. Lindsay A. Glegg, contributes a Foreword, in which he rightly says: 'God has not been caught unawares: He had not been overtaken by current events. His purposes will be achieved and all His intentions fulfilled.' These pages give witness to that great truth.

**Your Master Proclaim.** By J. ERSKINE TUCK. (*Oliphants*. 125 pp. 7/6d.)

The story of the life and Christian witness of Eric Hutchings is told with feeling and power in this inexpensive paper-back. His early conversion and wide experiences of men and things prepared the way for a call to full-time evangelism and led him at the age of sixteen to dedicate himself to the work of preaching. The progressive steps that led to the inception of 'The Hour of Revival' are interestingly told, and the accounts of his work in other lands together with radio witness give some idea of the 'work of an evangelist'. Perhaps the most thrilling stories are those connected with the witness to university students in debates and in personal witness. A feature of the story is the introduction into the narrative of the various team members and their contribution to the ministry of the gospel.

#### Assemblies in Britain and Other Parts

A reprint of this list of Assemblies will be undertaken in the near future. It would be of much help if Correspondents could inform us before the end of January, 1969 of any inaccuracy in the details relating to their Assembly in the present 1968 edition, and also advise of any new Assembly in their neighbourhood. Information should be addressed to:

**ASSEMBLIES LIST**  
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# Advertisements

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

Replies to Box Numbers should be addressed to Glasgow as undernoted thus: Box No.—, 'Witness' Office, 26 Bothwell Street, Glasgow C.2.

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

## ENGLAND

### FORTHCOMING

Oldham, Lancs.: Werneth Gospel Hall, Railway Road. Feb. 15 at 3.15. Dr. F. A. Tatford; A. Allan.  
Exeter. Gospel Hall, Buller Road. Annual, Feb. 22 at 3 and 6. F. Holmes and Dr. A. H. Linton.  
Barkingside, Essex. Fairlop Gospel Hall, Fencepiece Road. Mar. 8 at 4 and 6.30. Donald Meadows, Bournemouth; J. G. Smith, Chelmsford.  
Moreton, Wirral, Cheshire. Gospel Hall, Old Maryland Lane. Mar. 8 at 3.15 and 6. Alex. Smyth, India; J. M. Dalgleish, Southport.  
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

#### FORTHCOMING

Sheen Hall, Upper Richmond Road, West, East Sheen, S.W.14. Feb. 8 at 6.30. A. J. Atkins; S. Thompson.  
Berrymead Hall, Avenue Road, Acton, W.3. Annual Missionary, Mar. 8 at 4 and 6.30. A. L. Dexter; W. E. Thompson; M. W. Connell (Ministry).  
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

Bournemouth, Queen's Hall, Bath Road. Feb. 1 at 7. 'The Second Epistle to Timothy' - 'A Sure Foundation'. K. Morris, Southampton.  
Fareham. Masonic Hall, Queen's Road. Feb. 1 at 6.30. A. Nute. Mar 1 at 6.30. K. G. Hyland.  
Sutton, Surrey, Vernon Road Chapel, Vernon Road. Feb. 1 at 7. Subject: Baptism. F. A. Tatford, Eastbourne. Mar. 1 at 7. Subject: The Lord's Supper. R. C. Kyle, Harrow.  
Eastbourne. Edgmond Hall. Feb. 6 at 7.30. Subject: Peace in a Troubled World. George Harpur. Mar. 6 at 7.30. Subject: The Ministry of Angels. R. J. Bolton.  
Bexleyheath, Kent. Bethany Hall, North Street, Woolwich Road. Feb. 8 at 7. Subject: Romans 13. J. Riddle.  
Brighton. Gordon Hall. Brighton & Hove Bible Studies. Feb. 8 at 6.30. Subject: The Christian in the World. R. Coad, Carshalton Beeches.  
North Wembley: Uxendon Hall, Elmstead Avenue. Conversational Bible Reading. Feb. 8 at 7. J. Jackson, Mitcham Junction. Ephesians 5. Mar. 8 at 3 and 6.30. T. Proffitt, Staines; T. Ledger, Welling.  
Swindon: William St. Mission Hall. Feb. 8. 'Jonah - The Pathway of Obedience'. E. Picton.  
Leeds. The Gospel Hall, Briggate. Feb. 8. P. Collins, Hull. Feb. 15. H. Rhodes, Leeds. Feb. 22, F. C. Parr, Brierfield. Mar. 1, J. L. Kirkham, Ellesmere Port. At 7.30.  
Letchworth. Gernon Hall, Gernon Road. Feb. 8 at 7. Subject: The Flight from Laban. Humphries Laughton.  
London. Grove Hall, The Grove, Ealing. W.5. Conversational Bible Reading, Feb. 8 at 7. John 3. E. W. Rogers.  
North Staffordshire Area. Biddulph. Feb. 8. S. Wells. Feb. 15-17, Butt Lane. B. Sutton. Feb. 22. Stafford (Highfields) One Day Bible School. George Harpur.

Luton. Onslow Road Gospel Hall. Feb. 15 at 4.15 and 6.30. Monthly Bible Reading. Subject: The Silence and the Storm. D. Clapham, Birmingham.  
Mitcham, Surrey. Gospel Hall, Percy Road. Feb. 15 at 7. K. T. C. Morris.  
Newport, Mon. Mountjoy Street Gospel Hall. Feb. 15 at 7.15.  
Warrington. Hope Hall, Hawthorne Street, Bewsey Estate. Feb. 15/16. S. Emery, Worthing.  
Grimsby. Wellowgate Chapel, 67 Wellowgate. Feb. 22 at 7.30. D. Clines, M.A.  
London. Hope Hall, Kilburn Lane, Queen's Park, W.10. Feb. 22 at 7. F. Cundick.  
Altrincham. Mar. 1 at 7.30. Subject: Ruth and the Redeemer. Kingsley Rendell, Sheffield.  
Nuneaton. Manor Court Rooms, Manor Court Rd. Mar. 1 at 7. Mar. 3 at 7.30. G. K. Lowther.

### BIBLE SCHOOL

S.W. London. South West London Bible School in Raynes Park Methodist Church, Worpole Road, S.W.20. Feb. 7, 14, 21, 28, Mar. 7, 14, at 7.45. Subject: The Church in the World - 1 Corinthians. George Harpur.

### NOTES

A. W. Grimsey hopes to visit Horsham, on Feb. 2; Eastern Road Assembly, Haywards Heath, on 3; Hampstead Hall, Dorking, on 9; Pound Hill Assembly, Crawley, on 16. Farnborough Hospital, on 17; East Street, Bromley, on 18; Hampstead Hall, Dorking, on 24; Sandcross Hall, Reigate, on 25; Holden Hall, Southborough, on 27.  
G. K. Lowther recently visited Stevenage New Town where the young assembly is building its own chapel, and many contacts are being made. To be in Lincolnshire during February.  
C. W. F. McEwen is due at Tiverton, Exmouth, Woodbury, Exeter, Minehead, Beer, Taunton, and Bishop's Tawton during February.  
Donald R. Meadows hopes to visit during February Gosport, 2; Brunel University, 4; Chandlers Ford, 6, 13, 20, 27; Drayton, 8; Southbourne, 9, 11, 16, 18, 25; Swanwick Network Conference, 21-23.  
Hedley G. Murphy returned from U.S.A. just before Christmas. The Lord blessed in Toronto where the Crusade was based in Danforth Hall and supported by others. Souls were saved and several spoke of blessing. In Apsley Hall, Belfast, 29th December to 26th January. A keen interest has been created and big effort is being made to reach the un-reached. Plans to be in Chorley, Lancs., for a campaign 1st February, and at Bolton for the final weekend.

## SCOTLAND

### FORTHCOMING

Glasgow: Porch Hall. Feb. 8 at 3.30. W. K. Morrison, Falkirk; I. Speirs, Barrhead; J. Anderson, Ayr.  
Glasgow: Shiloh Hall, 21 Ardhorn Street, Shettleston. Feb. 15 at 3.30. W. G. Irwin; A. McNeish; A. Roxburgh.  
Airdrie: Ebenezer Hall, Ralston Street. Feb. 22 at 3.30. W. Gilmour, Ayr; Dr. Alex. Scott, Maddiston; Dr. David Cook, Hamilton.  
Glasgow: Victoria Hall, 163 Langside Road. Feb. 22 at 3. G. Waugh, Prestwick; A. M. S. Gooding, Kilmarnock; W. Whitelaw, Largs.  
Port Seton: Annual in Viewforth Gospel Hall, Mar. 1 at 3.30. W. Milliken; J. W. McAllister; T. A. S. Watt.

Carlisle: Gospel Hall, Church Lane. Mar. 15 at 3.30. D. Fergusson; A. Pickering, A. P. Weir.  
Clydebank: Victoria Hall, Shelley Drive. Mar. 15 at 3.30. J. A. Naismith; A. Roxburgh; J. Tennant.  
Glasgow: Young Women's Conference in Elim Hall, 5 Prince Edward Street, off Victoria Road. Feb. 15 3 till 6. Mrs. T. A. S. Watt and Mrs. I. Ford; Mrs. J. McLellan and Mrs. J. Sandlan, Jr.  
Overtown: Gospel Hall. Mar. 29. A. Roxburgh, Prestwick; A. Carmichael, Inverkeithing. John Gillespie, Falkirk.

### GOSPEL CAMPAIGN

Glasgow: Abingdon Hall, Stewartville Street, Partick. A Gospel Campaign will D.V. be conducted by Mr. Dick Saunders and Mr. Jon Hall of The Way to Life Hour in above Hall Feb. 15 - Mar. 2 inclusive.

### Y.P. RALLIES AND MINISTRY MEETINGS

Alexandria: Ebenezer Hall, Susannah St. Feb. 8 at 6.45. A. M. S. Gooding; J. Harrison. Mar. 8 at 6.45. J. Burnet; E. H. Grant.  
Paisley: Bethany Hall, Queen Street. Mar. 1 at 7.15. Subject EFFECTIVE GOSPEL OUTREACH. Speaker: Mr. Hedley Murphy, Belfast. Singers: Busby Choir.

### 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 (D.V.) 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).

## IRELAND

### FORTHCOMING

Cork City. Annual, Mar. 16, 17, 18. A. Leckie; J. Cutbberston; K. Elliott; R. McAlister; A. Barker. Particulars from G. E. Webb, Innishannon, Co. Cork. Tel. 14.

## ADDRESSES

A. L. Emmons' new address is 30 Sunningdale Avenue, Leigh-on-Sea, Essex.  
Assembly formerly meeting in North Street Hall, 12 North Street, Forfar, is now meeting in temporary premises at 35 North Street. Lord's Day service at 11 a.m. Women's Meeting, Wednesday at 7.30. Ministry Meeting, Friday at 7.30. Sunday evening meeting held at 6.30 in Baptist Church Hall, Manor Street, until new hall is built.  
Ashwell, Herts. As Co-op Hall, where believers met has now been sold and as no other suitable accommodation is available in the village, the believers have now united with the assembly at Baldock, Herts.  
Yeovil, Somerset. The Vicarage Street Hall Assembly will now meet in their new hall - Elsinore Gospel Hall, The Avenue, Yeovil. All visitors welcome. Correspondent: Wm. McKelvie, 5 The Park, Yeovil, Somerset.

### CORRESPONDENCE FOR

Windsor Assembly, Berks, to J. Stevens, 14 Hanover Way, Windsor.  
Bethany Hall, Flatt Lane, Ellesmere Port, to G. Cowley, 7 Clydesdale, Whitby, Ellesmere Port.



Bethany Hall, 5 Abbotsford Road, Lochore, Fife, to Peter Queen, 137 Kirkland Gardens, Ballingry, Fife.  
 Gospel Hall, St. Georges, Ockengates, Shrops, to J. Bailey, 22 Pool Road, Newfield Garden Village, Trench, Wellington, Shrops.  
 Littlemoor Gospel Chapel, Dunston Lane, Newbold, Chesterfield, Derbyshire, to D. Wilson, 9 Gilbert Avenue, Walton, Chesterfield. Tel. Chesterfield 4253.

## WITH CHRIST

Sep. 7. Essie Berustein aged 88. An essentially courageous soul, she worked at home after her retirement from Palestine, to help forward by personal encouragement, letters, etc., the work in the Holy Land.

Sep. 28. Laurence Paisley, aged 70. after a brief illness in a Copenhagen hospital. After the first world war he came into fellowship at Nightingale Vale Gospel Hall, Woolwich. In 1920 he went to Copenhagen where he joined the assembly, and there he served his Master very faithfully. Was the correspondent of the assembly for several years. He will be missed very much. His wife and son survive him.

Nov. 3. Albert E. Roberts, aged 66. Saved as a boy and had been in happy fellowship with the Lord's people at Park Hall, Higher Tranmere, Birkenhead, all the time. For many years assembly treasurer and Sunday School secretary, also secretary of the Merseyside assemblies youth camps. A large crowd paid tribute both at a service in the hall and at the cemetery. A good man, he will be greatly missed.

Nov. 15. Thomas Robert McCullagh. Born in Mucklagh Drum, Co. Monaghan, in 1905. Very early in his Christian life he went to New York to join his brother. In 1930 he went to Nebraska, and visited many parts of the U.S.A. preaching wherever he went. In 1936 the assembly now meeting at 73rd Street, New York City, commended our brother to full-time service for the Lord, and after much encouragement he helped to establish the young Christians in Guthrie, Oklahoma, and an assembly was formed there. He and his family continued to live there until he was called Home, but during his illness he continued to serve the Lord in every way possible, among other things continuing to prepare tapes for two radio programmes. There are many who cherish his memory, and he was a simple but forceful preacher of the Word. He is survived by his wife, two sons and two daughters. They will appreciate the prayers of the Lord's people.

Nov. 16. Thomas Craig, aged 51. Saved in early life and for many years in happy fellowship in Cruden Hall Assembly, Greenock. He subsequently moved to Bombay and gave much help to the Assembly there. Was a founder member of the Gospel Literature Service. His home was a haven for missionaries

travelling to and from home. Latterly lived in Hove and Largs. He bore a cheerful testimony. Leaves a widow and young daughter.

Nov. 17. Charles McMinn. Saved 60 years ago in Ayr. In happy fellowship in Victoria Hall, Ayr, and Bute Hall, Prestwick. Maintained a bright testimony and kindly disposition until the Lord called him Home.

Nov. 27. Wm. Hughes. Saved in early years in Glasgow, then in fellowship in Shotts and for the last few years in Musselburgh. A real workman and servant of the assembly, keen in mind and skilful in hand. Much missed, and will long be remembered for his work's sake.

Dec. 1. Andrew Rankin, aged 76. Father of Miss Betty Rankin who labours for the Lord in Berlin. Saved about 60 years ago under the preaching of the late Tom Sinclair. In Assembly fellowship first in Shields Road Hall, and over 50 years in Roman Road Hall. He dispensed the elements at the Lord's Supper and that night passed into the presence of the Lord. He was indeed a brother beloved, and his presence will be much missed at the gatherings of the Lord's people.

Dec. 5. Tom Bowen, aged 73. Saved as a young man, associated with believers at Fountain Hall, Aberdeen, for a number of years. Took a keen interest in the spread of the Gospel. His home was open to many of the Lord's servants.

Dec. 6. William Hogg, aged 66. Saved in his teens in Shieldhill and latterly in fellowship in Linlithgow. One who loved to serve the Lord and His people.

Dec. 8. Mrs. Kelly. Saved 60 years ago in Round Toll, Glasgow, our sister was 20 years in Porch Hall, Glasgow, and last 4 years in Bute Hall, Prestwick. Had a delightful fragrant life in spite of her infirmity in latter years.

Dec. 9. Robert H. Murphy, aged 31. Chief Petty Officer, Fleet Air Arm. Called Home very suddenly following a car accident. Converted during Billy Graham Crusade in Glasgow in 1955. Warmly welcomed into fellowship in Wellmeadow (now Bethany) Assembly, Paisley. He was a keen soul-winner, and knew much of the Lord's blessing in an active leadership in the Naval Christian Fellowship in Arbroath, Lossiemouth and Singapore. Leaves a widow and two young children.

Dec. 10. Miss Mary Mackie, aged 75. For over 30 years associated with Gospel Hall Assembly, Kilbirnie. A quiet consistent sister.

Dec. 29. Mrs. Agnes Robertson in her 91st year. Fell asleep on Lord's Day morning. Born again in Galston when 12 years old. Baptised at 16 on a cold December day in River Irvine. In happy fellowship in various assemblies all her days; latterly in Elim Hall and Central Hall, Kilmarnock. Loved and respected by all who knew her. A grand old lady of sterling Christian character and outstanding personality.

Jan. 2. Miss Emma Johnson, aged 87. For many years in fellowship at Hebron Hall, Carlisle. Most active in Sunday School work in earlier days, and always took a deep and practical interest in missionary work. A prayer partner and, as such, a great help to the assembly until her Homecall.

Mrs. Catherine Newlands, aged 90. For a number of years in fellowship at Kilmarnock, then for a long number of years at Dunbar. Her latter years were spent at Whitley Bay. Her home was open to many of the Lord's servants.

## Home and foreign mission funds

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

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This includes the following anonymous gifts: Anon, £5; Anon, £5 10s.; John 3. 16 £10.

### WIDOW'S AND ORPHANS OF MISSIONARIES FUND

Received for December, 1968 £311 16 7

This includes the following anonymous gifts: Manchester, £5; Anon, £6; Anon, £5; Anon, £2; Anon, £5; Anon, £7; Anon, £5.

### SCOTTISH COUNTIES EVANGELISTIC MOVEMENT

Received for December, 1968 £271 5 9

### RETIRED MISSIONARY AID FUND

Gifts received by Mr. L. F. Guy, 11 Cliff Park Avenue, Paignton, Hon. Treasurer, during December, amounted to £10,655.

### MISSIONARIES' CHILDREN'S FUND

130 WOOD STREET, CHEAPSIDE, LONDON, E.C.2. Telephone 01-606 2471. The gifts received towards the above Fund for the month of December amounted to £60.

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Received by Mr. W. B. C. Beggs, CLYDESDALE BANK HOUSE, MUTRICK, from October to December Newmilns A. £10 0s. 0d. Loan Hall, Stevenston A. £12 0s. 0d. Ebenezer, Dreghorn A. £10 0s. 0d. Sister's S.C., Largs. £10 0s. 0d. R.R.W. £5 5s. 0d.

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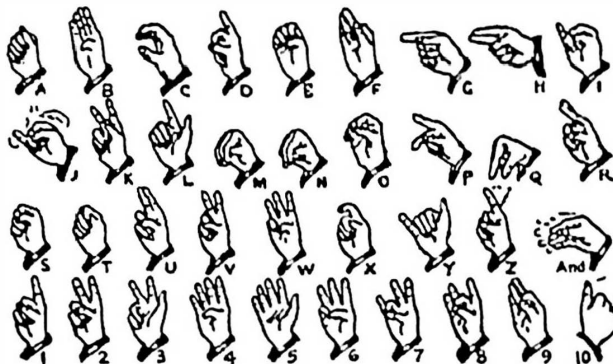
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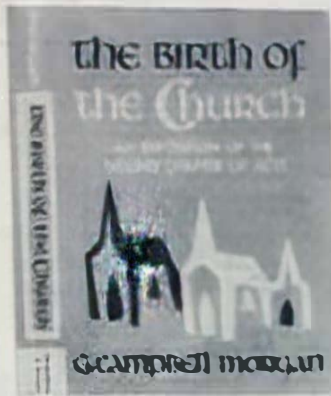
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### About the Author

Born in Totbury, a remote village in Gloucestershire, England, where he was born, recalled that one day G. Campbell Morgan would become one of the most famous expositors of the Bible during his generation. In 1900 he went to the United States, and made his home at East Northfield, Massachusetts, from where he carried on the preaching mission of Dwight L. Moody. Morgan preached in later years to congregations from Los Angeles to London; indeed he made the Bible vibrant and alive to children, clergymen and laymen alike.

Preacher, teacher, evangelist, and author, he was recognised as the 'Prince of Expositors'. The world has seen but one G. Campbell Morgan, whose messages are as popular, effective, and inspiring today in printed form as they were when preached from the pulpit. What the artist portrays with his brush, G. Campbell Morgan reveals with his pen, a pen that never rested from its labours in the cause of Christ.



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