

# THE Witness

MARCH

1969

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# Philosophy and the Christian Faith

COLIN BROWN

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# THE WITNESS

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**Bernard C. Martin**

Family man. in Insurance until retirement. At Clapton Hall, Stoke Newington, all his life until recently. Now retired and living near Stowmarket, Suffolk. Has served as Sunday School Superintendent, organist, church secretary, church elder, etc. Is an occasional speaker, writer, and composer. Has written for this magazine over many years past.

**A. E. Long**

Former Senior Principal in the Architect's Department of the London County Council. Had contributed to various magazines, and to *The Witness* since 1935. Gospel Preacher and Bible teacher in assemblies in and around London and the Home Counties. Now living in Nutley, Sussex.

## Some of the contributors

**Gordon Holdcroft**

Born in Peckham, 1888. Family moved to Victoria, B.C. in 1893. Converted young, though assurance followed some years later. Went into small family retail business when 20; many years as owner-manager until retirement in 1957. Since then has lived at Samarkand Retirement Home in Santa Barbara, California. A Canadian citizen; and a life-long bachelor.

**Hubert V. G. Morris, of Alton, Hants.**

Hubert Morris is one of the few survivors of the children who were reached by the efforts of sixty years ago, out of which the Assembly at Bush Hill Park, Enfield, was formed. His long Inland Revenue service resulted in many changes in Assembly fellowship, but for many years he was with East Street Evangelical Church, Bromley. At present he is associated with the Evangelical Free Church, Alton, Hants.

**Mrs. Doris Taylor**

Born in Sunderland. Trained Secretary. Has been in fellowship in Gill Bridge Avenue Hall, Sunderland, and since 1963 in Hebron Hall, Stockton-on-Tees. Author of children's books, and contributor to Christian magazines in Britain and U.S.A. Has one married daughter, a doctor.

## Editorial survey

The installation of Mr. Richard Nixon into office as President of the United States of America was marked by a clear recognition of the spiritual needs of the nation. Amongst those participating in the ceremony Dr. Billy Graham's contribution was marked by a loyal acknowledgement of the testimony of Scripture, and his fervent prayer will, we trust, find an answer in the gracious help and guidance to be granted to the new President. His sincerity, and 'genuine moral integrity' (to quote from a feature concerning him in *The Christian and Christianity Today*) should commend him specially to the prayers of God's people everywhere as he has assumed the heavy burdens of his high office.

### CANNABIS REPORT

The drugs report of the Wootton Committee has stirred a controversy by its recommendation that penalties for smoking cannabis should be reduced. One description of the recommendation was that it was a 'junkies' charter'. General expert opinion is against reducing penalties, and Mr. Callaghan, the Home Secretary, has stated firmly that it is not the Government's intention to legislate to reduce existing penalties for possession, sale or supply of the drug. One letter to the press spoke of 'The permissive innocence of Lady Wootton's attitude', and went on to speak of the harmful effects of the drug known to those who have served in the Middle East. There is little doubt that there will be widespread public support for the retention of the present penalties.

### PRISON LUXURY

Much discussion has followed the announcement of the building of a new prison at Full Sutton, Yorkshire, that would provide many modern amenities for the prisoners, including a bedside lamp, nylon carpet, wardrobe and writing-table. One group is protesting against life being made more comfortable for prisoners, and says they would be better off than most bachelors. Others strongly affirm that, when people take to crime as an easy way of getting something for nothing, the 'obvious cure for that state of things is to make life in prison sufficiently disagreeable so as to deter them from risking going there again'. Surely there is some sense here? This letter adds: 'We have been experimenting in mildness for 30 years, and the experiment has proved a failure'. Is it not possible to combine the rigour and discipline of prison life with the element of humane treatment each prisoner may require, in the judgment of specialists?

### SCHOOL RELIGION

Further to our comment last month, the Secretary of State for Education has said that religious education, and the daily act of worship at morning assembly will continue to be compulsory in State schools. He said, in opening a new Church of England Junior School in Northumberland, that 90 per cent of parents and 85 per cent of teachers interviewed in recent national surveys supported it. Mr. Short also referred to the 'increasingly violent attack' being made on religion in schools, and urged all Christians 'to man the barricades', to preserve Christianity in Britain.

### RIGHTS IN PALESTINE

In a letter to the *Daily Telegraph*, Professor A. L. Goodhart, of University College, Oxford, gives clear reasons why the current Arab claim that they have some inherent right to exclude the Jews is without foundation. He points out that for centuries – a period during which the Arabs state Palestine was more than 90 per cent Arab – the Arabs were, in fact, a 'subject people living under the sovereignty of the Turkish Sultan.' In 1917 the British Army drove the Turks out of Palestine and 'it was necessary for the British to establish a new system of government as there was no local Arab control. It was then that the Balfour Declaration was issued. It provided that the Jews should be allowed to enter Palestine as of right provided that the rights of the Arab inhabitants were also protected... The all-important point is that at no time in history did the Arab people have the right to control the admission of others to Palestine. This right was vested in the Sultan and thereafter in Britain as the mandatory power.' This interpretation of history is interesting to all who love the Holy Land. One wonders if it will be disputed on historical or any other grounds.

### KING UZZIAH TOMBSTONE

The Israel Museum in Jerusalem has acquired a tombstone of the first century BC, marking the reinterment, seven centuries after his death, of the remains of Uzziah, King of Judaea. The plaque is the only known inscription linked to the Judaeian royal house, apart from the Siloam tunnel stone now at the Istanbul Museum. The Aramaic inscription reads: 'Hither were brought the bones of Uzziah, King of Judah – Do not open.'

### TYNDALE FELLOWSHIP CONFERENCES

The Tyndale Fellowship for Biblical Research has arranged two further Day Conferences for Sixth Formers, with the object of encouraging suitable students to aim at a career in Biblical study, at a stage early enough in their career to avoid being unnecessarily sidetracked. The Conferences are intended for those who are expecting to enter on University Honours Courses in subjects which could lead to such a career, e.g. Theology, Semitic Languages, Classics, Ancient History, or Near Eastern Archaeology. Personal invitations are being issued for boys and girls of evangelical convictions who come within this category. The Conferences will be held this year in Birmingham and London. The Birmingham Conference will be on Saturday, March 29 under the title, 'A Career in Biblical Research and Archaeology', and archaeology will be considered in its relationship to Old Testament and New Testament scholarship. The speakers will be Messrs. A. R. Millard, M. E. J. Richardson, and J. P. Kane. The London Conference will be on Wednesday, April 16, under the title 'Biblical Scholarship as a Vocation'. The main morning address will be given by Dr. Ralph P. Martin, on 'Biblical Scholarship in the Service of the Church'; in the afternoon a number of younger scholars engaged in research in various related fields will talk about their own work. Between the sessions there will be conducted visits to relevant parts of the British Museum. Both Conferences will last from about 11 a.m. until 4.30 p.m. We suggest that local Christian leaders might contact the Secretary of the Tyndale Fellowship, who



will be glad to send copies of the invitation cards for them to pass on to any who might be interested to attend. Full particulars will be forwarded to those who register. The address of the Secretary is Tyndale House, 36, Selwyn Gardens, Cambridge, CB3 9BA.

### MR. FEGAN'S HOMES

For more than twenty years Capt. E. V. Martin was General Director of Mr. Fegan's Homes, during which time he carried through many important changes that had been adopted by the Council. His retirement at the age of 66 has since been followed by the appointment of Mr. Colin Spivey as the new General Director. Converted when a member of the York Crusader Class, he has had many years of practical Christian service in the north, and all friends of the Homes will wish him God's rich blessing in the task he has now undertaken. Prayer is asked concerning the continuing need of a lady assistant at the Girl's Home. It is for an Evangelical Christian young lady who has had some experience (not necessarily residential) of working with children and young people. Information about the Homes can be obtained from Mr. Fegan's Homes, 372, Wandsworth Road, London, S.W.8. (Tel. 01-622 0266).

### EDINBURGH JUBILEE

The assembly meeting at Bellevue Chapel is celebrating its Jubilee Year during 1969, and the Jubilee Calendar they have prepared indicates how they are seeking to mark the year in a worthy manner. Though smaller than in former years, the local church is in good heart, and maintains a solid witness in the district; and missionary interest still burns brightly. A Gospel campaign is being held during March 1-16, conducted by Mr. John Clunas, with preparation meetings during the preceding days. There will be public meetings for Praise and Thanksgiving on September 20, the speakers being Professor F. F. Bruce and Dr. Stephen Short. They will both remain over the weekend, special ministry meetings following with Dr. Short. During October 12-24 a children's Gospel Campaign will be carried on by Mr. Dan Cameron. These are but some of the highlights of the Jubilee Year. Any who would like a copy of the Calendar should write to the Secretary, Bellevue Chapel, Rodney Street, Edinburgh.

### MERSEYSIDE CAMPS

Each year we welcome another Report of the Merseyside Camps, and this year it comes as *MAYC News*, dated December 1968. The beloved Hon. Secretary of the MAYC for about 20 years, Mr. Albert E. Roberts, was called Home in November, and he will be greatly missed in the work he had so taken to his heart. The report of the 1968 camps is one full of encouragement. The number of camps was increased from five to six weeks, the two last weeks being reserved for seniors. Pony trekking proved increasingly popular throughout the whole six weeks, improved sporting facilities were much appreciated, and new activities were introduced, archery among them. Further work on the development of the camp site remains to be done before the 1969 camps begin. We are pleased to make known that the new MAYC Secretary is to be Mr. John G. Vernon, Alston Road, Aigburth, Liverpool, 17, from whom all particulars can be obtained, including the quarterly issue of

*MAYC News*. This publication will prove a means of encouragement to all who serve the Lord amongst young people.

### THE FISHER'S FELLOWSHIP

The Fisher's Fellowship is an organization that exists to encourage and instruct all Christians in the art of personal evangelism and effective follow up. Its activities are varied, among them being helping, through the local church, in training for personal evangelism, the provision of study notes for group Bible studies and R.I. teachers in day schools, and the conducting of seminars in personal evangelism. A very useful paperback *The A.B.C. of Personal Evangelism* (111 pp., sent freely on request) deals in a very comprehensive manner with its subject; and the basic correspondence course in personal evangelism, *Practical Soul Winning*, is in increasing demand. There is an advanced course for those who have completed P.S.W., the Diploma Course in Personal Evangelism. The Fellowship is at present following up converts and enquirers at the request of various groups and societies, among them British Youth for Christ, *Challenge* Newspaper, The Covenanters Union, The Campaigners, National Young Life Campaign, Scripture Union, and others. It is planned to have a weekly radio programme early on Monday mornings (41 metre band); it will be called 'Facing the Week'. We warmly commend the monthly magazine *Impact*, which is a brochure that will, we believe, encourage all actively engaged in witnessing for Christ. This, and any further information, will gladly be supplied by the Secretary, Mr. Ron Smith, 96, Plaistow Lane, Bromley, Kent. BR1 3AS.

### SCOTTISH OUTREACH

The Report for 1968 that has been issued by the Scottish Counties Evangelistic Movement, tells a gripping story of the development of this work. The objectives are to touch areas unreached by assembly witness, to help small assemblies in need of support, and to encourage a forward effort in gospel witness throughout Scotland and stimulate prayer for her deep spiritual needs. Much work continues throughout the year. It is hoped that many will request a copy of this attractive report, obtainable from Room 400, 93, Hope Street, Glasgow, C.1. Meanwhile, pray on, for Scotland, and the whole of the British Isles.

G.C.D.H.

## WHAT'S COMING NEXT MONTH

Life in Christ Risen	David Hunt
Points of contact	L. E. Porter
Boaz	A. E. Long
Men with entrenched ideas	Glenn Wypert
One woman's problem	
Missionary at home	Grace Ruoff

A priest for ever . . . Touchstone and other articles will also appear.

## The eternal high priest

Dr. J. K. Howard bases this study on Hebrews 7. 21–28

The pronouncement of the divine decree from the old royal ceremonial promised the kings of Israel an eternal priesthood after the order of Melchizedek. This promise has now reached its fulfilment in entirety in the person of Jesus, the King-Messiah. Already the author of the letter to the Hebrews has drawn attention to the fulfilment of the divine promise with respect to our Lord's royal priesthood, now he turns our attention to the other part of the promise, namely that this priesthood was to be 'for ever'. In the original setting of Psa. 110 this clearly referred to the belief of the people of Israel that the Davidic line would never fail, but our writer sees the whole of the Davidic kingship summed up in the person of one Man, and to Him is given, as an individual, that never failing priesthood which was originally conceived of in more corporate terms.

It is on the basis of this eternal priesthood that Christ has been able to offer an eternal sacrifice which lies at the basis of, and ratifies, an eternal covenant. Thus the Lord is described as the 'surety' or 'guarantor' (*enguos*) for this new and perfect covenant (7. 22), a word which in this context is virtually synonymous with 'mediator'. This is the only New Testament passage in which the word occurs although similar ideas are to be found elsewhere. The guarantor was a man who accepted to the full the legal and other obligations which existed in a bond or contract. If, for example, one of the contracting parties failed in his financial obligations to the bond, then it was the guarantor, the surety, who made good the deficit.

In the New Testament, and in the letter to the Hebrews as much as anywhere else, the deliver-

ance of God from the bondage of the old order is thought of in terms of a present and concrete experience. Nonetheless, at the same time it is also viewed as something which is yet future as far as its ultimate completion is concerned. Consequently there is throughout the New Testament a strong emphasis on hope, as a certain expectancy dependent upon the promises of a faithful God. Our writer makes the point that the guarantee of God's promises lies not in a mere word or even an oath, as it did in relation to the old covenant (6. 17 f.), but rather in the reality of His action in Christ. He stands as the surety; in His life, death and resurrection we have the assurance that the new covenant, the sacred bond into which God has entered with His people, will reach its perfect completion in the total deliverance of the ultimate appearing of the kingdom of God. It will be recalled that Paul makes a similar point when he speaks of the Holy Spirit as the 'down payment' (*arrhabōn*) to the Christian as the pledge of the eventual full payment. One is the objective historical reality, the other the subjective personal experience, of the faithfulness of God.

Christ thus vouches for the fulfilment of God's promises to His people, and this is on the basis of His perfect sacrifice by which the new and superior covenant has been ratified. In bringing to our attention the self-offering of the Lord (7. 27) the author is anticipating his later development of the matter in relation to the Jewish festival of the Day of Atonement.

In Jewish thought the Day of Atonement was the time in which, year by year, the covenant relationship between God and His people was re-forged. The complex ritual had as its culmination



the entry of the high priest into the inner shrine of the Temple. Here he sprinkled the blood of a sacrifice on the lid of the sacred box, the so-called Ark of the Covenant. This lid received a special name, translated in our English versions as the 'mercy seat', that is the place of reconciliation and forgiveness. The idea of the sacrifice and the sprinkling of blood was not, as has been sometimes said, to placate a vengeful deity, but rather to renew, in the offering, the covenant relationship between God and the people. The covenant had originally been sealed by sacrifice both with Abraham and with Moses, and the re-sealing of the covenant year by year at the Day of Atonement was the pledge to Israel that their God was a merciful God who was ready and willing to forgive.

Our author applies the analogy of the Day of Atonement, and it has to be remembered that it is but an analogy, to the death of Christ. The death of Christ, however, has brought about a final and complete reconciliation between God and His people; the barrier of human guilt has been removed in its entirety, so that there is no longer any need for such a yearly re-establishment of the covenant. Thus our writer can say that our Lord 'offered Himself through the eternal spirit without spot to God' (9. 14), on which Chadwick has commented that this was the 'transcendent spiritual act of one who was sinless'. In this supreme sacrifice the fundamental problem of human relationships was dealt with finally and completely. In His life the Lord accepted fully the obligations of God's total requirements and fulfilled them.

The performance of the will of God is always to be thought of as a sacrificial act, a matter which our writer makes clear on several occasions, and for the Lord it meant 'obedience unto death'. His moral perfection was thus purposive, it was so that He might offer it to God on behalf of mankind. Denney well wrote, 'Christ did not come into the world to be a good man: it was not for this that a body was prepared for him. He came to be a great High Priest, and the body was prepared for him that by the offering of it he might put sinful men for ever into the perfect religious relation to God'.

Paul utilizes this same analogy in Romans 3. Here he speaks of Christ as the place of reconciliation or forgiveness, using the word *hilastērion*, the word the Greek translators of the Old Testament used for the 'mercy seat' and which is rendered 'propitiation' in the AV (Rom. 3. 25). For Paul, as for the writer to the Hebrews, the Cross was the supreme point of reconciliation,

the place where God and man may meet in a new and permanent relationship on the basis of Christ's self-offering ('in His blood'), and on the ground of our committal and obedience ('through faith').

Thus by virtue of His unique sacrifice, the mediatorial King is also the eternal Priest, 'consecrated for evermore' (7. 28). The old priests died and new ones took their place, but this Man has an unchangeable priesthood (7. 24), for He has been raised from that death which He tasted for every man, and is now seated at the right hand of God (10. 12). The old priests could never sit in the presence of God, for to have done this would have been to imply that their sacrifice was complete. The old order was marked by repetition, a repetition of sacrifice and a constantly changing priesthood. The new order, founded in and by Christ, is marked by a singleness of action and a uniqueness of priesthood. Jesus, the Messiah, in His own voluntary self-offering, has effected, once and for all, the re-establishment of relationships between God and man. Thus our writer, in the language of analogy, can speak of Him as seated, for, as F. F. Bruce has written, 'a seated priest is a guarantee of a finished work and an accepted sacrifice'.

This unique self-offering of Christ has brought a total deliverance. This thought is seen in 7. 25 where the writer has in view the continuing effectiveness of this deliverance through Christ's present mediatorial work. The writer makes it clear that our Lord's continuing priestly work is the basis of our continued acceptance before God. On the one hand the fulfilment of the will of God on man's behalf by Christ has established right relationships, it has consecrated the Christian to God and His purposes. This is the point of the perfect tense at 10. 10 - 'by the which will we have been sanctified.' To quote F. F. Bruce again, 'it is a sanctification which has taken place once and for all: in this sense it is as unrepeatable as the sacrifice which effects it'. On the other hand, however, these right relationships established through our being 'sanctified' have to be maintained. Thus the writer goes on to say that Christ 'has perfected for ever those who are being sanctified' (10. 14). There is therefore a process, a growth, not *to*, but rather *in* holiness, the development of a progressive moral and spiritual experience as the believer moves on to the full stature of Christ.

Christ thus stands as the eternal High Priest who through His eternal sacrifice has effected a reconciliation between man and God, and who

through His present mediation continues to maintain it. Furthermore, although this was an act which took place at the end of an age, it possesses a value and force which reach back to the very beginning of human history. In a very real sense is Christ's death an eternal sacrifice, for it embraces the whole sweep of human affairs from first to last. Moffatt has rightly remarked that 'had it not been so, God could not have left it till so late in the world's history'. The Cross of Christ was an historical act, yet it is also an eternal act, an act of continuing efficacy, by which the people of God of all ages are made one. Thus speaking of the faithful of the Old Testament our writer can say, 'with us in mind God had made some better provision, that only in company with us should they be made perfect' (11. 40). The death of Christ unites all into the one redeemed people of God.

The sacrifice of Christ has occurred once at the end of the age (7. 26, cf. also 9. 15, 26) and it has 'put away sin'. There are many ways of looking at what is technically termed the Atonement. At first sight some may appear to be mutually exclusive, yet each has its insights and value, and whatever the view or theory that we adopt it has to be remembered that it is not the whole truth. The imagery which lies at the basis of our author's understanding of Christ's priesthood, and which also underlies much of Paul's thought, is the picture of the Cross as the effector of reconciliation. Through the death of Christ right relationships have been established in the vertical plane, between man and God, and from this

stems the growth of right relationships in the horizontal plane, between man and man. The basis of this reconciliation is the fact that Christ has fulfilled the will of God for all mankind. There must be a total understanding of the situation, and this our Lord has, for He accepted the human state in its fulness and with all its limitations, apart from sin. As Man He fulfilled the will of God, and thus He was able to offer to God His perfect obedience in His death on the Cross. The sacrifice of the Lord thus becomes the ratification of the new covenant which God has made with the New Humanity of which Christ, as the Last Adam, is the Founder.

The man who is 'in Christ' has become incorporated into the New Humanity. The old Adam is manifestly dissolved and the Last Adam takes its place and a new human solidarity is produced. The old solidarity in sin belonging to the race of Adam gives way to a solidarity in righteousness, the stamp of the new race in the Last Adam. Christ, in a very real sense, is the Representative Man, and herein lies the necessity of the Incarnation. Denney well wrote, 'it is the Atonement that explains the Incarnation; the Incarnation takes place in order that the sin of the world may be put away by the one offering of the one body of Jesus Christ.' It is this Man, the King-Messiah, who is now consecrated as our great High Priest, and who evermore continues His activity of intercession on our behalf. The practical consequences of this mediation in terms of our human existence will be the subject of our final study.

## Spiritual vision

By Bernard C. Martin

When Jesus said to His disciples 'Blessed are the eyes which see the things which ye see' (Luke 10. 23) He was not of course referring to physical objects perceived by natural eyes. He, in a moving prayer, had just thanked His Father 'that thou hast hid these things from the wise and prudent and hast revealed them unto babes' (v. 21). Since, then, 'these things' are the subject of divine revelation we must conclude that they

are spiritual truths concerning Christ seen with the eye of faith, though of course those disciples, being His earthly contemporaries, saw many marvellous things with their natural eyes also. 'These things' hidden from natural man, however exalted, are the objects of the spiritual vision of every humble believer. Blessed eyes indeed spiritually enabled to 'see' these things.

The apostle Paul speaks of the same in his

first letter to the Corinthians when he says 'Eye hath not seen, nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit' (2. 9, 10). Unregenerate man has not the ability to see these sublime things, for 'they are spiritually discerned' (v. 14) – only the eye of faith can catch the divine revelation. He develops this further in his second letter when he says that believers 'look not at the things which are seen but at the things which are not seen' (4. 18) and goes on to enunciate the general principle in a particularly pithy aphorism 'We walk by faith, not by sight' (5. 7).

The purposeful progress of the Christian (as suggested by 'walk') is not maintained with reference to visible landmarks, but invisible. The necessity of physical sight in guiding the natural walk is obvious, but it has its counterpart in the spiritual – the necessity of faith which is spiritual vision, 'the assurance of things hoped for, the conviction of things not seen' (Heb. 11. 1, RSV).

This spiritual landscape is so rich and so vast that it takes our breath away – when we look at it. But when do we look at it? All too spasmodically, no doubt. Nevertheless our spiritual progress depends on how well we keep it in focus. Of course God has given us physical eyes to see 'the things which are seen' but as Christians we should not merely see them in their own light, but in the light of 'the things which are not seen' to which they have reference and by which they are meaningfully illumined. It is men of *spiritual* vision who have done the most to ameliorate the lot of mankind.

To have been granted the eye of faith open to the marvellous vista of God's revealed plan, besides being indispensable for our walk in providing us with essential landmarks not of this world, brings with it certain other blessings, which we shall now consider.

(1) *Privilege*. 'Many prophets and kings have desired to see these things which ye see and have not seen them' (Luke 10. 24) said the Lord on the occasion already referred to. To be alive 'in these last days' when God has 'spoken unto us by his Son' (Heb. 1. 1), at the time of the full blaze of God's revelation in His incarnate Son and the ensuing New Testament scriptures (compared with which the former manifestations 'at sundry times and in divers manners' were dim indeed) is a privilege and a challenge the greatness of which we do not always realise. Can we treat lightly or casually that which kings and prophets have earnestly desired to see? Alas, we can, for

even this sphere is not immune from the proverbial contempt bred by familiarity.

It should help us however in rightly assessing the surpassing richness of the present revelation to see it in the perspective of the ages. The apostle Peter helps us to do this in the first chapter of his first letter where he says that the prophets of old 'were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit from heaven' (v. 12, RSV). So marvellous to those prophets were the things prophesied that they 'searched and inquired about this salvation' (v. 10, RSV) – as also did the very angels of heaven, particularly as regards the time which they learnt (no doubt to their disappointment) was not to be their time. The record of this, however, serves us – maybe we can learn something from their selflessness in ministry. In any case, it should greatly enhance our sense of privilege in that we have been given to see the things which to them were a distant prospect but which none the less they prized. If 'we see Jesus . . . crowned with glory and honour because of the suffering of death' (Heb. 2. 9, RSV) then that is an unspeakable privilege and makes our eyes a thousand times blessed!

(2) *Proclamation*. The apostle Paul tells us that 'the mystery' was made known to him 'by revelation' (Eph. 3. 3). The mystery never previously made known in the way it was now revealed consisted in the fact of the glorious fulfilment of God's gracious purposes, that through the sacrifice of Calvary all who believe, irrespective of race 'should be fellow-heirs and of the same body' (v. 6).

Paul himself exemplified this in a remarkable degree. Saul of Tarsus, formerly priding himself as 'a Hebrew born of Hebrews; as to the law a Pharisee' (Phil. 3. 5, RSV), is now the apostle of the Gentiles – a preacher to those he previously despised as Gentile dogs. What more astonishing manifestation of God's grace in a man can we find? For it is not done grudgingly from a stern sense of duty but with the utmost humility and love – 'Unto me, who am less than the least of saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ' (v. 8). He longs to make known these riches to those he had always considered beyond the pale. These are the things he saw, and we see, with the eye of faith, but of which he scorned to have a private, esoteric viewing, passionately desiring rather 'to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God' (v. 9).



'To make all men see . . .' Have we also this determination to share the glorious vision with others? For the unveiling of that which was previously hidden from inquiring angels and men, in this privileged gospel age is in order that all may see. The mystery is a 'fellowship'. Seers must always be preachers, for 'where there is no vision, the people perish' (Prov. 29. 18).

And it is through the Church – that goodly fellowship of all who have been made to see the mystery – that intrigued angels will at last be enlightened, for Paul goes on to say that one of the objects of this testimony is 'to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord' (vv. 10, 11).

(3) *Preservation*. As natural sight is a precious possession, so is faith's vision in the spiritual realm. Speaking of this, Peter refers to some believers who are 'blind and cannot see afar off' (2 Peter 1. 9). Not totally blind – no believer is that – but suffering from spiritual myopia. And he tells us what is the cause of this short-sightedness – 'He that lacketh these things' (v. 9). What things? Why, those that he has been enumerating in the foregoing verses.

If we are to maintain our keenness of spiritual vision (which goes hand in hand with our spiritual progress) it is important that it be constantly exercised, or else it will atrophy, which inevitably means that natural vision (corrupted by the 'lust of the eyes') will take its place. One of the indispensable factors for making progress in the spiritual life is discerning the glory of the Lord, for thereby we are 'changed into the same image, from glory to glory' (2 Cor. 3. 18). This of course is a gradual process, or as Peter puts it – a question of adding to faith. Faith unexercised leads to barrenness and unfruitfulness, but faith exercised has many children – virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, love (2 Peter 1. 6–8, rsv). The more these things 'abound' in a believer, the clearer he will see the heavenly, but if he lacks them his vision will become more dim and his spiritual life will suffer, even to the extent of forgetting 'that he was purged from his old sins' (v. 9). If the 'things which are seen' are allowed to regain their ascendancy over the 'things which are not seen', then Calvary with its penetrating emphasis on sin and the awful price necessary to remove it – even the blood of the incarnate Son of God – loses its dominating influence in the soul. The forgiveness of sins is no

longer urgently relevant because sin itself has lost its dread relation with eternity. That person cannot see afar off. Can a greater disaster overtake the soul of the believer? Weak now as other men, he must in things spiritual be led as a child or even by a child. But of course he can be recovered, for his eyes of faith are not damaged. They must through repentance be brought again into use and focused with a determined persistence on these utterly real things which he once delighted to perceive but failed to build upon.

(4) *Perseverance*. It is in fact this spiritual sight which guarantees, in its practical sense, the final perseverance of the saints, for without it the ever present and sinister forces arrayed against them would prove too much for them. No one but a simpleton could imagine that to walk by faith in a hostile world largely materialistic, atheistic and scornful of the supernatural, is a picnic. But all has been foreseen by a merciful God who, Peter tells us, 'hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue' (v. 3). To know Him is to see Him with the eye of faith. He tells us in his first letter that we love Him although we have not seen Him (with the natural eye) and 'rejoice with joy unspeakable and full of glory' (1. 8). That is only possible because the Spirit gives us to see Him who is unseen. The writer to the Hebrews speaks of the same thing – 'Looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God' (12. 2, rsv). It is this look that sustains us and spurs us on. It was infinitely more difficult for Him, who Himself was sustained by the vision of the eternal joy to come. But it must be a long and earnest look for we must '*consider* Him who endured from sinners such hostility against himself so that you may not grow weary or faint-hearted' (12. 3, rsv). This vision of the Pioneer of our faith, Who graciously sustains us by His Spirit Who indwells us, is sufficient for all our need. Like Moses we may endure 'as seeing him who is invisible' (11. 27).

In this world we may sometimes feel as Elisha and his servant felt, shut up in Dothan surrounded by the horses and chariots of the enemy. Elisha's servant was particularly alarmed, until his eyes were opened to see what Elisha had already seen – the mountain 'full of horses and chariots of fire round about Elisha' (2 Kings 6. 17). So he was able to say 'fear not: for they that be with us are more than they that be with them' (2 Kings 6. 16) – words echoed by John: 'Greater

is He that is in you, than he that is in the world' (1 John 4. 4). Thus the eye of faith may ever be open to the divine resources and keep good heart.

*O blessed eyes, which view the consummation  
Of that the former seers but saw in part  
Which see the Christ create one holy nation  
Of all who seek from Him the cleansed heart.*

*O blessed eyes which see the Saviour dying  
And thus behold the mystery of love,  
O blessed eyes which mark the grave-clothes lying,  
And Jesus risen to His throne above!*

*Removed from sight, yet to faith's vision glorious  
O blessed eyes which see Him seated there  
And seeing, joy in love o'er all victorious  
And hasten in His service all to dare.*

*O blessed eyes which look for His appearing  
Thou shalt behold His beauty face to face,  
Steadfastly gaze – the blessed day is nearing  
Thou shalt be like Him – that's His crowning grace!*

B.C.M.

## LIVING IN A TANGLED WORLD (3)

# Detachment and commitment in the world of thought

By J. M. Houston

When the three astronauts recently circled the moon, there was a general feeling of the discrepancy between man's scientific and moral achievements. Augustine suggested that man should study himself much more. 'Men go to gape at mountain peaks, at the boundless tides of the sea, the broad sweep of rivers, the encircling ocean and the motion of the stars: and yet they leave themselves unnoticed; they do not marvel at themselves' (*Confessions*, X, VIII, 15). Since Freud, this is no longer true, and the exploration of inner, psychic space has begun. But it is one thing for man-made rocket probes into the universe under ground control, and another for psychic rockets, zooming and lost in their own autonomy. And this is the plight of post-Freudian man, aware of the mystery of himself, brilliant in his logical powers of thought, but without a sense of outside controls over his life, or of where he is going. For our age is one of general moral decay, disguised by brilliant technological advance and scientific knowledge.

### The Decline of Authority

However, it does not help us to sigh for previous times, and resolutely refuse to face the changes of our own age. For change makes irrevocable the present from the past, so we need courage to face the contemporary scene as it is. And one of the most significant events of our times is the decline of authority. We witness this

even in such trivial matters as the loss of formality in manners. Informality plays its part in influencing our social climate in numerous ways: etiquette is shunned, conventions are out of favour, rules are now given apologetically, if given at all. In the arts, where standardless spontaneity is a possibility, we see the decline of authority very clearly. Modern music in its abandonment of tonality is more noise than symphony. In painting, there is the rejection of the obligation to be intelligible. In literature, there is the revolt against the discipline of rhyme and metre, and against conventional grammar and vocabulary. In both the arts and in ethics, there is a deliberate abandonment of authority in exchange for new values in personal freedom, with implicit and unquestioned faith in the values of personal impulses. It is fortunate that scientists have not succumbed to the surrealism of our age, in its revolt against discipline, otherwise the three wise men of the west would not have returned from the moon.

However, this break-down of authority presents us all with serious problems. This is particularly so in such authoritarian structures as government, churches, universities, business life, and all those activities that are associated with 'the establishment'. If the trend continues we may find ourselves with only two authoritarian structures preserved in our society because of their utility value, scientific institutions and totalitarian

government. Already we see evidence that wherever there is social irresponsibility, the state government tends to assume control, whether in the care of orphans, old people, or now in the irresponsibility of trade unionism in the management of labour. Moreover, the break-down in authority is producing a lack of leadership, which is dangerous when crypto-anarchy already exists in the minds of so many people. There is also the temptation to assume past beliefs have failed modern man instead of realising that modern man has failed to rise to the standards set by past beliefs. In consequence, the modern mind is restively looking for new ideas of morality, new types of society, and even new religions. Thinking like this has become explosive on university campuses the world over since 1965. We now even have academic institutes actively involved in research into new systems of morality based solely upon 'scientific principles'.

As Christians we cannot ignore these conditions and challenges of our times. As the apostle Peter exhorts us, 'Be ready always to give an answer to any man that asketh you a reason of the hope that is in you' (1 Peter 3. 15). We must insist on the reasonableness of the Christian faith which we can share with all men. But we must also insist on the transcendence of faith over the limitations of human wisdom, of the reality of the revelation of God, and of the authority of Holy Scripture in all matters of life and godliness. And just as the early Christians challenged the world view of the Graeco-Roman learning, so we need to continue in that enterprise at a time when the nature and content of authority is being undermined as never before.

### The Temptation of 'Angelism'

Compared with the aggressive impact of the sciences of behaviour upon the realms of conscience, guilt and shame, philosophy may seem a remote, esoteric activity of mind that has little to do with contemporary society. Nevertheless two contemporary modes of philosophical thought have made serious inroads into the realm of morality, to which much blame can be attributed in the existing moral confusion of our society. For it is by its very insistence on neutrality that modern philosophy has done much to undermine the authority of morals. If anyone, anxious about his behaviour, picked up a modern text on ethics to seek illumination and guidance, he would be sadly disillusioned and bored. As one philosopher in a review of ethics during the last half century has admitted: 'I think that in the past, philosophers have been too much con-

cerned with moral theories to pay very much attention to how people actually decide or what moral decisions are really like' (Mary Warnock, *Ethics since 1900*, 1966, p. 146).

British philosophers have been most influenced by G. E. Moore, whose *Principia Ethica* was published in 1903. He argued that the awareness of what is good is a matter of intuition, that 'I just know'. This emphasis on subjectivism has led philosophers to emphasize the need of clarified thought about ethics. Yet in clarifying the questions, what is good?, what is a value?, Moore and his followers found they could not answer the questions they asked. So in 1936 in *Language, Truth and Logic*, A. J. Ayer, a professor at Oxford, launched the idea that ethics were 'emotive' not rational. As such, ethical concepts of right and wrong were pseudo-concepts, and could not be 'known'. They dealt with problems of 'values', not of 'facts', and as such they were 'nonsense' judgments. Significantly the second edition of the book (1946) modified some of these pronouncements, realizing that moral philosophy itself could no longer exist, if these arguments prevailed.

But this bombshell has had profound effects upon popular thought, whatever technical significance 'meaningless' might signify to logical positivists. For if the learned profession of moral philosophy, hitherto deemed expertise in the critical examination of moral principles, is incapable of knowing about the subject, what future is there for morality? If there is no moral truth to be known, who can know it? If morality is merely the outcome of personal attitudes, without precise rules and strict authority, a general laxity of standards can only be expected. Thus by the removal of the difference between rational and irrational persuasion, the ensuing ethical subjectivism has removed one of the most authoritative safeguards for moral evaluation.

We are thus presented with an absurd state of affairs, where the laws of linguistics, deciding what is or is not 'meaningful', appear to be more fundamental than the laws of morality. So we find ourselves in an age when so many professional philosophers seem more pre-occupied with their dictionaries than with their personal relationships. Where logic is more authoritative than the Logos. Where commitment is sacrificed for objectivity. This is aptly illustrated by what happened in Vienna in August, 1968, at the international philosophical congress. Gathered together were over four thousand of the world's wisest men, but when asked by journalists what had they to say about the happenings in Prague



a few miles away, with the Russian invasion of Czechoslovakia, the answer was nothing!

It is sadly ironical that this emphasis on academic detachment should exist for the pursuit of truth, itself a moral value. Have the logical positivists wondered why they should pursue this moral value? This alienation of ethical thinking from crucial forms of ethical experience reveals the temptation of man to live only according to the intellect. And yet is the discrimination of what is logical from what is a-logical not also a value judgment? Reason and objectivity, cannot be thus divorced from the world of values and commitment. In his book *Personal Knowledge*, Michael Polanyi has thus demonstrated that pure objectivity is a myth, even in science. For we share knowledge between persons, and share together meaning by rules of rightness. When we attempt to define things in terms that are neutral to the rightness of things, then the sense of meaning also disappears. Is it any wonder then that an exaggerated sense of intellectual neutrality, of nihilism, and of amorality, together characterize our age? This detachment or 'angelism' as I have called it, is the myth of many academic pursuits today, for it overlooks the reality that we are not just thinking machines, but committed to life as human beings.

And yet there is a double inconsistency about academic detachment, philosophic and otherwise. The quest of knowledge at a particular time and place is guided inevitably by assumptions which are questionable, though not then questioned or even recognized. There are fashions of thought as well as of dress, reflecting the spirit of the times. This indicates we are but men of our times, subject to temptations of human assumptions, interests and ambitions. There is also inconsistency in our detachment in university life. We encourage our economists to advise in our national house-keeping. We permit our political scientists to walk in the corridors of state power. We think it advantageous for our scientists to promote technology. But in the realm of morals, academie today accepts no responsibility, and there is little or no guidance for the moral needs of youth. Our faculties of philosophy and theology must bear much of the responsibility for this tragic neglect.

Much of the student revolt is thus a confused protest against making thought the centre of reference instead of action, of being detached instead of being involved, of discontent with technological power as a substitute for being a whole person. Youth is not going to be satisfied with university life in a desperate world, if it is

only a preparation for more sophisticated selfishness, or an institution concerned with learning for its own sake. Students desire contact with the totality of life, fulfilling their ideals in more realistic ways than just simply passing examinations. The social conscience of the evangelical was aroused in the last century to the great injustices of society at that time. Today, it is this deep crisis in contemporary scholarship that is one of our greatest challenges.

### The Lure of Humanism

Is the solution then to accept only the human condition as it is? This is the temptation of atheist existentialism, promoted by philosophers on the Continent. Is the acceptance of suffering and sin, the stench of gangrene and the stench of money, the stupidity of power and the wisdom of the intellect, the horror of man and of his anguish, is this the solution? The acceptance of man as he is, with all his rage of desires and all the weaknesses of his flesh, is the basic assumption of atheist existentialism. Vital truth, it is claimed, is grounded in human subjectivity; as Sartre said in a lecture in 1946 'Existentialism is a Humanism'. Truth begins and ends in the human self, and where truth can only be subjective, relativism is inevitable. Values therefore have no objective reality, and any faith in transcendent morality is 'bad' faith. There is nothing but the conscience of each of us as guide, which each of us in our solitary pursuit is never sure of sustaining. Carried to its extremity, such irrationality as Sartre's existentialism cannot survive even as a philosophy so it is no surprise that he now believes Marxism is the only possible system of thought for the twentieth century.

Although atheist existentialism and logical positivism are very different world views, they share the same bleak ethical message. That is, they agree there is no moral authority, no possibility of moral reasoning, no absolute standards. The technical discussion of all these philosophers may go over the heads of the general public, but their ideas are mediated through the mass-media of films and novels, accepted as the general attitudes of the man-in-the-street. For it is on philosophical assumptions that a literature and a culture exist. Its morality is expressed in the following doggerel:

*It all depends on where you are,  
It all depends on when you are,  
It all depends on what you feel,  
It all depends on how you feel.  
It all depends on how you're raised,*

*It all depends on what is praised,  
 What's right today is wrong tomorrow,  
 Joy in France, in England sorrow,  
 It all depends on point of view,  
 Australia or Timbuctoo,  
 In Rome do as the Romans do.  
 If tastes just happen to agree  
 Then you have morality.  
 But where there are conflicting trends,  
 It all depends, it all depends . . .*

(Quoted by Abraham Edel,  
*Ethical Judgment*, 1955, p. 16).

The impact then of the philosophers in creating this climate of relativism and moral chaos, nihilism and lostness, is greater than is generally appreciated.

### The Commitment of the Christian

Today, the false dichotomy in philosophy between the objectivity of facts and the subjectivity of values, is a dilemma, not dissimilar to the false distinctions philosophers made in Augustine's world between matter and spirit. As a young intellectual, he embraced the heresy of manichaeism, that the 'good soul', his reason, was an oasis of purity in a bodily world of impurity. This Manichaean mood suited the temper of the times in which he lived (AD 354-430), when the dying Roman Empire was being destroyed by the barbarian invaders. It was reassuring to Augustine, as to many in our post-Freudian age, that 'it was not I who was sinning, but some other nature within me' (*Confessions*, V, X, 18). However, on the verge of a nervous break-down, Augustine resisted the temptation of his voracious intellect to continue in autonomy, gaining for himself, by himself, the ascent of his mind to some academic heaven. Instead, it was the faith of his mother, Monica, that broke through his self containment. He admitted 'it is by your prayers - I know it and admit it without hesitation - that God has given me a mind to place the discovery of Truth above things, to wish for nothing else, to think of nothing else, to love nothing else' (quoted by Peter Brown, *Augustine of Hippo*, 1967, p. 110). He realized that the intellectual food of dreams is exactly like real food, yet it does not sustain us; for we are only dreaming (*Confessions* III, VI, 10).

Today we need more Christian philosophers, men who like Augustine may be awake to influence thought in a decadent society. We need more intellectuals who are detached from professional ambitions and yet foremost in their professions. As Christians, our commitment

means embracing the practical consequences of our beliefs, as Luther's decision 'Here stand I, I cannot do otherwise.' For it is the awareness of standing in the presence of God, to whom we are answerable for all that we do. Such commitment to God in Christ, must mean the subordination of all other interests to this one goal, 'that I might know Him, and the power of His resurrection, and the fellowship of His sufferings'. We know God in Christ, through the divine Word that stands in opposition to all other claims for absolute authority.

In reply to the existentialist view that the essence of truth is freedom, the Christian faith would say: the essence of freedom is truth. As Jesus Christ has said: 'If you continue in my word . . . you will know the truth and the truth will make you free' (John 8. 3). All that most existentialism can hope for is finding some meaning from *within* man. But the Christian faith is the response to a great light, as the star of Bethlehem, that has shone from *without*, that illumines, probes, and guides every man's way. Christian commitment thus also implies consistent behaviour, responsive like the three wise men to go on pilgrimage to where 'the Word was made flesh and dwelt amongst us'. And as nothing is worthy of man's ultimate commitment which is confined to the limits of his present comprehension, so each Christian can say, 'not as though I have already attained, but I press forward, and follow after'. Man must live beyond himself. As Luther puts it simply in his *Treatise on Christian Liberty*, a Christian man lives not in himself, but in Christ and in his neighbour . . . He lives in Christ through faith, in his neighbour through love.' A real Christian cannot live in any other place, or with any other commitment. Therein, he does not only know the truth, but he *does* the truth (John 3. 21).

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## Thy Will

*O Lord, I pray Thee, Thou wilt make me real.*

*Thus, when to me Thy will Thou dost reveal*

*I may, by simple faith, start on the way*

*That Thou dost show, nor reason or delay,*

*But trust that Thou Who putteth forth Thy sheep*

*Will go before, and me in safety keep.*

R. DUNFORD SMITH



The Ruins of Tyre.

Photo: J. Allan Cash

## A woman on the outside

(Mark 7. 24-30)

By Glenn Wyper

Few of us in English-speaking lands have felt the pain of persecution, but all of us have at some time known the hurt of being on the outside. We have been the objects of name-calling. We have been looked down upon. We have been abused in those many subtle ways that leave scars on our souls. Not that we are unusual in this experience. Throughout the life of man, human beings have continually drawn their tight circles that excluded some people from their company. Words such as dog, infidel, foreign devil, barbarian, and Gentile have been used as epithets in the past to emphasize the exclusion. The modern world has its own words. Instinc-

tively, then, we can sympathize with the Syro-phoenician woman who lived her life on the outside.

The Lord Jesus had been ministering to people throughout Galilee. For days He had been surrounded by crowds eagerly seeking His help. Now He departed for the region of Tyre in the hope of hiding from the throngs that still desired His aid. He was not heartless: His love overflowed for the needy multitudes; but He was weary — weary in body and spirit. He could not continue His labours unless He was refreshed. Beyond the borders of Israel He might find the needed solitude.



However, He could not remain hidden. Somewhere someone recognised Him. Perhaps one of the townspeople had been to Capernaum on business and had chanced to be near the place where the Lord talked to the people or healed their diseases. Perhaps that businessman later saw near the city of Tyre a Jew whom he recognised as one of Christ's followers. He would have been surprised, but he would quickly reason that the Teacher of Galilee was somewhere close by. Perhaps he followed the disciple at a distance and saw him enter the house Jesus had rented, to emerge again in the company of the Lord. Such news, of course, was too juicy a piece of gossip to be kept to oneself. Soon many others knew that Jesus had come to Tyre.

Eventually the woman heard that He was there. Many anxious months she had spent worrying about her distressed daughter. No physician could cure her illness for it was not a physical malady. The girl's mind and behaviour were affected. Reluctantly the woman had reached the only conclusion: her beloved little daughter was possessed by a demon. How many times she had helplessly watched with a torn heart as the child threw herself about in savage fits. Now, at last, she had hope. Not long ago she had met a Jew who had been cured of a similar trouble by the Master. She had wondered then how she could take her child to Him. Now He was here, in her own town! Immediately she ran to the house where He was staying and begged Him to heal her daughter. Jesus did not answer, not even one word. Again and again she pleaded with Him. Still He remained silent. Was it that she lacked faith in the Lord? No, her entreaty manifestly was one of earnest faith. Jesus had quickly responded to other such pleadings in Galilee. Was it that she did not pay Him sufficient honour? No, she fell at His feet in humble reverence. Was He too weary to care? Had He become too exhausted to show compassion? No, the problem lay in the status of the woman.

By religion she was a pagan, not a Jew. Probably she worshipped many gods, hoping to draw forth reluctant blessing in all the areas of her life. She could not with the Israelite say, 'Jehovah our God, Jehovah is One.' By race she was Syrophenician; Matthew uses the older term, Canaanite. 'I have come to serve the chosen people of God', said the Lord Jesus. 'Let the children first be satisfied before any pagan. It is not good to take the children's bread and throw it to the dogs.'

What a mandate for bigotry! Jesus Christ Himself drawing His tight little circle to exclude

an outsider. Another piece of wood for the fire of white antagonism against the coloured people beyond the pale. This is a far better Scripture to use than Genesis 9. 25. This one can be taken at face value. We do not have to engage in mental gymnastics in order to interpret it to suit our prejudices.

On closer study, however, the Lord's words are anything but a mandate for bigotry. In the ancient Middle Eastern lands (even today, I understand) dogs were half-wild animals roaming the streets scavenging for their food. To call a foreigner a dog was to use a word of contemptuous comparison with such animals. But the word the Lord used did not refer to those mangy beasts. His word denoted dogs that were kept as pets, those beloved animals that almost become members of the family. For our purposes we may translate it as 'puppy dogs'. The Lord, then, seems to be saying what might be expected of any Jew of the time. In reality He softened it and gave the woman something to hold on to. He said, 'It is not good to take the children's food and throw it (not to the savage dogs of the street but) to the puppy dogs.'

There was a matter of priorities here. God had revealed His way to His chosen people, the Hebrews. They were as stubborn and sinning a people as any other, but God had chosen them to be vehicles through whom He would speak to the world. The Syrophenician woman was not a Jew. She was pagan. She could not draw near to God by means of the defiling pagan rituals and ways of life. She had to accept God's way and be willing to reject her pagan ones. By using the saying about children, bread, and puppy dogs, the Lord was pointing this out. The text has nothing in it to buttress ungodly racial and cultural prejudice.

At the Literature Crusades' World Missions Congress in December, 1966, Tom Skinner, a Negro evangelist, had some incisive words for us white Christians. Among other things he said, '... the average white Christian who feels the call to go to the foreign field will break his neck, take the last shirt off his back, empty his bank account, to go to Africa, but he will not cross the street to reach the man of the same colour skin who is nowhere near as primitive and where there is no real language barrier to speak of.'

At the time of my writing this paper, early in 1968, Britain is experiencing racial unrest of disturbing proportions, and the U.S.A. is looking toward another 'long, hot summer' of rioting. Here in Brantford, Canada where I live, we are near the

Six Nations Indian Reserve. Now and then two or three of the young Indians get drunk, steal an automobile, and then burn it when they are finished using it. Also, any day of the week we can drive through the Reserve and take note of the lazy individuals in that community who live only by virtue of social welfare. Then we may generalize that all Indians are lazy; all Indians have wanton disregard for others' property.

Have we white Christians nothing to say about this state of affairs except to reassert white superiority? Do we pull our Pharisaic robes close to us and forget 1 Corinthians 6. 9-11? Have we no gospel for other racial and ethnic groups but our own? Was Paul mistaken when he wrote to Ephesus that Christians are 'no more strangers and foreigners, but fellow-citizens with the saints and the household of God'? Why do we by our prejudice persist in nullifying the sorrow and love that flowed mingled down from the cross of Calvary?

By His comments the Lord Jesus opened the door of blessing to the woman, only a crack. Not reluctantly, but with love and compassion. Strangely, the woman accepted the comments: 'Yes, Lord, you are right, but even the puppy dogs under the table feed on the crumbs the children drop on the floor.'

A lesser person might have stood on her Canaanite ancestry. 'We were in this land long before you Hebrews. You are the interlopers. We had walled cities while you were still roaming the hills and valleys as nomads. We had a civilisation while you were still slaves in Egypt. Don't speak to me of Jewish superiority.'

She might have said that, but she did not. She bowed at the Lord's feet. Paul Little, in his book *How to Give Away Your Faith* says that people often ask, 'If Christianity is true, why do the majority of intelligent people not believe it?' His answer is, 'Precisely the same as the reason the majority of unintelligent people don't believe it. They don't want to because they're unwilling to accept the moral demands it would make upon their lives.' We Christians, also, may be unwilling to accept those demands wholeheartedly. We refuse to bow down all the way. We prefer to act in the light of some vestigial quality or attitude from our old natural state. That is the reason for our ungodly racial prejudice and much else that stunts our spiritual growth.

The woman not only bowed at the Lord's feet, she also took her rightful place on the outside. There was no other way to secure the healing of Jesus that day. She was not of the covenant people. God had promised her nothing. Some-

times we Christians are subtly tempted to think that because we are the Lord's, we have a claim upon His blessings. None of His blessings are ours by right. They are all of grace. Not only the coloured races and other ethnic groups of the world are on the outside, but we whites as well. The wonder of God's mercy is that for all of us Jesus became an outsider.

The woman returned to her home and found her daughter well. A new life of wholeness had begun for them. To the Christian the Lord has promised the abundant life. We have His word on it. Yet we often refuse to take the humble place before Him so that we may feel His health-giving power in our relationships with all men. How tragic!

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## MIGHTY MEN OF VALOUR (3)

# Jephthah

By A. E. Long

If at the outset Gideon seemed a most unlikely 'mighty man of valour', from the beginning Jephthah had all the marks of being one. Like Gideon, the writer of the Hebrews Epistle ranks Jephthah as a man of faith (ch. 11. 32), but unlike Gideon, there were no hesitations in his faith, no insistence upon signs from God to support it before he could be moved to take action, no fear in doing so; nor was there any of the humility which marked the earlier judge, but rather the reverse. There was no vision of God to him, no direct call from God to deliver Israel, as was the case with Gideon. Nonetheless, despite the absence of these features which marked Gideon and his call, there is no doubt that God raised up Jephthah for the like task (cf. Jud. 2. 16, 18). Such widely different instruments does God employ.

His name means 'an opposer'. Perhaps there was a recusant trait in his character, developed as a reaction to the opposition he suffered from his half-brothers and the Gileadite elders. If it were so, it were an understandable reaction, on the human level, but a regrettable one, on the level of faith. Like Naaman the Syrian, another 'mighty man in valour', but who 'was a leper' (2 Ki. 5. 1), Jephthah's valour was linked with a singular misfortune and disadvantage, although,

unlike Naaman, whose leprosy was contracted during life, Jephthah's misfortune began at birth, since 'he was the son of an harlot' (Jud. 11. 1). There could scarcely have been greater disadvantage, for it prejudiced him in the estimation of other members of his family, born in wedlock, and that of others who knew of the circumstances of his birth, just as an illegitimate child is viewed with disfavour even today, although with as scant reason, since it is the innocent sufferer from the sin of others.

Life in his father's house must have become increasingly difficult for Jephthah from the time that his half-brothers became aware of his illegitimacy. In their prejudiced view he was not really one of the family, despite his having the same father as they, because he was 'the son of a strange (another) woman' (v. 2). It is conceivable that their mother disaffected their minds against the 'alien' child and there is no evidence that Gilead their common father did anything to mitigate the tense situation. Eventually, the feelings of his half-brothers became exacerbated to a point when 'they thrust out Jephthah' from their home and excluded him from inheritance in his father's estate. There could scarcely have been a more inauspicious start to a life which was destined, in the providence of God, to be turned to such good account. In ways beyond our understanding God is able to defeat the consequences of others' sins in the lives of those grievously affected by them.

Jephthah had no choice but to leave his father's house and to escape from his brethren. He went and dwelt in the land of Tob (ch. 11. 3), a district of Syria North-East of Gilead. There, in the district of his exile, 'were gathered vain (i.e. worthless) men to Jephthah', who 'went out with him', doubtless on predatory forays. To such a pass had rejection by his family and enforced exile reduced him! But the man rejected by his brethren and become the leader of an outlaw band had been neither rejected nor outlawed by God, for the circumstances of the time in Gilead were destined to give Jephthah the place which God intended he should occupy in its affairs.

At that time, the inhabitants of Gilead, on the East side of Jordan, were vexed and oppressed by the Ammonites and had been for eighteen years (ch. 10. 8). When the Ammonites 'gathered together, and encamped in Gilead' alarm seized the Gileadites, who looked around for a captain to lead them in battle against their enemies (v. 18). In their crisis, the elders of Gilead bethought themselves of Jephthah in the land of Tob. Doubtless, tidings of the prowess of the

outlaw and his followers had reached them. Under stress of circumstances, they were disposed to swallow their pride and in chastened mood went to fetch Jephthah and to invite him to be their captain in the fight against the Ammonites (vv. 4-6). Their volte-face must have been a salve to Jephthah's wounded self-esteem, indeed he could not resist a barbed thrust at them - 'Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?' (v. 7). He might, with good reason, have washed his hands of them and sent them back to Gilead with this stinging rejoinder. But the elders were prepared to 'eat humble pie' in order to secure their man, for one who would not truckle to them would be unlikely to truckle to the enemy. They were prepared to make Jephthah 'head and captain' over all the inhabitants of Gilead, were he, for his part, disposed to overlook their former treatment of him and go with them. Upon their solemn undertaking to make him their head, Jephthah consented to accompany them.

Before Jephthah sought to engage the invading Ammonites in battle, he showed himself to be a diplomatist before he would show himself as a protagonist, because he first endeavoured to dissuade the king of Ammon from hostile action, by citing the facts of history as they affected the two peoples - 'What hast thou to do with me, that thou art come against me to fight in my land?' (v. 12). Jephthah had no doubt that the facts of history entitled him to refer to Gilead as 'my land'. Whatever doubts the king of Ammon may secretly have entertained, he equally regarded Gilead as 'my land' (v. 13) and sought to justify his warlike action by accusing the Israelites, upon their departure from Egypt, of having forcibly taken away his land, and demanded that those lands be restored to him (v. 13).

Jephthah replied that when Israel were Canaan-bound from Egypt, they had but sought passage through the land of the king of the Ammonites, knowing that it was not of God that the land should accrue to them (Deut. 2. 19). Their request had been refused, and upon being attacked they had accepted battle, in which God had given them the victory and dispossessed the enemy, the lands of which Israel possessed. Jephthah contended that if the Amorites had lost their land to Israel, it was because of their refusal to give Israel passage through it, even to the point of battle. In God's providence, despite His wish that the Ammonites should be left undisturbed in it, since He had given it to the children of Lot, their

*continued on page 102*

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# *Mainly for women*

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## **It all depends . . .**

**By Mary Batchelor**

I remember, during the last war, seeing someone wearing a badge, on which were the words: 'It all depends on me'. Perhaps it sounds a bit big-headed to us now, yet, in fact, the winning of the war really did depend on every man and woman taking his or her responsibilities seriously and being utterly conscientious and reliable. Everyone counted, and those who didn't pull their weight actually hindered the war effort of the whole nation. The situation is very much the same for Christians today. 'Like a mighty army moves the Church of God', we sing, and, in fact, we are involved in a spiritual war in which not one of us can afford to be careless or lazy. It all depends on me.

First, I count in my local church – yes, the well-being of the church depends on me, a woman. Many of us may have drifted into believing that because, as women, we take no audible part in most meetings of the church, our spiritual health is of no importance to others. Surely we are very much mistaken. If I am cold, critical, unforgiving to a fellow-Christian, the whole church will suffer. If, at the Lord's Supper, my grasshopper mind is on the Sunday dinner or a new spring outfit, the worship of the whole church will be the poorer. It all depends on me whether a true spirit of praise, of prayer or of reverence prevails.

What I am, spiritually, matters to the church, but what I do matters too. Perhaps, in the rush and superficiality of present-day living, we have just never stopped long enough to find out what it is that God wants us, individually, to do for Him. We are not called in the mass, in a haphazard sort of way, to do any one of a number of available jobs – teach in the Sunday School, run women's meetings or entertain in our homes. In giving gifts to His Church, Christ equips individual members for the particular work they are called by Him to do.

It is possible to kid ourselves that we are being

humble when we say we can't do the jobs that involve taking a bit of a plunge in some way or other. If we're honest, we know we refuse because we're afraid of looking silly or making a mess of things in front of others. It does take courage and effort to visit people in their homes or in hospital, to pray, speak or sing in public, or to organize a work behind the scenes. This is specially so for those of us who have spent many years at the kitchen sink, out of the public eye. Other jobs to which God calls us may be less eye-catching but just as costly in time, effort and even money. For housewives who feel that their gifts are strictly limited to cooking and washing-up, there are many openings in God's service. In one sense, the particular job I do matters very little, since all are necessary, but doing the particular job God has for me matters above everything else. I believe that if instead of drifting into God's service we humbly and honestly ask Him what He wants us to do, He will always show us.

When we really take in the fact that God has called us, personally, to do a specific job for Him, we begin to take our responsibilities seriously. In a real sense it all depends on me. This is neither conceit nor self-importance, but a humble acceptance of my rôle as one of God's servants in His scheme of things.

Not only does it all depend on me in my church, but also in the world around. No other living person has quite my circumstances. God has set me in a particular district, perhaps in the context of a family, and among a particular group of colleagues and neighbours. Much of what they learn about Christ will be gleaned from me, His follower. They will learn most not from what I say, but from the quality of my relationship with them. Am I sympathetic and understanding, ready to listen and learn from them as well as to talk and offer help? They will learn, too, from watching me work out my faith in terms of the circumstances and events of life. Small disappoint-



ments or big sorrows – are they transformed by the presence and love of God in my heart?

On the reverse of those wartime badges was the corollary of the first statement, in these words – ‘And I depend on God’. It is a good thing to come to the end of ourselves, to realize that the job in hand is too big for us. Too often we are unaware of our responsibilities or else we spend our time tackling jobs we consider well within our range, getting along, so we think, very

nicely. We are unaware of our great need or of our great spiritual poverty. We must open our eyes to see how much the Church and the world depend on us, but, much more, we must have our eyes opened to see our complete dependence on Christ. Only He can make our lives and our service for Him of lasting and spiritual value. ‘In conclusion’, says Paul, ‘be strong – not in yourselves but in the Lord, in the power of His boundless resource’.

## Mary - missionary to Biafra

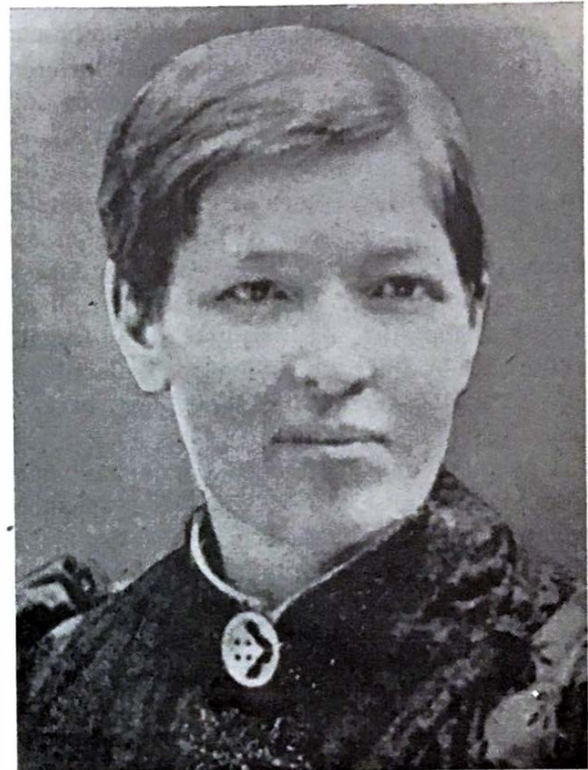
By Doris Taylor

With Biafra in the news it is interesting to recall that it was a woman of faith, the indomitable Mary Slessor, who played a prominent part in taking Christ to Calabar in those far-off days when Africa was a land of the dark unknown. As a small child, Mary was timid and nervous but in later years, by the grace of God, she faced savage African warriors, alone and unafraid. The scared, wee lassie of Aberdeen became known as the ‘White Queen of Okoyong’.

Mary Mitchell Slessor was born in 1848 and spent her early childhood in Aberdeen. Her drunken father made Mary’s childhood hard and unhappy, but her praying mother was a tower of strength to the nervous girl.

One night Mary’s father came home drunk and violent. He raised his arm to strike his wife. ‘Stop!’ cried Mary, as she rushed to protect her mother, and received the heavy blows on her own face and head. With a stream of angry abuse, Mary was thrown on to the dark street. Cold, hungry and trembling, ten-year-old Mary prayed, ‘Oh Lord! Please make me brave!’ She overcame fear the hard way, through much tribulation, and lived to prove that God was her refuge in every bitter crisis.

Mary’s mother attended kirk regularly and often told her seven children stories about the Christian Mission at Calabar and the need for more missionaries to win the Africans for Christ. It was Mrs. Slessor’s dearest wish that her eldest



Mary Slessor

child, Robert, would be a missionary in Africa, but Robert died young. Then Mrs. Slessor prayed that her only other son, John, might go to the foreign field, but he was too delicate. It never occurred to Mrs. Slessor that Mary would be a missionary.

In 1856 the family moved from Aberdeen to Dundee. At eleven years of age Mary worked at a mill half-time, and at fourteen, she was an expert weaver and soon became the mainstay of her home, working from 6 a.m. till 6 p.m. She always kept her Bible beside her loom and glanced at it in spare moments.

The slums of Dundee were just right for missionary training, and Mary conquered many white hoodlums in Dundee, long before she tackled their black counterparts in Calabar. As a

member of the Wishart Church in the slums of Dundee, Mary held Bible Classes in an empty shop, for boys and girls from the crowded tenements. If they didn't come to the shop, she went out to them and held open-air meetings. She defied gang leaders and terrorists, never flinching when they swung heavy missiles around her head. She won their admiration and finally, their hearts for Christ.

A period of training at the Normal School in Edinburgh helped prepare Mary for the mission field, and in August, 1876, she sailed from Liverpool for Calabar. After learning the language, she was sent to work in Old Town where the entrance to the town was marked by a human skull stuck on a pole. Mary looked and shivered. But this was how they did things in Africa and, after all, human skulls were common in Calabar.

Being the only white person in Old Town did not embarrass Mary. When they stared, she smiled back and when they touched her white skin, she patted their black hands. Far from being remote, Mary communicated with warm affection, living simply as the Africans lived and eating frugally as they ate, in order to send her small salary home to her mother and sister Janie, way back in Dundee.

Unwanted and abandoned children crowded into Mary's house in Old Town. She welcomed them all and started a school for them. The king's chief man sat with the children for he, too, was anxious to learn. Afternoons were spent mixing medicines for the sick, and bandaging their wounds. As Mary bandaged, she told her patients of the One Who could heal their sick souls and urged them to accept Christ as Saviour. On Sundays she held Gospel Services morning and evening, sometimes in the chief's yard, and as she told the story of the crucifixion of Jesus, many a tear rolled down a black cheek.

One day a messenger raced to Mary's house. 'Run, Ma, run!' he panted and indicated a hut. Mary ran swiftly and was just in time to rescue newly-born twins from certain death. 'Why do you kill them?' she demanded of the old woman. 'Because the father of one of the babies is an evil spirit', replied the frightened woman. Mary took the twins to her own house and added them to her family of waifs and strays.

After a much needed furlough in Scotland, Mary returned to Calabar and in 1888, at forty years of age, she went up-country to work amongst the fierce Okoyong tribe, knowing they might kill her. The tribe practised magic arts and when a chief died, eight men and eight women slaves were killed and buried with him to accompany him

to the next world. The tribe also practised the ordeal by poison and by boiling oil.

When chief Edem's eldest son, Etim, suffered a fatal accident, Mary trembled. The witch doctor blamed a certain village for Etim's death. The village was raided and a dozen men and women brought back as prisoners and chained to posts in the village yard. When the poison ordeal was to take place to discover who was responsible for Etim's death, Mary stood by the cup of deadly liquid from the poison bean. She faced the chief and his brother and said fearlessly, 'No prisoner must drink this liquid. There must be no sacrifice of life.' She prayed and parleyed, and at great risk of life, barred the entrance to the yard with her own body. Finally, after days and nights of prayer, and of swift action in protecting the prisoners, Mary won, and all the prisoners were saved. Later, chief Edem knelt at Mary's feet and confessed, 'We are all weary of Egbo witchcraft, but none of us has power to break off the old customs.'

After many years in Calabar, Mary was made a magistrate in the local court. Her wide experience of tribal life and language, and her fearless Christian testimony, commanded the respect of Government officials, traders and the common people. It is said that Mary Slessor was the first woman in the British Empire to be made a magistrate.

Mary's constant labours in the gospel, in a trying climate, plus the care of a large family of abandoned children, took toll of her delicate health, and on the 13th January, 1915, with her Bible by her side, she passed to her eternal reward.

A large black family in the country where Mary laboured, now known as Biafra, mourned a dearly-loved mother. And so did people the world over, for Mary's fame had spread to many lands.

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*Who wilfully rejecteth care  
Must reap the fruits of dark despair*

*Who roughly spurns a kindly deed  
Shall cause a loving heart to bleed*

*Where voices rise in argument  
Are spilled the seeds of discontent*

*Who silent worship dares to mar  
A greater folly works by far.*





Sparrow Hawk on nest

Fox Photos Ltd.

## The world of nature

By Laurence E. Porter

*All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful,  
The Lord God made them all.*

In the familiar children's hymn we are introduced to the third sphere from which the Lord Jesus drew the material of which He made use in His teaching, the 'whole realm of nature', as Isaac Watts called it. In the sublime first chapter of Genesis we have described for us in majestic outline the successive stages of the bringing into being of this world of nature by the creative word of God himself. Amidst the story of the birth of our globe and its setting in its place in the cosmic

scheme, we read also of the creation of vegetation – 'plants yielding seed and fruit-trees bearing fruit wherein is their seed' on the third day; of 'waters bringing forth swarms of living creatures' and of 'birds that fly above the earth across the firmament of the heavens' on the fifth day; and finally 'living creatures according to their kind, cattle, creeping things and the beasts of the earth' on the sixth day, that last day, the great day when man was created and given dominion over them all. So the members of the natural order were created 'according to their kind', in their different categories, and each of these categories is represented in the teachings of our Lord.

The vegetable kingdom has its special place,

its workings and its various members serve as illustrations of spiritual truth. The wonder of the seed, long hidden in the earth until at long last it puts out its first green shoot, which in turn develops into the plant bearing leaves and flowers, fruit and seed, is a favourite figure of His. The late Professor Oliver Quick, in his little book on *The realism of Christ's parables* (1931; see pp. 21-28), pays careful attention to our Lord's teaching concerning the process of growth in the nature parables, and underlines four important points. First, natural growth takes time, and must be waited for; it cannot be rushed along. Secondly, growth depends on the plant's environment; given a good environment, the plant is self-producing. Then the plant's growth is natural, not self-conscious nor deliberate; the plant can do nothing of itself to further its own growth. Finally, 'the results of natural growth are, from the human point of view, a standing marvel. A great tree comes out of a tiny seed; and the wild flower has a beauty which no artificial decoration can approach'. These are the words of an acute and perceptive student; we can find all his points exemplified in the Gospels.

First, the length of time taken by the growth process is indicated in the short parable of the seed growing secretly, which Mark alone records (4. 26-29). The seed is sown, man goes back to his normal routine of waking and sleeping, until God brings the germ to life. But it is the Fourth Gospel which records the most striking use of this process by our Lord as an illustration when, on the eve of His being delivered up, He said: 'Except a grain of wheat falls into the ground and dies, it remains alone, but if it dies it bears much fruit' (Jn. 12. 24). The farmer sows the seed in the dark earth and leaves it there as a corpse is left interred in the ground. Then months later the miracle happens, the new life appears, new life which could not have been born apart from the previous interment. Our hearts delight to dwell on the spiritual lesson and its connection with glorifying of the Son of man in the previous verse; but we should not overlook the significant fact also that to communicate the truth He would teach, our Lord used a natural phenomenon so familiar to His hearers.

Dr. Quick's second point is the relation between growth and environment, and in one of His most memorable parables. Jesus shows how even the good seed sown by the great Sower Himself depends for its fruition on whether it falls among rocks or thistles, or in shallow soil or in good ground (Mt. 13. 1-9). Thirdly, the seed itself is inert and passive, no effort of its own can

aid its development. Some commentators tell us that the startling growth of the mustard seed (Mt. 13. 31-32) is a miracle, others that it is a monstrosity. But, whatever our views on the matter of interpretation, it is very clear that the seed's conscious effort counts for no more than the axe or the saw of Isaiah 10. 15. And finally, this seed which can give no assistance in the matter of its own growth flourishes into a magnificence far surpassing the most splendid of the works of man's hands. 'Consider the lilies of the field, how they grow, they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these' (Mt. 6. 29-30).

Not only do we find in the sayings and the parables expositions like this of the basic principles of the workings of nature; we are aware also that the whole range of the vegetable kingdom is laid under tribute for illustrative material. The most worthless and least considered of plants are there. The enemy tries to ruin the crop by sowing tares, weeds (Mt. 13. 25-30, see rsv), among the wheat; the particular weed was no doubt the bearded darnel which in the earlier stages of its growth is scarcely distinguishable from the wheat. Mint and dill and cummin are the commonplace little herbs growing in the Pharisees' back gardens (Mt. 23. 23), valued only in coppers and yet so meticulously tithed by those whose consciences are not so sensitive when it comes to giving tithes of really valuable crops. Thorns and thistles there are also (Mt. 7. 16), unlikely bearers, says our Lord, of grapes and thistles. Where thorns abound, wheat can get no hold (Mt. 13. 7), for had God not warned Adam when he had sinned: 'Cursed is the ground because of you . . . Thorns and thistles it shall bring forth to you' (Gen. 3, 17-18)? Yet God is good, and despite the curse there still springs from the soil blossoms of rare fragrance and beauty.

Various attempts have been made to identify the 'lilies of the field' whose apparel outshines in glory even that of the great Solomon. Angus' *Bible Handbook* says that it is the scarlet martagon lily, 'a stately turban-like flower. It flowers in April or May, when the sermon on the mount was probably delivered, and is indigenous throughout Galilee'; but the more modern view (*New Bible Dictionary*, Tyndale Press) is that 'lilies' here refers to whole families of flowers, including the lily, anemone, iris, narcissus, hyacinth and cyclamen. All these grow in Galilee, and, more important still, 'the Lord God made them all'.

Last, there are the trees. In the Old Testament,



three trees stand out almost as national emblems of God's people – the fig, vine and olive. Of the last, Jesus has little to say directly in the recorded parables, though He speaks of the oil that is its product; it is the necessary fuel for the bridesmaids' lamps (Mt. 25. 3) and the soothing unguent applied by the Samaritan to the traveller's wounds (Lk. 10. 34). And we are told specifically that during the final week before the crucifixion it was on the hillside among the olive-trees that He sought repose each evening after His long days in the Temple. The fig-tree and the vine, on the other hand, figure frequently in His teaching. At its very outset, says John, He drew attention to the fact that Nathanael was sitting under his own fig-tree (Jn. 1. 50), the place of security and blessing where Micah had promised the true Israelite should sit, 'under his vine and under his fig tree, and none shall make him afraid' (4. 4). The fig-tree is the subject of the parable of the vineyard-owner and his gardener in Lk. 13. 6–9, of the acted parable of the doomed tree in Mk. 11. 12–14, 20–22, and of an illustration in the Olivet apocalyptic discourse (Mt. 24. 32 ff.).

The vine and the vineyard also many a time furnished an object lesson for the great Teacher. There are the vineyard parables of Mt. 20. 1–16 and Mk. 12. 1–12, though in these the emphasis is rather on labour relations than on the actual vines. In Jn. 15. 1–11, however, the plant itself is in the centre of the picture, with its need of pruning and grafting, and a study of the problem of fruit-bearing. Other trees are mentioned as well; the sycomore (Lk. 19. 4) and the sycamine (Lk. 17. 6) are quite different from each other, as they both are from our English sycamore, the species of maple so familiar in our own land. The sycomore in which Zacchaeus climbed for a better view of what was going on was probably some kind of fig-tree; the sycamine is our mulberry. And the 'husks' that the prodigal son would have liked to share with his porcine charges were the beans of the carob tree. Some of us can remember schooldays when we bought these beans, 'locusts' they were called, in the shops at a halfpenny a time as an occasional change from sweets!

After the vegetable kingdom, the animal. Here we notice from the outset a factor which distinguishes the teachings of our Lord from those of some earlier teachers who used the beasts and birds to 'point a moral or adorn a tale'. He does not use *fables*. Aesop and others took the lion and the wolf, the stork and the eagle, and put them in human situations, and endowed them

with human powers of intellectual reasoning and verbal communication. They are mere lay-figures to demonstrate the virtues and vices, the follies and foibles of human beings. Vivid and lifelike they may be, but they are not real creatures, for ants do not read sermons to grasshoppers on the benefits of thrift, nor do foxes and storks issue luncheon invitations!

When Jesus uses bird or beast, insect or reptile, as an illustration, He speaks of them as they are, in real situations where they may be found. Insects like the gnat do sometimes find their way into the soup tureen (Mt. 23. 24); worms did crawl about in the putrefying refuse of the valley of the sons of Hinnom as it smouldered endlessly (Mk. 9. 48, etc.); moths do act as agents of destruction (Mt. 6. 19 f.). Only first-hand acquaintance with the ways of the creatures of the Palestinian countryside could enable His hearers fully to savour and appreciate the saying: 'Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves' (Mt. 10. 16). Sparrows are plentiful in the city and the village; so plentiful in fact that they can be sold for meat at a price within the means of the slenderest purse (Mt. 10. 29). The lion and the bear, so familiar in the Old Testament, do not appear in the Gospels, but the eagle, or perhaps more correctly with the rsv margin the vulture, scanning the field of battle for carrion meat, is a vivid and unforgettable illustration in the apocalyptic discourse: 'where the body is, there the eagles will be gathered together' (Lk. 17. 37). Another scavenger is the dog, not in the Bible the playful puppy or 'man's best friend' of English sentimentality, but the oriental pariah that lives on garbage; greedy for the food in the children's mouths (Mk. 7. 27 f.) and scenting carrion in the sore-covered beggar before he was even dead (Lk. 16. 21).

Above all other creatures, Jesus seems to have delighted to speak of the lambs and the sheep. The sheep is a silly creature, as Isaiah confesses: 'all we like sheep have gone astray, we have turned every one to his own way' (Isa. 53. 6), and the Lord well knew this: He had compassion on them because they were like sheep without a shepherd (Mk. 6. 34). Those to whom He had come were the 'lost sheep' of the house of Israel (Mt. 15. 24); even the special envoys He sent out to preach were as lambs among wolves (Lk. 10. 31). Communing with His own, He expanded on the subject of His shepherd relationship to them (Jn. 10. 1–18); the instant recognition of the shepherd's voice by the sheep, and His care for their every necessity, even if it should be at

the expense of His own life – ‘the good Shepherd lays down His life for the sheep’ (Jn. 10. 11). If one sheep strays from the fold, the Shepherd sets off heedless of the dangers of the way till the lost one is found (Lk. 15. 3-7). When He is about to leave His own upon the earth, He commits them to the care of Peter: ‘feed My sheep . . . feed My lambs’ (Jn. 21. 15 ff.); and when He presides at the last great assize His care is to separate the sheep from the goats (Mt. 25. 32). How fitting this prominence of sheep and lambs in the teaching of Him who was Himself saluted on Jordan’s banks by the Baptist as ‘the Lamb of God, who takes away the sin of the world’ (Jn. 1. 29).

Finally, as well as flora and fauna there is the mineral kingdom. Space will not permit a close study, but we can all recall foundations of sand and of stone, differing kinds of soil, a pearl of great price, silver, gold and brass used for money, and other references to metals and minerals. To follow up the theme might prove a worth-while Bible study.

‘The Lord made heaven, earth and sea, and all that is in them’ (Exod. 20. 11). This summary of God’s creative activity, it is interesting to note, comes from the Ten Commandments. When our Lord took the creation of God for the subject and illustration of His teaching, He still spoke with the authoritative voice that spoke from Sinai and today speaks yet to our hearts, commanding attention, assent and obedience.

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*JEPHTHAH continued from page 95*

refusal had decided their fate and that of their land. *God*, not Israel, had dispossessed them. If they had any quarrel, it was with God, not with Israel (vv. 23, 24). That the king of Ammon should now seek to redress the situation by force, when for three hundred years possession by the Israelites had not been disputed, was but an attempt to set aside the verdict of history, of which the Lord was judge between the disputants (v. 27).

Nonetheless, the king of Ammon ‘hearkened not unto the words of Jephthah’ (v. 28), whereupon ‘the Spirit of the Lord came upon Jephthah’ and he ‘passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.’ ‘Thus the children of Ammon were subdued before the children of Israel’ (vv. 29, 32, 33). By such tokens as his firm dealings with the Gileadite elders, his refusal to compromise the facts of history to placate the king of

Ammon and his subsequent overwhelming victory over them in a battle not of his choosing, was Jephthah plainly shown to be a ‘mighty man of valour’.

Further proof of this appeared in his firm treatment of the disputatious Ephraimites, after the battle against Ammon, the warlike people whose forbears had disputed with Gideon and with whom he had acted with consummate forbearance and astuteness, when they had sought a quarrel with him, in very similar circumstances (ch. 8. 1-3). Jephthah was not alarmed by their threat to ‘burn thine house upon thee with fire’ (ch. 12. 1), for his alleged failure to seek their help in the cause of Israel. Such was not the case, as Jephthah maintained that in his ‘great strife with the children of Ammon’, the Ephraimites had not responded to his summons for help to deliver him out of the hands of the children of Ammon (v. 2). Why, then, had they come against him to fight? Jephthah accepted their contumacious challenge and administered a crushing defeat upon them (vv. 4-6). Firm words were backed by equally firm deeds.

He lived to judge Israel for six years and he was buried in one of the cities of Gilead, from which land he had earlier been so ignominiously cast out as ‘the son of a strange woman’. So can God redress injustices meted out to the victims of others’ sins.

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## Adoration

‘And the Word was made flesh, and dwelt among us . . . full of grace and truth’ . . .

‘And they worshipped Him’.

*Grace Incarnate, glorified and reigning:*

*Jesus, we hail Thee, Son of God art Thou,  
Pleading in mercy for Thy Church remaining  
Here in this world, low at Thy feet we bow.*

*Truth of God, aye full to overflowing,*

*Pouring forth goodness unto one and all.  
Light for our darkness, Life for death bestowing,  
Jesus the Saviour, at Thy feet we fall.*

E. C. BLYTH.

# The sinless Saviour

By Gordon Holdcroft

We read, 'the Word was God . . . and the Word became flesh.' Let us then fix it in our minds as a literal fact, and a basic principle, that the Lord Jesus Christ is God the Son, the Second Person of the Trinity, co-existent and co-equal with the Father and the Holy Spirit – in the full and absolute sense, God. He was manifested, not in sinful flesh but in 'the likeness of sinful flesh'; truly man, yet not an ordinary man. Rather is He the Unique Man, one with us. As one of the early Fathers said, 'Marvel not if the whole world has been redeemed, for He Who has died for us is no mere man, but the only begotten Son of God.'

The purpose of the Incarnation, was to bring into the world God the Son in a true human nature. Canon Liddon speaks of Him, in his book *The Divinity of our Lord*, as 'the Eternal Word Who has wrapped around His Being a created nature through which, in its unmutated perfection, He acts upon humankind.' He quotes Bishop Hooker who said, 'No person was born of the Virgin but the Son of God – the Son of God and no other crucified. The infinite worth of the Son of God is the very ground of all things believed concerning life and salvation by that which Christ either did or suffered on our behalf.'

The present writer believes, therefore, that we may properly speak of the 'blood of God' (cf. Acts 20. 28), for while God as Deity has no blood to shed, God in human nature had. In the same sense we read of the crucifixion of 'the Lord of glory' (1 Cor. 2). As the Lord of glory in the absolute sense the Son could not be crucified, yet in becoming man He did not cease to be what He eternally was; and thus it is that the Holy Spirit so expresses Himself.

What then of the relationship between the divine and the human natures of our Lord? Some have said that He had a fallen nature as have all descendants of Adam. This dishonouring idea would seem to need little refutation. The angel Gabriel's words to Mary were explicit that the birth of the Child promised to her was to be a miraculous one, to the end that the 'holy thing' to be born of her should be called the 'Son of the Highest'.

Some of those who hold that our Lord was born with a fallen nature believe also that he

resisted all temptation, was sinless, and therefore could be our Saviour. But this is to show unawareness of the fact that Adam's descendants do not become sinners only when they sin. Rather, they sin because they are born with sinful, fallen natures. If our Lord had a fallen nature, He could not have offered Himself to God as a worthy sacrifice in our place. The entail of sin must be broken, as it was broken in His case by the Virgin Birth, that miracle wrought by the Holy Spirit.

The truth that the substitutionary sacrifices must be 'without blemish', is continually reiterated in the instructions concerning the offerings prescribed by God, in Old Testament days, through the mediation of Moses. The apostle Peter pursues this thought when he speaks of our redemption by 'the precious blood of Christ, as of a Lamb without blemish and without spot'. Without blemish, without spot – on the one hand completely perfect in every part; on the other hand, absolutely sinless. Peter could not have said this of our Lord if He had had a fallen nature.

Then there are those who hold that our Lord, though He had an unfallen nature as had Adam when created, yet say that because He was truly human it must have been possible for Him to have sinned, though they are assured that He did not do so and therefore is qualified to save. They support this by arguments based on the supposed necessity imposed by texts which speak of our Lord as being tempted. That is, they interpret or explain these texts along certain lines and then say, to fulfil the requirements of their interpretation, that it must have been possible for our Lord to sin. This is to invert the proper order of thinking. If we believe that our Lord was and is God manifest in a true and real human nature, how should we reason? Taking the fact that He is God as our starting point, as a basic principle we will ask ourselves, 'Can God Sin?' and will reject even the thought with horror. If God then cannot sin, and our Lord Jesus is God, how can it be possible that He could be able to sin?

Some may affirm that as God He could not sin, but perhaps as Man He could. This however is to suppose not only that our Lord has two natures, but also is two Persons. This is, no doubt quite unconsciously, a revival of an old heresy.

Our Lord is one Person, functioning in and through two natures, the divine and the human. To help us in our thinking we must remember that the nature – will, intelligence, and emotions – is an instrument through which the individual functions, and by which he is limited. The individuality functioning through the human nature of our Lord, is God Himself. While we see that His human nature imposed drastic limitations on His Being, His essential character was in no sense and in no way changed. So we are brought back to the clearly defined principle that Christ is God, that God cannot sin, and that therefore the Lord Jesus Christ could not sin.

We may be asked, 'How then do you explain this text, and that text?' One thing is sure, we must build our theology from the foundation up. With the principle established that our Lord is God, manifested to us in one Person and two natures, we must relate our interpretation of relevant scriptures to this principle, rather than change or ignore the principle to suit our interpretation. It may be pointed out, with reference to passages which speak of our Lord as being tempted, that what to us with the predispositions of our fallen natures, would be a temptation, would to our Lord be a testing. The word which in our Authorised Version is translated 'temptation' might also be rendered 'try', 'test', or 'prove'. God permitted our Lord to be tested to demonstrate that sin had no place in Him, no appeal to Him, that there was nothing in His nature on which sin could take hold. Whatever view may be taken of such passages, however, no interpretation can be a sound one which does not take cognizance of the fundamental principle that it was God Who was manifested in flesh.

In this connection Liddon, in referring to the words 'in Him is no sin', and similar passages says, 'It is clear that Holy Scripture denies the existence, not merely of any sinful thinking or acting, but of any ultimate roots and sources of sin, of any propensities or inclination, however latent and rudimentary, towards sin, in the incarnate Christ.' Robert S. Candlish speaking in his book *The First Epistle of John* on the words, 'even as He is pure' says: 'It is the essential purity of His human nature, as then and now eternally welded into, completely under the control of His Divine nature, that is set before us.' Our Lord's human nature welded into, completely under the control of His divine nature. How could He sin?

Coming finally to a consideration of our Lord's spiritual sufferings as the Sin-bearer during the

three hours of darkness on the cross, we might remember the statement made by Liddon, concerning this aspect of our Lord's work. He says, 'here indeed we touch upon the line at which revealed truth shades off into inaccessible mystery'. Or, as Edersheim, 'into this, to us fathomless depth of the mystery of His sufferings, we dare not, indeed we cannot, enter'. Again, Campbell Morgan says, 'Men may gather reverently to the place of the passion but can only know of it what is revealed in the words that fell from His own lips. That should be accepted as a canon and principle of interpretation concerning the sufferings of Christ. Any attempt to go beyond this limit is a mistaken attempt, and borders upon the realm of unholy intrusion.' He goes on to speak of the Seven Words from the cross and then says, 'I repeat emphatically that beyond what these words reveal of the cross, man has neither ability nor authority to go.'

Some, observing no such limitations as those suggested by the writers quoted, and anxious apparently that our Lord's humanity should not be under-emphasised, have extracted, especially from the Book of Psalms, sentences and phrases in which feelings of personal sinfulness are expressed, and have claimed these as prophetic of our Lord's sufferings, going even so far as to say that our Lord felt Himself to be a sinner, or at least that he experienced feelings as those of a sinner. On the whole however such teaching has been emphatically rejected, as being heretical. It is always dangerous to project our thinking and teaching beyond what is clearly taught in the Word.

We should think much of our Lord's sufferings during those hours of darkness. Yet not one of the writers inspired by the Holy Spirit to record for us the New Testament has attempted to give any explanation, let alone a detailed, dogmatic one, of that great cry, 'Why hast Thou forsaken Me?' which apparently marked the climax of His ordeal. We can sense, as we read, that this was a terrible experience for our Lord, but if on this deeply interesting, but even more sacred theme, the Holy Spirit has chosen to be silent, we do well to respect His silence.

The forsaking was an experience our Lord went through that we might not be forsaken. He tasted, or experienced death, that we might not experience it. But it was all vicarious, substitutionary. George Smeaton, in his *Doctrine of the Atonement* says of the forsaking, 'It was not attended with despair or doubt but with the full confidence of faith as expressed in the words, "My God". There is no suggestion in connection



with these words from the cross that our Lord had any sense of personal sinnership.' There is a great mystery attached to the words, but lest we lose our way, let us remember that while Jesus went to depths unfathomable by us on our behalf, yet still from those depths He cried, 'My God'.

Let us be satisfied then, without attempting to peer too deeply into hidden things, with the knowledge that because of the greatness of that

unique Person, our Lord Jesus Christ, God manifest in flesh, it was possible for Him in the brief period, as earthly time goes, of the three dark hours on the cross, to be our Substitute, He Who Himself knew no sin to be made sin for us. He offered, in that one great event, a true and perfect sacrifice of intrinsic value sufficient not only for the expiation of our personal guilt, but also ultimately to expel from the Universe the very principle of sin.

## Lessons from Christ's sufferings

By H. V. G. Morris

The apostle Peter, in each chapter of his first epistle, refers to the sufferings of Christ. There are six such references, and although the apostle does not make this the prime subject of his discourse, he is giving point and authority to his instructions by these references to the sufferings of Christ.

Those to whom Peter writes are passing through times of severe testing and persecution, and while he warns them that they can expect no early alleviation of their sufferings, he comforts them with a reminder of their great salvation. The prophets wrote about this salvation, which was to come upon a generation later than themselves, and would result from the sufferings of the Christ. They, and also the angels, greatly desired to look into God's plan of salvation. We might ask how it was that Peter knew about their great interest?

The very best of teachers had been his, guiding him into the truth of the Scriptures that it was necessary for the Christ to suffer and to rise from the dead the third day. We feel however, that by Spirit-guided meditation on the Scriptures, there had been developed within Peter an acumen and an insight into knowledge which went beyond the actual text of the Old Testament. It still remains the function and prerogative of the Holy Spirit to guide into all truth, but how much we must guard against a presumption which would suppose a divine authority for some fanciful thought conceived in our own minds.

In chapter 2, we observe that Peter is comforting slaves who had suffered wrongfully at the hands of harsh masters. Christ their example, the sinless One, had likewise suffered, but because He had committed His cause to the Righteous

Judge, He was able to suffer in silence, without reviling.

Towards the end of chapter 3, Peter is constrained to return to the same subject. Not only slaves could expect to suffer wrongfully, but all might anticipate a false accusation that they were evildoers. It was so with Christ, but with this great difference, that upon Him was meted out the punishment due to others, He the Just One, they the sinners. We often pray that our witness may be effective, and our ministry a blessing, but we do not always realise the price we may have to pay in personal suffering as a preparation for such service.

At the beginning of chapter 4, Peter is telling those to whom he writes, that submission to suffering, undeserved though it be, would have a blessed result. There would come a victory over those abominable sins which once enslaved them. The refusal to return to former habits would become stronger, even though they would be misunderstood by those who indulged in such excesses. It is sometimes taught that bodily suffering results in a refinement of the nature of man, and an ennobling of his character. Many weary periods of hospital treatment have taught me that this is rarely so, for the conversation of fellow patients has been distressingly filthy. An uncomplaining acceptance of the purpose and plan of God, even when it involves suffering, is the blessed way.

Towards the end of chapter 4, Peter warns again that they must not allow in their lives, any sin which would merit the punishment demanded by the law, and he reminds them that a very furnace of affliction might come upon them. In this they would know the fellowship of the

sufferings of Christ, but would also have a part in the glad joy of his triumph. A rigid code of legal morality is imposed on believers. The criterion is not whether an indictable offence, however small, is likely to be discovered, but that believers should be blameless both in the letter and spirit of the law.

Chapter 5 of Peter's epistle commences with a charge to the elders, and he gives as his authority for this solemn exhortation, that he had been a witness of the sufferings of Christ. As shepherds they were to feed the flock of God; to accept the responsibility with a willing spirit, without expecting reward. Nevertheless at the appearing and manifestation of the Chief Shepherd, their ministry to the flock of God, so greatly valued by Him who had given His life for the sheep, would be recognised and rewarded with an unfading crown of glory.

They were to feed the flock of God, but how

are sheep fed? In his early manhood, Peter had been a fisherman, but no man of Galilee would be unfamiliar with the ways of sheep, and in any case, he was acquainted with the principles of minding sheep given in Psalm 23: 'He maketh me to lie down in pastures of tender grass. He leadeth me beside the waters of quietness.'

The ear may be charmed with the musical cadence of the voice, and the mind exhilarated by an eloquent and orderly presentation of Scripture truth (these things have very great value). Nevertheless the soul who is satisfied with this, will remain unfed, and the spiritual life will be stunted. The sheep must themselves graze upon the green pastures, and drink deeply from the living water of the Word of God. The responsibility of elders is to lead the flock thereto, to encourage them in their feeding, and to guide them away from the rank and poisonous growth of the world's wisdom.

## The place of the teacher

'God is dead' is a slogan that appears to mean different things to different people. The intellectual may take it as the battle-cry of opponents to orthodox Christianity (while not necessarily actually denying the existence of God), but more simple people may be led astray into thinking that those warriors have actually brought the Almighty from His throne. Against such folly can be set the Biblical notion of the living God, the God Who is *alive!* Life is full of evidences of God being at work. One of them is the recurring history of revival amongst His people. Revival when the people of God were spiritually asleep or dead is one of the fascinating elements in the history of the Second Book of Chronicles.

The revival in the days of King Asa of Judah was stimulated by a message delivered to the king by Azariah the son of Oded, under the guidance of the Spirit of God. He outlined the current need of the people, and indicated some of the lessons that could be learned from Israel's earlier history. In times of religious declension they lacked certain vital elements that were for their good; while, when they turned again to the Lord, He was found by them, and their needs were always met, in the new spirit of revival and communion with God that characterized such times. This is how Azariah expressed it: 'Now for long seasons Israel hath been without the true God, and without a teaching priest, and

without law: but when in their distress they turned unto the Lord, the God of Israel, and sought him, he was found of them' (2 Chron. 15. 3, 4).

In turning away from the true God, they lost His blessing; and they neglected His provision for their spiritual needs. Bound up with the absence of the Lord from their national life, they were also without 'a teaching priest, and without law'. The special place of the Old Testament priesthood was, not merely a ceremonial ministry but also a didactic one. At the time of the institution of the Aaronic priesthood, the Lord said to Aaron: 'You are to distinguish between the holy and the common, and between the unclean and the clean; and you are to teach the people of Israel all the statutes which the Lord has spoken to them by Moses' (Lev. 10. 10, 11, rsv). This double function of the priesthood is mentioned by Moses in his blessing upon the people:

*They shall teach Jacob thy judgments,  
And Israel thy law:  
They shall put incense before thee,  
And whole burnt sacrifice upon thine altar.*

(DEUT. 33. 10)

Centuries later, Malachi faces a corrupt priesthood and reminds them of the purity of earlier generations of priests, calling for repentance that

they might again fulfil their holy calling: 'For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts' (Mal. 2. 7, RSV). The lack of a teaching priest was therefore, a very serious one for the people. Ceremonial service might keep alive the outward tokens of their special relationship with God; but lacking instruction, they could quickly plunge into an abyss of ignorance and departure from Him. In every generation the Lord's people need the ministry of the teacher.

Education is needed in every walk of life, in some way or another. Without schools, our children would grow up without any foundation for understanding and grappling with the world around them. They require competent and systematic instruction, and this continuing over a term of years. Many things have to be taken in gradually, until at last they have been grasped and mastered. In the early Christian churches, one of the spiritual gifts given by God for the welfare of His people was that of the teacher (cf. 1 Cor. 12. 28, etc.); and his place was only less important than the two foundation gifts of apostle and prophet. Another passage in Paul states the matter differently, in which he tells of the triumph of Christ's resurrection, and the provision He has made for His Body in giving men to the Church as 'pastors and teachers' (Eph. 4. 11).

In those first days, the function of the teacher was vital for the well-being of the churches. Everywhere there were new Christians, people who had stepped out of the darkness of the pagan world and who needed guidance and instruction in Christian principles, in the truths centred in Christ's person and work and all that arose from them. There would be a considerable amount of illiteracy amongst the poorer of those believers, no doubt. The teacher would speak to a ready and sympathetic audience when he addressed the church members. There would be a genuine desire to learn God's truth, and he would lead them on, bit by bit, into the revelation of God in Christ, until they saw for themselves what it involved. There would be places where a number of teachers would be found serving together, the church at Antioch being singularly rich in having no less than five stated prophets and teachers to meet their needs (Acts 13. 1).

The first days of assemblies were marked by the active ministry of many able, spiritual men who were gifted of God as teachers. Some brought a quiet, devotional ministry to the churches, others had fire in their bones and in their public utter-

ances; some gave systematic instruction in the revealed truth of Holy Scripture. They were, for the most part, men with trained minds – some having had brilliant careers at university – able to set the truth of God out in a clear and orderly fashion. These men stood out from others in their public ministry, and were given the eager attention of those they taught. There came a later time, however, when C. H. Mackintosh could bemoan the way in which incompetent men occupied time in the assemblies, to no profit. Doubtless the unprofitable speakers should have been brought under control, but sometimes there lacked elders of the calibre who could have dealt with them satisfactorily. The ungifted man with an 'itch' to hear the sound of his own voice will seldom respond, even when given broad hints of his unsuitability for public ministry. If he is to learn this, he will usually have to be told fairly plainly!

The normal assembly, however, maintains other meetings as well as the Sunday service for the Lord's Supper, which is the time when there is opportunity for 'open' ministry. Not all gatherings have teachers within their own ranks who are capable of providing spiritual food for the people; yet this must be done, if the church is to flourish. Where 'a teaching priest' was missing in olden times, the people suffered; and where the teacher is absent for a long time, any gathering of Christians will suffer today. It is not sufficient for the church to be fed on 'little words' that come to the mind without premeditation. People cannot live perpetually on snacks, nor can Christians prosper for periods without the ministry of the teacher.

These are days when many places on the mission field are being closed to foreigners, so far as evangelism is concerned. It is possible, however, for some to enter those fields for the specific ministry of teaching the Christians. All over the world missionaries are calling for others to join them, not for evangelism but for teaching. National believers are crying out for Bible schools, that they can receive instruction. There never was a greater need overseas for the Bible teacher than at this moment – perhaps there never has been a greater moment of opportunity for teaching than now.

How can the teaching gift be developed? By diligent application to learning the Scriptures; by personal Bible study that will give a comprehensive grasp of the Bible: its history, its philosophy, its doctrines, its standards and way of life. Some young people will work privately at home; others will realize the possibilities that will open for

them through a course at a Bible School or College. What is important is that the person concerned aims at some definite objective. It is, however, the need and the role of the teacher, rather than his training, that concerns us in this paper. The teacher who is really gifted will have a competency given from God, and the church or churches he serves will benefit through clear, wholesome, balanced instruction.

We must face the fact of the need for more full-time teachers to help in assemblies. Where are the young men who are willing, at some sacrifice, to addict themselves to the ministry of the Word? While there seem to be men in other Evangelical groups who are coming forward for this task, the flow in the circles known to so many of our readers has been reduced to a tiny trickle. We must pray that God will raise up amongst us men of gift and grace who will prove themselves in the vital service of teaching amongst the local churches. Such continuous prayer would, we believe, bring evidence of God stirring the hearts of young men of ability, ready to prepare themselves for this necessary work. Many a small country assembly languishes for lack of able teaching.

Even where there are able teachers, frequently time is not set aside in the church calendar that they may instruct the believers when they are gathered in numbers. Clearly the time has come

for assemblies to arrange for teaching the Word of God at the time when the majority of the Christians are assembled, namely, on Sunday mornings, following the Lord's Supper. This is being done by an ever-increasing number of assemblies, and always it is greatly to the profit of the church. That greatly beloved teacher, the late Harold St. John, rightly commented: '... the means of grace include two permanent elements: first, the preaching and the hearing of God's word; secondly, the celebration of the sacrament in which the holiest things are not verbally spoken but visibly acted. John preached when he baptized and Paul preached when he broke the bread (Acts 20. 7, 11 and 19. 4). A sacrament separated from the ministry of the word is not after the New Testament pattern' (*An Analysis of the Gospel of Mark*, p. 149).

But however we arrange it, the important thing is that each local church should enjoy and prosper under the ministry of those God has called to the ministry of teaching. Let us all express the prayer contained in a well-known hymn written by Frances Ridley Havergal:

*O teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart!*

TOUCHSTONE.

## Correspondence

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

134 Earlswood Road,  
Belfast, 4.  
16th January, 1969

Dear Mr. Howley,

### Things to Come

In the January *Witness* Mr. E. W. Rogers asks how Rev. 3. 10 is to be interpreted.

The interpretation is determined by the facts of the case. The promise in this verse was given to a group of believers, namely the Philadelphian church, living on the earth at the time and faced with the prospect of a grave trial. In common with other believers they went through this trial, experiencing the comfort of the Lord's keeping power. They were not 'raptured' away from it.

So it has always been and so it will be to the end. The Lord has told His people to expect tribulation in the world, but however great it may be, their experience will be the same as the Philadelphian believers. There is no promise in Rev. 3. 10 that they will be 'raptured' away from it, any more than there was to those to whom the promise was first given; they will,

however, be kept from the evil one in consonance with our Lord's prayer for them in John 17. 15.

Yours sincerely,  
THOMAS ELWOOD

123 Craigentiny Avenue,  
Edinburgh, 7.

6th January, 1969

Dear Sir,

### Things to Come

Many years ago Rev. 3. 10 and its parallel verse in Luke 21. 36 were presented to me as impregnable rocks on which the pre-tribulation rapture theory rested secure, along with other Scriptures such as Rev. 4. 1, 1 Thess. 1. 10 and Rom. 5. 9. They seemed quite convincing, but after a fuller examination, my interpretation led me to other conclusions.

About this time I discarded what I had earlier held, the prophetic panorama of the seven letters, and my own view is still the same as I formed then, namely, that the letters were counsel given to the churches in John's day, together with that same counsel being applicable to the churches for all time. If the prophetic view is correct, we might ask why Rev. 3. 10 did not come in at the *final* period? Surely, the efforts of some who have held this view firmly, to get the periods to fit in historically, have been the cause of some misgivings.

I feel that the most important thing about the verse is that the promise is conditional. It cannot be said of



every believer that he or she has 'kept the word of His patience', so we are surely faced with another possibility, that the faithful ones may escape the trouble.

With regard to 1 Thess. 1. 10 and Rom. 5. 9, I cannot personally see that 'the wrath' mentioned is to be identified with the great tribulation. Only a small percentage of the world's population will suffer in the tribulation, and ones alive at that time, whereas 'the wrath' will be faced by every unrepentant sinner at the last assize, the Great White Throne.

Yours faithfully,  
WILLIE MCINROY

63 Breamwater Gardens,  
Ham,  
Richmond, Surrey.  
10th January, 1969

Dear Mr. Howley,

#### Things to Come

I find it remarkable that our esteemed brother, Mr. E.W. Rogers, should apparently reject the view that the letters to the seven churches refer to the conditions which may face the world-wide Church of Christ in any age. The 'hour of trial' threatening Philadelphia (3. 10) is most naturally seen as parallel to the 'great tribulation' of the warning to Thyatira (2. 22). Apostates at Thyatira are warned; while the believers at Philadelphia are encouraged by being told that they will emerge from (*ek*) the suffering that lies ahead; in fact they will, in the words of 7. 14 'come out of (*ek*) the great tribulation.'

His view that the letters are a prophetic forecast of the history of Christendom runs into serious difficulties. First of all, the church (of Laodicea) must, on this view, remain on earth *after* the Great Tribulation that he finds in 3. 10. So he is presumably led to a 'partial rapture' view. But secondly, the only specific reference to 'great tribulation' occurs in the letter to Thyatira, which on his view presumably represents the papacy – does he then take the view that the Great Tribulation is five centuries behind us? Thirdly, may we assume that Mr. Rogers rejects an 'any moment' view of the coming? For the believers in all earlier ages who interpreted the seven letters in this way (if there were such before 1832) must have known that the Lord would not come until they had moved into the appropriate letter.

I hope that when I attain his years I also shall not feel 'too old to learn' and with him look forward to the day when what is hidden will be made plain.

Yours sincerely,  
PETER COUSINS

24 Pownall Road,  
Hounslow,  
Middx.  
14th January, 1969

Dear brother in the Lord,

#### Things to Come

I am rather perturbed that the doctrine of the 'secret rapture' which so stimulated Christian witness in earlier days is now becoming suspect in certain quarters.

I wonder if this has arisen through failure to study the Word of God for ourselves under the Holy Spirit's guidance? And have we ignored the valued ministry of those great men of God of a past generation who instrumentally recovered to us vital truths of the gospel, of which the 'secret rapture' is one? One feels

that amidst the welter of modern life we have been unconsciously drawn into the maelstrom of a shallow and sophisticated evangelism, which has corrupted our pure minds.

There are several scriptures which support the doctrine of the 'secret rapture'. To my mind 2 Thess. 2. 1, 2 is decisive. The Lord's *coming for* His saints (the Church, and O.T. saints no doubt) and their *gathering together* unto Him are future events which the Lord specially revealed to Paul – as mentioned in 1 Thess. 4. And the apostle argues in his second epistle that these two events *must* precede the Day of the Lord; which latter includes the tribulation period. Therefore so long as the Church is on earth, the fury of the Lord's judgment on the godless living nations cannot take place. Rev. 7 shows clearly the elders as being quite distinct from other saints who pass through the great tribulation. Further, regarding the judgment, when it does take place, the Church will come *with* the Lord – the Lord having previously come for them. (See 1 Thess. 3. 13; 2 Thess. 1. 7; Jude 14; Rev. 17. 14; Rev. 19. 7, 8; and Rev. 19. 14.)

Yours, sincerely,  
D. S. HODSON

34, Hawthorne Avenue,  
South Shields,  
Co. Durham.

13th January, 1969

Dear Mr. Howley,

#### Things to Come

I do not think that Rev. 3. 10 applied only to the Philadelphia church of John's day, but that these seven letters to the churches had, first, an application to those churches under the peculiar trying times of temptations and tribulations of those early days. They also have an application during the whole period of the Christian era, giving comfort and consolation to God's people at all times, as might be suggested by the words 'patient in tribulation' (Rom. 12. 12). These applications, it seems to me, can be interpreted in the light of 2 Peter 2. 9, 'The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished'. Sometimes, however, the message to Christians would be the same as to the church at Smyrna, 'Be thou faithful unto death, and I will give thee a crown of life'. This is applying even now to some Christian missionaries in foreign lands.

The full and final application of this prophecy, it seems to me, is to a specific short period of time ('the hour of temptation which shall come upon all the world'), and is a parallel to Isaiah 26. 20: 'Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast'. If read in the light of the words of our Lord Jesus Christ (Matt. 24; Mark 13; Luke 21), which assert generally, 'Immediately after the tribulation of these days . . . they shall see the Son of man coming in the clouds of heaven with power and great glory', then it could apply to this short period. Rev. 1. 7 seems to confirm this, as do other scriptures.

I cannot read into this verse a 'secret coming' or 'rapture' of the Church, but believe that the following verse (11) confirms my interpretation – 'Behold, I come quickly: hold that fast which thou hast, that no man take thy crown' – as the Lord is thereby telling of the imminence of His Second Coming.

It would appear that although the seven churches may be taken as applying to seven ages or periods of Church history, they are all complementary to each other, applicable generally at all times, as stated in Rev. 22. 16 – 'I, Jesus, have sent mine angel to testify these things in the churches.'

Yours sincerely,  
JAMES DAVIS

Aberdeen.  
28th January, 1969.

Dear Mr. Howley,

#### Things to Come

In response to Mr. E. W. Rogers' request (January issue) I submit the following:

Rev. 3. 10 (NEB translation) reads – 'Because you have kept my command and stood fast, I will also keep you from the ordeal that is to fall upon the whole world and test it's inhabitants.'

The risen Lord says, in effect, 'You have kept my commandment – therefore I will keep you'. Church historians point out that the history of Philadelphia is written into this letter. It endured. It was kept. It endured the opposition of Jewish legalists. It endured the persecutions of Domitian's reign. It endured when the forces of Islam swept across Asia Minor. When every other town had fallen, Philadelphia still stood. It was kept. The town finally fell in the fourteenth century; but we are informed that at this present time, there is a Christian bishop and a thousand Christians in Philadelphia.

The lesson is that God's people must be faithful. '... Enduring, as seeing Him who is invisible'. 'Holding fast'. By so doing, they overcome through Christ who has all the authority in heaven and earth.

To me, this is the key to the interpretation of the original letter to Philadelphia, and it is the key to the remainder of the book, both then, and now, and until He come.

I cannot find a place in this verse, for what I understand to be Mr. Rogers' opinion. Are we to think that the church to which John wrote was literally and physically taken out of the town of Philadelphia? If so, where did they go? For how long did they remain absent? How, and when, did they return to their town? For Ignatius visited this church on his way from Antioch to martyrdom in Rome (c. AD 110), and later sent a letter to the brethren there.

Grammatically, the verse in question does not require to be translated 'I also will keep thee out of the hour of temptation' – as though this church was promised complete exemption from the trial. Rather, the church was promised safe keeping in any trial that might occur.

It has been pointed out that the same grammatical construction occurs in John 17. 15 – 'I pray not that thou shouldst take them out of (*ek*) the world, but that thou shouldst keep them from (*ek*) the evil' (AV).

Yours sincerely,  
W. A. KIMBER

## Reports

### FOCUS' – Conference for brethren at Tunbridge Wells

One aspect of 'Focus' which was certainly successful was the achievement of a real conference, in which everybody took part, giving as well as receiving in a gracious manner which spoke of a great deal of prayerful preparation.

The subject of the conference was 'The Gospel of God in the world of today', and for ease of discussion this was divided into four parts, each section preceded by a ten minute talk to set us thinking along constructive lines. Mr. William Boyd introduced 'The Moral Climate' as a topic, followed by Mr. T. A. Evans who outlined 'The Intellectual Climate in which we work.' The meeting then adjourned into small groups for discussion for 40 minutes, reassembling to hear Mr. David Blair introduce 'The Appeal to the Mind' in presenting the gospel, followed by Mr. Gerald Brennan on 'The Appeal to the Will'. One phrase stands out, 'communication is not only words, but living'.

After more (highly profitable) discussion came tea, with further opportunity to exchange views with those not in our discussion groups, and then the evening meeting, in which a reporter from each group gave an account of views expressed and conclusions reached.

The conference was brought to a close by Mr. C. G. Martin of Worthing who wove the varying threads of

thought into a complete fabric, such that we went away more vividly aware of the challenge of the Word of God to our assembly witness and individual lives.

To my mind, one of the most telling parts of the conference was the few minutes given to accounts of how last year's meeting (the first) had affected the approach of assemblies to those in need around them. Tape recordings of this year's addresses are available from Mr. H. Pope, 25 Prince Edward's Road, Lewes, Sussex.

The next conference is planned for November 15, 1969 at Culverden Hall, Tunbridge Wells, the subject to be – 'Leadership amongst the people of God'.

D. LOWER

## 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 January, 1969.

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Witness to Missionaries: E.M.S., Croydon, £2.

## Book reviews

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

**The Birth of the Church.** By G. CAMPBELL MORGAN. (Pickering and Inglis Ltd. 189 pp. 20/-.)

'My dear friend, you do not come to the Table of the Lord to confess your sin; your business is to do that before you come, or else stay away. You do not come to the Table of the Lord to pray for anything; you can do that elsewhere. You come to give God what He is waiting for, pure adoration.' Guess who said that. Darby? Kelly? Mackintosh? None of these, interestingly; and none of their Fraternity. They are the words of the eminent Congregationalist expositor Dr. Campbell Morgan. They are found on page 146 of his book *The Birth of the Church*, and in his treatment of the words of Acts 2. 42: 'And they continued stedfastly . . . in breaking of bread.'

This volume consists in a series of lectures on the second chapter of the Book of Acts. They were delivered by the Doctor thirty or more years ago, at a conference of ministers and others, at Tacoma, Washington, U.S.A. from the Monday to Friday of one week, followed by the Monday to Friday of the next week. As they were given, they were stenographically reported, but until last year they were never published. But it is good to have them now in the form of the ten chapters of this pleasing book.

One cannot but help compare what we have here with the section on Acts chapter 2 in the author's well-known Commentary on this Book of Acts. The chief difference is that, in contrast with the former work, these present studies are delightfully informal in their presentation, charmingly illustrated by appropriate anecdotes, and thoroughly readable and 'popular'. To peruse it is to learn, not only some valuable things about the chapter under discussion, but some practical lessons also about the sacred art of Bible exposition.

STEPHEN S. SHORT.

**The King's Champions.** By BRYNMOR P. JONES. (Published by the author. 288 pp. 11/6d.)

The story of the Welsh Revival of 1904 has been recorded a number of times by those who saw it at first hand. The description of it in the book under review is brief, but gripping. It comes, not from an eye-witness, but from one who has engaged in much historical research concerning the matter. The author's main purpose, however, was to describe, not the Revival itself, but the follow-up work, and particularly as this was carried out by five Welsh preachers, viz. R. B. Jones, W. S. Jones, W. W. Lewis, Keri Evans and W. Nantlais Williams. Of these, the best known was the Rev. R. B. Jones, an utterly dedicated and fearless evangelical leader. He exercised extended periods of ministry at Ynysir and then at Porth, both in South Wales, whereupon he founded the South Wales Bible Institute, now established at Barry. But he conducted also a wide Convention ministry, both in Britain and in America.

The Rev. Nantlais Williams ministered for forty-four years at Ammanford. As a youth he had considerable poetic gifts, and indeed planned for himself

a Bardic career, but this, for the sake of Christ, he willingly sacrificed. We are told on page 94: 'The Rev. Nantlais Williams was teased and criticised by those who felt he was overdoing his dedication to Christ by putting away all his Eisteddfordic and Bardic work. There were whispers that he was going to join the Plymouth Brethren, and concentrate on the Bible only'. He might have done worse!

This is a most fascinating book, and is warmly recommended.

STEPHEN S. SHORT.

**1200 Scripture Outlines.** By A. NAISMITH. (Pickering and Inglis. 234 pp. 32/-.)

Arranged in their biblical order, the outline studies in this book are brief, pointed and informative. The author has supplied the germ of the passage under review and has indicated the method of development that will produce finished essay or address. The actual work of searching the Scripture, arranging the facts and presenting the material in usable form is left to the student. The outlines stimulate methodical habits of reading and provide material for the young believer as well as for the mature student. Special mention should be made of the studies in the Prophets, a much neglected portion of the Bible, and of the notes on the Psalms.

**Hey, Preach . . . You're Comin' Through!** By DAVID WILKERSON. (Oliphants Ltd. 160 pp. 13/6.)

Here is another book from David Wilkerson about the rapid deteriorating moral standards in America with some indication that in Europe, including Britain, things are not very much better. Drink, drugs, illicit sex, crime and social chaos among young people are the cause for very great concern. These stories of ruined lives, premature death and suicidal tendencies are not accounts of folk from broken homes only but from homes of people who have no idea to what lengths the lads and lassies are running into trouble and sin. The writer points out that there is only one sure means of recovering the fallen and that is by way of the Christian gospel. For those engaged in social welfare and Christian service this book will be of great interest.

**The Zondervan Pastor's Annual for 1969.** By T. T. CRABTREE. (Pickering and Inglis. 386 pp. 32/6d.)

**The Minister's Annual, 1969.** (Oliphants. 288 pp. 36/-.)

These two books are similar in content and appeal, and are designed as helps to busy Christian workers and preachers. There are full sermon notes for the 52 Sundays of the year, morning and evening. There is also a sermon for the weeknight services for a whole year, and complete addresses for children's services, weddings, funerals, and other special occasions. In the Zondervan Annual, suitable hymns are suggested and prayers for most occasions. In this volume also there are copious indexes. The material is mainly good and well presented and the verbal illustrations are apt. The one great danger could be the temptation to use the material without adequate personal study. This would inevitably lead to lack of spiritual exercise and induce a deadness which would become apparent to the congregation. It would be a great pity to rely entirely on these aids but used as the compilers indicate, as a source-book, the material could be very profitable.

**Personal Encounters; When Christ Calls; Aspects of Evangelism.** By D. P. THOMSON. (*The Research Unit, Barnoak, Crieff, Perthshire.* 128 pp. 5/-; 96 pp. 4/6; 160 pp. 6/-, respectively.)

The author of these books was for many years Church of Scotland Evangelist under the auspices of the Home Board, and for eight years Warden of St. Ninian's Training Centre, Crieff, which is an interdenominational work. He has been an evangelist for over fifty years, so speaks from a wealth of experience. The first of these books is a fascinating collection of personal reminiscences, describing contacts made over his years of service for God. They admit us into the secret of the happiness enjoyed in his own busy life. *When Christ Calls* is a selection of thirteen evangelistic addresses, exhibiting a wide variety of treatment. They illustrate the need to clothe the message in terms suited to the type of hearer. All have been used in leading men and women to Christ. The third of these books, *Aspects of Evangelism*, is a series of chapters dealing with evangelism from various angles, and drawing upon the long experience of the author. Its chapters are full of good counsel for Christian workers, many an acute observation being thrown in, from the accumulated wisdom of years of service for Christ. We are happy to recommend these three publications, which together comprise a Course on Evangelism. D. P. Thomson has been a well-loved personality in Scottish evangelistic life for many years, and these inexpensive paperbacks suggest some reasons why this is so. Christian workers will benefit from the record of the Lord's dealings with one of his servants, and the way in which his messages have been delivered to many kinds of congregations.

**A Second Touch.** By KEITH MILLER. (*World Books, Greycaines House, Greycaine Road, N. Watford, Herts.* 156 pp. 25/-.)

There are shocks in store for all who read this book! The aftermath of conversion and the tendency to introversion as the claims of the Christian life assert themselves are here faced with truth and realism. The reader is almost startled to recognise his own portrait in the lively words of the author. The relationships between the members of a local church are examined and attention is focused on the gap that all too often exists between the minister and his flock. The difficulties of pastors and evangelists who find within themselves a certain staleness are here dealt with. Most of the matters examined are the result of personal experiences or of experiences gained in a wide ministry exercised in lecture tours in the United States. The strong appeal throughout is for a renewal of confidence and a definite facing up to the problems of Christian life and witness.

**Worship.** By A. P. GIBBS. (*Send the Light Trust, 9, London Road, Bromley, Kent.* 279 pp. paperback 12/6d., Cloth 32/6d.)

This is an important book since there are many ideas on the subject some of which are not conducive to true worship at all. The scripture references should be carefully followed and the context studied. The outline index which is a very happy provision sets the subject out carefully and in some detail and the Introduction should not be overlooked. Some readers will consider that the writer draws rather fine distinctions occasionally, but the many examples he quotes and the use he makes of them indicate that he is not wishing merely

to split hairs but to make real and helpful distinctions. The notes on Abraham, the Magi, Mary of Bethany, Moses and David will have a deep appeal, while those on 'Hindrances to Worship' are relevant and important. The author spent his life in evangelism and Bible teaching, mainly in North America, though he also visited the Antipodes and other parts of the world in the course of his service. He was a well-loved personality among all who knew him, and there are large numbers of Christians in Canada and the United States today who came to know Christ through his ministry amongst children and adults. The study of this book could help to improve the spiritual tone of any Christian assembly.

**Who shall ascend.** By ELISABETH ELLIOT. (*Hodder and Stoughton.* 171 pp. 25/-.)

This biography of Kenneth Strachan of Costa Rica preserves the memory of a remarkable man. This man of complex character is faithfully portrayed, his failings and misgivings as well as his successes and his triumphs. He applied his talents to the great Latin American Mission and worked out the technique of Evangelism in Depth. He also shared services in the crusades of Dr. Billy Graham and accepted invitations to preach in every kind of Christian work. The story also throws light on his domestic life and shows us a man quite unsure of himself at times. Indeed the book is a psychological study as well as a missionary biography.

**Look back in Wonder.** By RONALD ALLISON. (*Hodder and Stoughton.* 94 pp. 5/-.)

The author of this thought-provoking little book is a well-known BBC broadcaster and news reader and the Crusader badge he often wears is an indication of his interest in youth. The book is divided into two almost equal parts. After a brief introductory chapter and using the technique of a journalist he gives us the story of the birth and life of Jesus of Nazareth. Behind the reading matter we are aware of the purpose of the book and to many of us there will return memories of the old story told in the home or in Sunday School or Bible Class. In the second part this story and its meaning are brought into contact with contemporary life and we see its relevance in human experience. It carries within itself the remedy for the deterioration in character and aims of the present day, and it is to be hoped that many will profit from reading it.

**Is Christianity Bankrupt?** By PAUL TAINE. (*Oliphants Ltd.* 160 pp. 8/6d.)

The writer's passion as a Christian Hebrew is for the salvation of Israel. He stands beside the apostle Paul in this great hope. He takes special note of the progress of Israel from the time of the Balfour Declaration until today and he gives a spiritual view of the cause and turn of events. But the real burden of his message is his concern that the promises and position of Israel should not be claimed by the Christian Church. It is a fact that many Christians see no future for Israel nationally. The words which tell us that the cross has 'made of two, one new man' are often taken to mean that Israel's history as a nation is over. This book recognises no such state of affairs as a careful study of it will indicate: 'God has not cast away His people for ever'. The book deserves careful attention.



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## ENGLAND

### FORTHCOMING

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.

Warrington. Hope Hall, Hawthorne Street, Bewsey Estate. Annual, 15 Mar. John Gillespie, Falkirk; A. G. Nute, Bristol; Jack Hunter, Kilmarnock.

West Byfleet, Surrey. Gospel Hall, Annual, Mar. 15 at 3.30 and 6.15. J. Riddle; J. Smyth.

Horsham. Denne Road Gospel Hall, Annual, Mar. 22 at 4 and 6. H. H. Rowdon.

Newcastle-upon-Tyne. Annual Tyneside in Trinity Presbyterian Church, Northumberland Road, April 4 at 2.30 and 6; 5th at 6.30; 7th at 2.30 and 6. W. F. Naismith; W. Prentice; T. Rea.

Bridlington, E. Yorks. The Gospel Hall, St. John's Walk. Apr. 4 at 3 and 6. J. Jackson, Otley; F. C. Parr, Nelson.

Croxley Green. Fuller Hall, Fuller Way. Apr. 4 at 3.15 and 6. R. J. Bolton; M. Martin.

Dorchester. Acland Road Hall. Apr. 7 at 3 and 6.15. H. G. Bedford; C. H. Darch.

Ludlow, Salop. Gospel Hall, Old Street. Apr. 7 at 3 and 6.15. C. Jarrett; D. Ling. Colytoa, Devon. Gospel Hall, The Butts. Annual, Apr. 7 at 3 and 6.

Torquay. Babbacombe. Kingsway Hall. Annual, Apr. 7 at 3 and 6.

Oxford. Northway Church, Sutton Rd., Northway Estate. Welcome to Ken Brighton as full-time evangelist of Counties Evangelistic Work in Berks. and Oxon. Apr. 12 at 4.30 and 6.15. K. W. Brighton; G. H. Stokes.

Loughton. Forest Hall, High Beech Road. Spring Conf. Apr. 12 at 4 and 6. J. H. Large; J. R. Casswell.

Devon Sunday School Teachers and Youth Workers Conference, in Belmont Chapel, Exeter. Apr. 12 at 4 and 7. A. Webb, London.

Reading. Apr. 19 at 4.30 and 6.15. In Argyle Chapel, Argyle Road. Welcome to Ken Brighton as full-time evangelist of Counties Evangelistic Work in Berks. and Oxon. K. W. Brighton; W. S. Loynes.

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

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).

East Sheen. Sheen Hall, Upper Richmond Road West, S.W.14. Annual Missionary Mar. 8 at 4 and 6.30. Miss D. Boswell; G. Hill; D. Threadgold.

Woodford Green. Salway Hall. Sisters Missionary, Mar. 8 at 3.30 and 6. Mrs. A. Dexter; Mrs. C. Marsh; Miss P. Pritchard; Mrs. J. Shneidrook; Mrs. E. Perfect.

Bermondsey. Gospel Hall, St. James Road, S.E.16. Annual, Mar. 15 at 3.45 and 6. D. W. Coulson, High Wycombe; A. Burnham, Selbourne.

Bush Hill Park, Enfield. Gospel Hall, Leighton Road. Annual. Apr. 19 at 4 and 6. H. H. Rawson, S. G. M.; R. North; C. F. Phillips.

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

Altrincham. Mar. 1 at 7.30. Subject: Ruth and the Redeemer. Kingsley Rendell, Sheffield.

London. Grove Hall, The Grove, Ealing, W.5. Conversational Bible Reading. Mar. 1 at 7. J. H. Large. Subject: John 4. North Staffordshire Area. Madeley, Mar. 1. J. Britton, Butt Lane. Mar. 15, J. Clements, Y.P.R., Butt Lane, Mar. 29, F. Duffin; A. Wiseman.

Nuneaton. Manor Court Rooms, Manor Court Road. Mar. 1-3. G. K. Lowther. Mar. 15, D. Clapham. Subject: The Time of the End - Daniel 12. Mar. 29-30, J. E. Powell. Apr. 19-20, Dr. S. S. Short.

Sutton, Surrey. Vernon Road Chapel, Vernon Road. Mar. 1 at 7. R. C. Kyle, Harrow. Subject: The Lord's Supper.

Exeter. Belmont Chapel, Western Way. Exeter Christian Fellowship. Mar. 5. Subject: Caiaphas. Mar. 12. Subject: Pilate. Mar. 19. Subject: Judas. Mar. 26. Subject: Peter. Apr. 2. Subject: Were you There? Speaker: Alan G. Nute, at 8.

Leeds. Gospel Hall, Briggate, at 7.30. Mar. 8, S. Ward, Hull; Mar. 15, Dr. W. E. F. Naismith, Redcar. Mar. 22, Jack Green, Hemsworth. Mar. 29. 'Tell Yorkshire' Conference in Joseph Street Hall.

Brighton. Hollingbury Hall. Brighton & Hove Bible Studies. Mar. 8 at 6.30. W. W. Vellacott, Purfleet. Subject: The Second Coming of Christ.

Bexleyheath, Kent. Bethany Hall, North Street, Woolwich Road. Mar. 8 at 7. G. B. Fyfe. Romans 14.

Swindon. William St. Mission Hall. Mar. 8 at 7.30. Dr. F. A. Tatford. Subject: The Hope of the Future.

Letchworth. Gernon Hall, Gernon Road. Mar. 9 at 7. Mr. Ogden, Blackpool. Subject: The Encounter with God at Jabbok - Jacob.

Luton. Onslow Road Gospel Hall. Mar. 15 at 4.15 and 6.30. J. Jackson, Wallington. Subject: Revelation Ch. 9 - The Star and the Scorpion.

Upminster. The Old Chapel, St. Mary's Lane. Mar. 22 at 7. Counties Evangelistic Work Film 'Contact'.

Mitcham Junction, Surrey. The Gospel Hall, Percy Road. Mar. 22 at 7. W. Trew.

Southend-on-Sea. Gospel Hall, Coleman Street. Mar. 26 at 7.30. Counties Evangelistic Work Film 'Contact'.

London. Hope Hall, Kilburn Lane, Queen's Park, W.10. Mar. 29 at 7. A. Leckie.

London. Folkestone Road Hall, Folkestone Road, Walthamstow, E.17. Apr. 4 at 6.30. D. Colby; W. Farquhar.

### NOTES

W. H. Clare ministered the Word in Ludlow and Clive in January.

A. W. Grimsey hopes to visit Holden Hall, Southborough, on Mar. 2; Speldhurst on 3; Seasalter, Kent, on 4; Hankerton, Kent, on 5; Whitstable, Kent, on 8-10; Kingcroft, Leatherhead, on 11; Petersfield, Sussex, on 13; Meadvale, Reigate, on 17; St. Mary's Crawley, on 23; Tonbridge on 27; Ashford, Middx. on 30.

C. W. F. McEwen is due at West Monkton, Newton Abbot, Merriott, Worcester, Silverton, Eastacombe, Torquay, Exeter, and Ireland during March.

Donald R. Meadows hopes to visit Fareham, Mar. 2; Sholing, 6; Fairlop, 8-9; Wallisdown, 11; Westbury, 15; Cranleigh, Southbourne, 16; Verham Dean, 23-25; St. Briavels, Wye Valley, 28-30. Saw great blessing amongst young believers at Reunion at Slavanka; lives dedicated, others restored.

Hedley G. Murphy. Campaign in Apsley Hall, Belfast, attracted large numbers. Several accepted Christ and others were restored. On closing night 6 were baptized. Good attendances at Chorley, Lancs. during campaign. Hopes to commence campaign in Bethany Hall, Paisley, on 1st March, and prayer will be valued. Another Ulster-Scottish Crusade is planned for Portstewart, N. Ireland, 19th July to 3rd August. Those wishing to spend holidays there should contact Mr. Murphy, Hermon Lodge, 52 Ballysillan Road, Belfast 14.

George Tryon reports large gatherings at Olivet Gospel Hall, and Maranatha Gospel Hall, Jamaica. Had opportunity to visit prison with Mr. Calcraff, and would greatly value prayer.

## SCOTLAND

### FORTHCOMING

Port Seton. Annual in Viewforth Gospel Hall, Mar. 1 at 3.30. W. Milliken; J. W. McAllister; T. A. S. Watt.

Larkhall. Hebron Hall. Annual Missionary, Mar. 8 at 3.30. Sam Lander, Bolivia; Robert Orr, Pakistan; Wm. Milliken, Ethiopia.

Carlisle. Gospel Hall, Church Lane. Mar. 15 at 3.30. D. Ferguson; A. Pickering; A. P. Weir.

Clydebank. Victoria Hall, Shelley Drive. Mar. 15 at 3.30. J. A. Naismith; A. Roxburgh; J. Tennant.

Tillicoultry. Gospel Hall. Women's Missionary, Mar. 22 at 3.15. Miss N. Murray, Glasgow; Mrs. W. Bell, Trinidad; Dr. J. Orr, West Pakistan.

Motherwell. Ebenezer Hall, Camp Street. Sister's Missionary, Mar. 29 at 3.30. Miss Meek, Brazil; Mrs. Watt, Malaysia; Miss Smith, Brazil.

Aberdeen. McClymont Hall. Annual Missionary, Mar. 29 at 3, and 6. A. C. McGregor, Central Europe; R. Cairns, Japan; K. Elliot, South Africa.

Overtown. Gospel Hall. Mar. 29. A Roxburgh, Prestwick; A. Carmichael, Inverkeithing. John Gillespie, Falkirk.

Edinburgh. In Gorgie War Memorial Hall, Apr. 5 at 3.30. J. Hutchinson; J. Merson; A. Naismith, Jr.

Castle Douglas. Apr. 26 at 3. W. Harrison, East Kilbride; A. Carmichael, Inverkeithing; S. Capie, Wishaw.

### Y.P. RALLIES AND MINISTRY MEETINGS

Paisley. Bethany Hall, Queen Street. Mar. 1 at 7.15. Subject EFFECTIVE GOSPEL OUTREACH. Speaker: Mr. Hedley Murphy, Belfast. Singers: Busby Choir.

## IRELAND

### FORTHCOMING

The Assembly in Merion Hall, Dublin, propose D.V. holding a Film Exhibition under the title 'GOD, SCIENCE AND YOU' from 7th to 15th March. Fact and Faith Films will be used, and the spiritual message applied in a five minute talk by Mr. R. McLuckie. Each film showing will be followed by a Coffee Bar at which it is hoped to make personal contacts. Last year's effort resulted in hundreds of people (R.C.'s) being contacted. Pray that this year a 'reaping of the harvest' may be evidenced.

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

## ADDRESSES

Correspondent of Gospel Hall, Livingston Station, West Lothian, is Mr. William J. Clarke, 8 Glen Crescent, Livingston Station.

Address of Kuala Lumpur, Malaya, Assembly is: Jalan Imbi Chapel, Jalan Imbi.

## WITH CHRIST

Oct. 30. Mrs. Barbara Gillespie, aged 84. After a short illness passed into the presence of the Lord she loved. Saved in her early years, associated with Greengairs, Armadale and Whitburn Assemblies. She diligently read the Holy Scriptures and was a sincere woman with a good testimony.

Nov. 19. James Graham, aged 65. Saved at the age of 15 and associated with the Dufftown Assembly for 50 years where he faithfully served the Lord and His saints. Along with his wife, he kept an open door of hospitality towards all believers. The large representative company which attended the burial was a token of the love and esteem in which he was held.

Nov. 21. William Mclean Hill, aged 66. Saved when 17 years of age in Inverkeithing, where he spent his early years, then for a few years in Summerfield Hall, Glasgow. Over 35 years in Albert Hall, Grangemouth, where he was always actively engaged in the Lord's work. He was Bible Class leader and saw the Bible Class grow. For 20 years he worked among the boys in Polmont Borstal, and spared no effort in contacting the boys after they left and in some cases visited their parents. Perhaps in this work he will be most missed. Widely known for his gospel preaching and singing. Correspondent for Assembly in last few years, and was very active during the building of the new hall.

Nov. 28. Mrs. Margaret MacLellan, aged 83. In happy fellowship in Glassford Assembly, since commencement in 1922. Previously in Strathaven. A quiet consistent sister.

Dec. 6. James Crook, aged 86. Saved as a young man and in fellowship in Roman Road Hall, Motherwell, also in Albert Hall, Cambuslang, Bellevue Chapel, Edinburgh, and 28 years in Shiloh Hall, Shettleston. Last 3½ years in Shuttle Street Hall, Paisley. Loved and respected for his long, consistent life and testimony.

Dec. 8. Mrs. G. Craig, aged 66. As a result of the ministry of Mr. Peter Brandon, Evangelist, she was convicted of her sin. Later converted in her own home, she went on to enjoy full fellowship in Maddiston Assembly until she was permanently indisposed. The testimony of all who visited her was of being blessed as they witnessed a resigned acceptance of such continual painful suffering which for so long she patiently bore.

Dec. 9. Mrs. C. Milln, aged 88. Widow of the late George H. Milln. A home well-known for hospitality and missionary activities. Mother of Mrs. David Angus of Malaysia, also sister of Mr. William Rew, Congo. In her early years associated with Lochee Assembly, Dundee, also Albert Hall, Glasgow. Past 45 years in Ebenezer Hall, Coatdyke.

Dec. 13. C. Johnson, aged 87. He did a great work amongst children in Deptford, Greenwich, Chorlton and Plumstead areas. After his wife passed away he moved to Torquay where he met and worshipped with the believers there to the end.

Dec. 15. Martha Wilding, Vancouver, aged 78. Widow of the late R. J. Wilding who served the Lord for many years in the Belgian Congo after commendation by the Parkhill Hall Assembly, Liverpool, in 1915. In 1952 Mrs. Wilding went to Vancouver, having been preceded by

her husband. There she loved to work among the sick and in women's meetings, and was active right to the end.

Dec. 17. William Arthur Wood. He served the Lord for over 40 years in Brazil after commendation from Boalcr Street Assembly, now meeting in Newsham Park Chapel, Liverpool. Since his return from the mission field, due to ill health, he served the Lord faithfully as an elder in Newsham Park Chapel, and was held in high esteem for his diligence and graciousness in all that he undertook. His loss will be greatly felt by many on Merseyside, also by his fellow-workers in Brazil, and especially by his widow and family.

Dec. 27. Joseph McKay, aged 81. Associated with the assembly at Newmains, and last 5 years in fellowship at Hebron Hall, Coatbridge. Faithful in attendance until Lord's Day before he passed into the presence of his Lord.

Dec. 28. Mrs. George McRuer, aged 70. Saved in her teens while at work in Singers, Clydebank. Sunday School teacher in Union Hall, Glasgow, and latterly in Emmanuel Gospel Assembly, Ferndale, Michigan, U.S.A.

Dec. 30. George T. Hope, aged 93, after a long illness borne patiently. Saved in early life. Was in fellowship in Lesmahagow, Coatdyke, Stevenston and Largs Assemblies, where his duties as station-master took him. Highly esteemed. Not a public man, but one well versed in scripture.

Jan. 2. Leonard Ingram, aged 92, in Mexico City. First went to Mexico as a missionary in 1898. Returned to Britain in 1908, following his wife's death; he had been left with 5 children. Remarried in 1911, served in Italy during World War I. In 1921 sailed again for Mexico as a partner with W.W. Allen in business. He later began his own cycle business and continued in this form of 'tent making' until 1948 when he retired and devoted his whole time to the work of the gospel. His time was spent in literature work, writing or translating Christian books into Spanish. He travelled widely in preaching tours. He was busy until a few weeks before his death. He commenced the assembly that met at the San Simon Tolhuanac Evangelical Church, where he preached his last sermon a month before his death. He was buried in the British Cemetery. He is survived by his second wife Grace (aged 82), 5 children, 14 grandchildren and 22 great-grandchildren who live in Mexico, the United States and in Britain.

Jan. 3. Mrs. Emily Louisa Knox, aged 91. Passed peacefully into the presence of her Lord after only a short period of illness. Converted in 1902 as a result of the ministry of Mr. A. Midson in the Counties Evangelistic Work at Crowhurst Lane End, Surrey. As Mrs. Godfrey she first met with the Assembly at Oxted until the work was established at Crowhurst. In 1922 as a widow, she remarried and moved to Seaham, Co. Durham. Soon after this Mr. Mackenzie Miller began evangelistic work in the area and our sister was amongst the nucleus of believers who founded the Assembly there. For 40 years she was faithful in attendance and active in women's work until failing health restricted her to hospitality and the ministry of effectual prayer for a wide circle of workers at home and missionaries overseas.

Jan. 22. Cecil N. T. Philips, aged 80. In fellowship in Allander Hall Assembly, Milngavie, for 65 years. An outstanding minister of the Word and one whose gracious and friendly personality endeared him to all. Well known for his wide sympathy of heart in all aspects of Christian witness. In earlier life had served the Lord as a B.B. Captain for a number of years, being used of God for blessing to many young men in this capacity. He was a Director of the National Bible Society of Scotland, and was devoted to the spread of the Word of God throughout the world. Locally he enjoyed the affection and respect of the entire Christian community, his

counsel being invariably sought in all matters affecting Christian testimony within the borough. The funeral service, attended by over 300 local residents, was pervaded by a ringing note of Christian triumph, and was felt to be a very real testimony in itself.

Jan. 24. Jean Duff Muir, aged 68, wife of W. C. Muir, Herbalist, Edinburgh, youngest daughter of the Duff family, Busby. Accepted Christ at the age of 9 and bore a wonderful testimony throughout her life. During the last 3 months, despite much suffering, witnessed radiantly to the many visitors, both Christian and non-Christian, who visited her home. She kept an open door for all missionaries and evangelists, and will be greatly missed.

Brig. General F. D. Frost, C.B.E., aged 86, at Hunter's Quay, Argyll. Retired from Indian Army in 1930, and served as a missionary on the N.W. Frontier of India until 1945. Was an ardent advocate of teaching concerning the Second Coming of the Lord. A dedicated servant of Christ since his conversion.

Dr. Cedric Harvey, died suddenly at work, aged 61. He showed high intellect and great application to all duties and studies from a very early age. The son of Mr. J. C. Harvey, late of Mackintosh Hall, Cardiff, Cedric expressed personal faith in Christ at an early age through the ministry of Mr. John McAlpine, was baptised when aged 11 and thereafter was an active witness for the Lord in school and university. He was President of the Cardiff Student Evangelical Union, as was his close colleague in this work, Dr. Charles Sims. He organised camps for boys who had been his patients from the Swansea area on 3 successive summers. He had a distinguished career in the Indian Medical Service, after obtaining specialist qualifications in Medicine, Surgery and Obstetrics and Gynaecology. When the I.M.S. was dissolved he settled in Doncaster as a Paediatric Specialist, and was a source of strength and encouragement for many years to the Assembly there.

## Home and foreign mission funds

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

The Lord's Work at Home and Abroad	...	...	£4527	4	7
Office Expenses	...	...	£175	12	6

Total for month representing Receipts Nos. 5490-5616	£4702	17	1
This includes the following anonymous gifts: A Sister £6 10s.; Anon £6; Anon £100.			

<b>WIDOWS AND ORPHANS OF MISSIONARIES FUND</b>					
Received for January, 1969	...	...	£216	17	10
Office Expenses	...	...		5	0
			£217	22	10

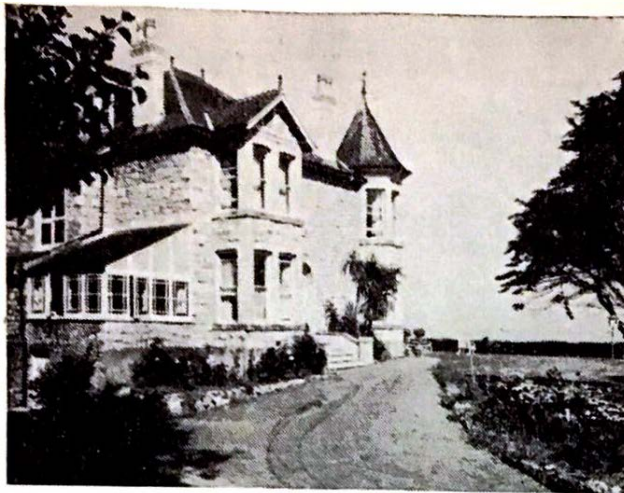
<b>SCOTTISH COUNTIES EVANGELISTIC MOVEMENT</b>					
Received for January, 1969	...	...	£231	17	2
Office Expenses	...	...		2	6
			£231	19	8

This includes the following anonymous gift: Anon £3.

<b>RETIRED MISSIONARY AID FUND</b>					
Gifts received by Mr. L. F. Guy, 11 Cliff Park Avenue, Paignton, Hon. Treasurer, during January, amounted to £3,014.					
<b>MISSIONARIES' CHILDREN'S FUND</b>					

130 WOOD STREET, CHEAPSIDE, LONDON, E.C.2. Telephone 01-606 2471. The gifts received towards the above Fund for the month of January amounted to £25 13s.





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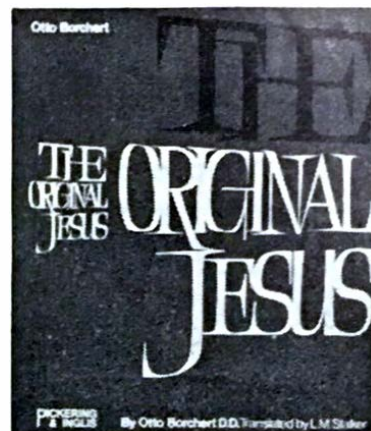
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