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Editorial

Dear Brothers, Sisters and Friends, loving greetings to all our readers,

It is easy to talk of redemption but do we really know how it is used in scripture and what it refers to? Reference to a dictionary will show several meanings though in the Scriptures I have found just two. Let's see what they are.

Jesus is called our Redeemer in the Book of Job 19:25, where he showed his knowledge, understanding and faith regarding the future, for he wrote, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." We see from this that Job knew a Redeemer was necessary in order that he should be raised to life again. This is a consistent and recurring teaching throughout the Bible, and indeed it is the gospel message.

It all started in Eden when, after Adam transgressed God's commandment he needed to be redeemed from the consequence of his sin and this required an animal to die in order that Adam did not. This shedding of blood of an animal however, was only a foreshadowing of the great Antitype that was to follow. We see it was a type of the sacrifice to follow because the blood of animals as sacrificed in Old Testament times could not take away sin as it was not the equivalent price. Adam lost a perfect life and had to be redeemed by a perfect life.

This was done by Jesus laying down His life on Calvary. During His three and a half years of preaching the gospel Jesus said, "My Father loveth me because I lay down my life for the sheep" (John 10:15); and, "I lay down my life of myself, no man taketh it from me" (John 10:18); again, "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11). This is expressed as a purchase by Paul in 1 Corinthians 6:20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Also in 1 Corinthians 7: 23, "Ye are

bought with a price; be not ye the servants of men.” And in 1 Peter 1:18,19, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot:”

It can be seen from these passages that Jesus gave His life as the purchase price for the human race. Here, redemption requires a price to be paid and this is the usual understanding, but the Greek word can also mean ‘deliverance’ where no price is paid and we find this explains such passages as in Ephesians 1:14, where we read, “Which is the earnest of our inheritance until the redemption of the purchased possession.” One cannot purchase a possession that has already been purchased. The price has been paid and does not need paying again, but one may have to wait for delivery. So this passage is better understood as a deliverance of the purchased possession. That this is the right understanding is confirmed by Hebrews 11:32-35, where we read, “And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance.”

The Greek word here translated “deliverance” is the same word translated “redemption” in most other places. Did all these faithful people accept redemption? Of course they did. But they are all waiting for their time of deliverance as is stated in verse 39& 40, “And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”

So what does redemption mean with regard to our salvation? And please note, redemption and salvation are not the same thing. Our present life is our redeemed life and everyone of Adam’s descendants is included in this for Jesus purchased the race for Himself, but not all will benefit from their redemption; only those who come into covenant relationship with Him will receive salvation.

If Jesus had not been the Son of God there would have been no salvation for us.

If Jesus had not lived a life of perfect obedience before His sacrifice it would not have been an acceptable offering and there would have been no salvation for us.

If Jesus had not given Himself as the sacrificial Lamb of God there would have been no salvation for us.

If Jesus had not risen from the dead to be our Mediator and High Priest at God’s Right Hand to give continual forgiveness for all who seek it, there would have been no salvation for us.

Jesus “Virgin birth”, His perfect life, His free-will offering of Himself in place of Adam, and His resurrection by His Father, are all essential steps ensuring salvation for the faithful.

Our response is to be baptised into His death as the answer of a good conscience toward God and so become one of Jesus’ faithful disciples.

With Love in Jesus, Brother Russell Gregory.

THE CHURCH OF THE LIVING GOD

BY J. CAMERON.

In the widest sense, the Church may be said to embrace all who shall be found approved by the Lord when He comes. In the narrowest sense, the two or three met together in the name of Christ in that place is the Church. In both of these communities, Christ is the head: for in a sense, as the Apostle says, "The head of every man is Christ." The truth involved in this proposition is by no means realized as it ought to be; for it implies the absolute submission of every disciple to the will of Him they call Master and Lord. This relationship, with the privileges and duties it brings with it, may well engage our thoughts for a little, if peradventure we may learn a little more of the responsibility it lays upon us, and drink a little deeper into the spirit it naturally breathes. It is by correct knowledge of the true nature of things that we can expect to sustain our own relation to them, and reap the full benefit such relationship is fitted to impart.

WHAT IS THE CHURCH?

Every human society is founded on some characteristic which is common to the whole membership, in which none is defective, whatever else may be possessed over and above. Whether it be an Anti-Slavery Society, a Free-mason fraternity, or a simple village Co-operative Store, the same rule applies. Membership, with its duties and privileges, is based upon some qualification which all possess in common. This, and this alone, makes the whole each other's Fellows or equals so far at least as corporate status is concerned. Want of this deprives of fellowship and its privileges, no matter what other qualifications may be possessed.

Divine wisdom has seen fit to incorporate that community called the Church upon the same simple principle, the members of that body may be the merest babes in Christ, or they may understand all mysteries, and have all knowledge; but if they have complied with the terms which God has been pleased to prescribe, they are, in virtue of this, and of this alone, entitled to rank as fellows of the very chief of the Apostles, because they are the brethren of the Lord Jesus the Anointed, the Son of God; and consequently the "sons and daughters of the Lord God Almighty." This principle finds a beautiful illustration in the designation by which the community of Christ's brethren are most commonly known in the New Testament, namely, "the church." Modern nomenclature has obscured the light which the original word sheds on the simplicity of the constitution of the Christian community. The Greek is *ekklesia*, which is compounded of *kaleo*, 'I call', with the prefixed preposition *ek*, 'out', and signifies "the called out;" that is, the Ecclesia, or Church, consisted of the aggregate of those who had been called out from among the world at large, embracing both Jews and Gentiles. This aggregate was divisible into groups of smaller dimensions, according to the different localities in which it had pleased the Lord to cast the lot of His called ones. But there is no indication that any other principle than that of "local habitation" was ever allowed to subdivide the members of the body of Christ. Pity it is that what God has thus joined together, any man should presume to put asunder. Pity it is that human wisdom has invented terms and conditions of Church fellowship which Christ and His Apostles never dreamt of, and have substituted these for the Divine invitation in the glad tidings of the Kingdom of God. And pity it is that the professed disciples of Christ have in so many instances suffered such interference with "Heaven's easy, artless, unencumbered plan."

HOW IS THE CHURCH CALLED OUT?

In the calling out of God's Ecclesia, "the simplicity which is in Christ" is abundantly manifest. The Gospel is the only means by which "God has visited the Gentiles to take out of them a people for His name." A few quotations will shew this to be the case: - "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thessalonians 2:13, 14. "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God; who hath saved us, and called us with an

holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” 2 Timothy 1: 8-10.

Paul’s gospel is the gospel Paul preached, a specimen of which we have in what he preached for two whole years in his own hired house at Rome. This is described in these terms: “Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ.” The Kingdom of God is that Kingdom to be established on the earth in the land of promise, over restored Israel and the nations. “The things which concern the Lord Jesus Christ” are summarized by Paul himself in these words: “That Christ should suffer, and that he should be the first to rise from the dead.” Upon an intelligent apprehension of the things scripturally involved in such a summary as this, confessing Jesus to be the Christ, the Son of the living God, believers of the Gospel were immersed into the name of Jesus, and were thus called out from a world lying in wickedness. But “the Gospel of the Kingdom” is not only the means by which God is inviting sinners to become His sons and daughters, the Kingdom is also that to which they are invited when it shall be set up according to Divine prediction. A few extracts will demonstrate this without a word of comment: - “As ye know how we exhorted and comforted, and charged every one of you, (as a father doth his children,) that ye would walk worthy of God, who hath called you unto his kingdom and glory.” 1 Thessalonians 2:11, 12. “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” 1 Peter 5:10. “Fight the good fight of faith, lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” 1 Timothy 6:12. “I press toward the mark, for the prize of the high calling of God in Christ Jesus.” Philippians 3:14.

Those thus called to God’s Kingdom and glory by the Gospel, constitute God’s Church or Ecclesia, irrespective of all other human requirements. These are mere inventions which the foolishness of men seek to impose on the wisdom of God.

THE “FELLOWSHIP IN THE GOSPEL.”

When Paul wrote to the Church at Philippi, whom he styles “all the saints in Christ Jesus which are at Philippi, with the bishops and deacons,” he had no other idea in his mind regarding the fellowship than that of those called out by the Gospel. He says: “I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy.” For what? “For your fellowship in the gospel from the first day until now.” But the Philippian Church seems to have been highly favoured in respect of their fellowship being in the Gospel. For we read of this simple basis of fellowship being interfered with at other places by men who would have “God’s easy, unencumbered plan” eked out with human wisdom, which but too often proves to be folly. Thus, at Antioch, certain men came down from Judea and taught the brethren, “except ye be circumcised and keep the Law of Moses, ye cannot be saved.” This was happily quashed by a decree of the Apostles at Jerusalem, based on the simple fact stated by Peter: “How God at the first did visit the Gentiles to take out of them a people for his name.” This form of human attempt at improvement on Divine wisdom was fruitful of evil in Rome, Galatia, and probably at other places. Paul’s letters to the Romans and Galatians are specially directed against this form of sectarianism. In the former epistle (Romans 16:17, 18) he seems to have this evil fully before his mind: - “Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”

This “causing (or *making*, ποιῶ) divisions and offences contrary to the doctrine which they had learned” cannot be applied to such divisions as existed at Corinth, which shewed itself in a preference for certain teachers, none of whose doctrines are called in question. But the Judaizers come under Paul’s description most fittingly: for the divisions they made were contrary to the doctrine they had learned. And be it remembered that the main design of the letter to the Romans was to vindicate the

simplicity of the faith against the very class who taught the necessity of keeping the Law of Moses in order to justification.

THE ONE FOUNDATION.

The figure of a building is often employed by the apostles to illustrate the simplicity of the Christian fellowship. To the Corinthians Paul wrote: - "For we are labourers together with God: ye are God's husbandry; ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which, is Jesus Christ." And to the Ephesians: - "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

This is in exact agreement with what our Lord taught his disciples. He asked them, "Whom say ye that I am?" Peter replied "Thou art the Christ, the Son of the living God." Jesus answered and said "Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee but my Father who is in heaven. And I say unto thee that thou art Peter (*Petros*, a stone) and upon this rock (*Petra*, a rock) I will build my church, and the gates of hell shall not prevail against it." This rock is none other than Jesus himself in his character as the Messiah of Israel, and the Son of the living God. This is the foundation of the apostles and prophets, for it was predicted by the prophets and preached by the apostles, namely, Jesus Christ, the chief corner-stone laid in Zion.

Thus the prophet: - "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." - Isaiah 28:16. Peter, quoting this, says, "Ye also as lively stones are built up a spiritual house"

DIVERSITY IN UNITY.

The one foundation having been laid in Jesus the Christ, and the living stones built thereon, on the simple principles of gospel faith and obedience, there could not fail to be many diverse elements outlying the cementing medium by which each unit was united to the foundation. This connecting link was the faith of the gospel. There were Jews and Gentiles, bond and free, Greeks and Barbarians, the wise and the unwise. They differed about meats and days, but the apostles expressly forbade such diversity to interfere with the unity which existed alongside of it in the one faith, of the gospel. Paul was thoroughly cognisant of this diversity in unity from the very first. He even accommodated himself, at the express request of a fellow apostle, to the prejudices of his Jewish kinsmen, by observing a certain ceremony in the temple. The oneness was in Christ Jesus, not in the manifold units of the body. "There is neither Jew nor Greek ... for ye are all one in Christ Jesus." A Jew remained a Jew, and a Greek a Greek. But each was a child of God, and an heir of the Kingdom. In 1 Corinthians 12. Paul at great length treats of this diversity in unity. "The body is not one member but many. But the eye never becomes an organ of hearing, nor the ear an organ of vision." As the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

THE NECESSITY OF FORBEARANCE.

It must be evident that in a society composed of such materials as the Church of Christ, there must be the greatest need for forbearing with each other. There would always be a danger of those things in which they differed exalting themselves over those in which they were one, thus marring the unity of the body. In beautiful adaptation to this liability we have a perfect body of injunctions and exhortations by the apostles. Those men never dreamt of classifying the disciples into groups or sections, in accordance with their various peculiarities and prejudices. As a specimen we might select one from Paul, which is thoroughly characteristic: - "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the

bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:1-7.

Here are surely elements of unity sufficient to constitute the most stable bulwark against division, if only allowed to have their due influence. This is nothing less than paramount. All opinions or theories apart from the one faith of the gospel are the private property of their possessors, and must be subordinated to the unity of the church. If such are deemed important, and worthy of being taught, and others willing to hear, well and good. But it is purely a matter of courtesy that any member of the Christian brotherhood is allowed to teach his brethren anything that is outside “the common faith,” and that for the simple reason that everyone is as much entitled as he is to express an opposite opinion if so disposed.

BAPTISED BELIEVERS OF THE GOSPEL OF THE KINGDOM.

The application of these principles to the present day among ourselves should not be very difficult to the sincere respecter of God’s will in preference to man’s. If God has called my fellow-creature to His Kingdom and glory by the gospel of His Son, what am I that I should not hail him as a fellow-worshipper in the assembly of the saints? Shall I presume to say “Stand back, for I am holier than thou;” I understand all mysteries and have all knowledge, while you know little beyond the simple elements of the gospel preached by Christ and his apostles for the obedience of faith? Nay: for has not my Master said “Whoso shall offend (cause to stumble) one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea.” “Take heed that ye despise not one of the little ones, for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven.” – Matthew 18:6-10. And has not his servant Paul left us a charge in his letter to the Philippians, we do well to ponder? “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.”

This is truly an object worthy of our strife, not among ourselves, however, but with those around us; earnestly contending for the faith once delivered to the saints.”

J. Cameron. Edinburgh, 4th October, 1875.

God’s Ambassadors

1 Kings 18; 2 Corinthians 5.

In Paul’s Second Epistle to the Corinthians the disciples of Christ are referred to as His ambassadors (2 Corinthians 5:20) — “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”

This description as ‘ambassador’ of a disciple of Christ applies to all of us who have taken His name upon ourselves. So it is worth our while to consider just who an ambassador is and what is his work, as this will enable us to understand more clearly what Paul implied when he described himself and the other disciples of Christ as ambassadors.

An ambassador is a person sent to some foreign country by his own government there to be responsible for all matters of business that pass between his own and the people of the country he is sent to. While there it is his duty to look after the interests of his own country, and everything he says and does have to be governed by what he considers best furthers the welfare of his people.

We, as ambassadors of Christ, are sent into the world among the unconverted and ignorant of the will of God, and our constant duty is so to govern our actions and our words such that God's matters are in the foreground. It is our duty to make known God's Word, His will and His plan with the earth and with man.

An ambassador, while away in the country of his mission, is expected to conform to the laws and customs of that country. But there is always the one limitation beyond which he cannot go - he cannot conform to laws and customs of the country of his mission which violate the interests of his own people at home.

We as Christians are to conform to the laws of our country in which we live; but if they happen to be contrary to the laws of Christ, there comes a time when we have to make a decision for our Master who bought us to be His servants, and if necessary have to take the consequences.

Although an ambassador mixes freely with the people among whom he is sent he is, after all, not a native of that country; his features, appearance, accent, and general demeanour cannot fail to make it apparent that in spite of his efforts to be like the people he mixes with he is not one of them - he is a foreigner to them.

We are ambassadors of God in the world; we come in contact with the people of the world - but there is something wrong with our Christian life if we mix with the world to such an extent that it is no longer evident that though in the world, we are not of the world. We may mingle with the people, as indeed we must if the gospel is to be spread, but if this mingling causes us to take part with them in their sins and practices contrary to the commandments of Christ, then we have exceeded the limit to which we may go as His ambassadors.

One of the greatest endeavours of an ambassador is to be on friendly terms with the people to whom he is sent — to this end he tries to make as many friends as he can by establishing contacts with people. The Christian must shew himself friendly; he must conduct all his dealings with people with love and charity, and he must, as Paul exhorts us, give no offence and to as much as lies in his power live peaceably.

A good ambassador will show some sympathy for the people among whom he is sent in their natural sorrows as well as in their joys. When some national disaster befalls them, such as the death of a monarch, or president, he will send his message of sympathy and, if possible, come to the funeral. If the disaster is an accident, flood, or earthquake, he will advise his own government to send some help.

We Christians must be ready to help; we are not to stand aloof to anybody's sorrows, even though it may be difficult at the time to find the right words of comfort – we are to pray for their guidance and comfort in their time of trial — this is the least thing we all can do.

On the other hand, an ambassador need not keep away on occasions of rejoicings - every nation has some national holiday, such as Independence Day in America, Bastille Day in France, also, there is nothing to prevent a foreign official from taking part in celebrations if he is invited as long as he does not say or do anything which could get his own country into trouble.

Christ Himself went to a wedding feast, indeed His first miracle was performed there. He told His disciples to “rejoice with them that do rejoice, and weep with them that do weep.”

There is nothing wrong for a Christian to show his joy, yea, a Christian has cause for joy. There is nothing wrong with merrymaking on appropriate occasions, provided we do not let ourselves be carried away to such an extent that we transgress the commandments of Christ.

It is regarded as very bad manners for an ambassador to get mixed up with the internal politics of the country of his mission. He must be careful in all he says not to drop any remark which may lead him into controversy with some people.

We must always realise that in the present age we have here “no continuing city, but seek one to come.”

It is not for us to take part in the politics of this world; we are subject to our respective government, true, but not part of it. It is God who promotes and disposes of the rulers of this world according to His plan; our part in the administration of the earth will come when Christ sets up His Kingdom on earth - but it is not now.

When an ambassador misbehaves himself it goes immediately against his country; when we misbehave ourselves it goes against the Church: we have failed as ambassadors of Christ and the Church, as well as ourselves, become evil spoken of thus we have the responsibility to uphold the honour of God by our conduct, just as an ambassador by his conduct has to uphold the honour of his country.

It happens frequently that things go wrong; misunderstandings arise between governments and peoples, with each blaming the other side, and if the government thinks that its ambassador has failed in his duty on such occasions he is called home for talks to give on account of his actions, and if he is found incapable of doing his job he loses it.

Some of us do not find it difficult to live peaceably with other people; in this respect, perhaps, our task is even harder than that of an ambassador of this world, for even if we do not quarrel we still have other faults, all of us. None of us is free from sin, and we still must give on account, whereas an ambassador is only called to account when things got completely out of hand.

When relations between two countries become strained there is an opportunity for the ambassador to smooth things out; but sometimes he fails, perhaps truly through no fault of his own; then diplomatic relations between the two countries are broken off and these Ambassadors are called home, this time not merely to give an account but for good - or at least until relations become more friendly again: this is usually next door to war.

It is very regrettable; he has to leave friends behind, people who were not personally involved in politics and against whom he has no personal grudge. This is one of those things that happens, and will happen, as long as human governments rule. We, too, sometimes have to make a hard decision — many of us had to at our own conversion; we had to abandon friendships, not because of personal quarrels, or because any blame fell on them, but on conversion, our interests change, and we just find that the friendship with this world is enmity with God.

There is a limit to which we may go; showing ourselves friendly and helpful, in the world but not of it; not taking part in its sins, in its politics, but subject to the laws of the land, giving no offence.

All prophets and all the early disciples of Christ were of course God’s ambassadors; but there are two of the ancient prophets specially, Samuel and Elijah, besides Moses, whose life seemed, to emphasise their being God’s ambassadors. Samuel, having been given to the service of God by a vow of his mother, carried out some works in connection with divine service from early childhood; his lot or mission included the anointing of Israel’s first two kings, Saul and David.

It grieved Samuel at first when Israel asked for a king; they wanted to be like the nations around them. They failed to realise that God’s people were to be different, so that it can be recognised that they are not of this world. This is one of our great temptations too – the desire to be like everybody else, failing to realise that an ambassadors of Christ we are not part and parcel of this world. After Samuel has anointed Saul to be king, Samuel was God’s messenger towards Saul.

In the early days of his reign Saul did the will of God and Samuel went with him wheresoever he went, but when Saul broke God's commandments Samuel left him. It must have been a grief to leave a person who by that time must have become a close friend, yet look where you like in the Bible you will see that when a person forsakes God, God forsakes him and leaves him to his own devices – and that applied to individuals as well as communities – and this applied to Saul. In the early days of his reign Saul, while he had done well, cut off all that had familiar spirits - it shows how low he must have sunk after God forsook him for his sins, when at to end of his life he himself sought after a witch, yet, after God forsook Saul, Samuel as a faithful messenger also left him. It must have been a hard decision for him.

We too have to make similar decisions occasionally; if a person commits a grave sin we, as a body may be obliged to withdraw – on this point Paul's Epistles are clear. The Corinthians were, on one occasion, commanded to “put away that wicked person,” but whatever the sin may be at the time it may cause grave disappointment and sorrow of heart, but it has to be done, for righteousness has nothing in common with unrighteousness, and one who commits a really grave sin has defiled the temple of the Lord.

As faithful ambassadors we have to separate ourselves from such a person, just as an ambassador of a government of this world, when diplomatic relations are broken off, has to separate from the friends he made in the country of his mission.

All the ancient prophets were men of prayer, and again this finds special emphasis, in Samuel and Elijah.

Samuel constantly made intercession for his people: he said, “God forbid that I should sin against the LORD in ceasing to pray for you:”

The mission of Elijah shows, perhaps, best how the work as God's messenger and man of prayer go together. At his time idolatry, worship of Baal, was so widely practised in Israel that many hardly knew the true God; it was for Elijah to declare Him and show, by visible signs, that He of whom he testified was indeed a living God and quite different from the dumb idols then worshipped. First, he prayed that there should be no rain — there was no rain; so the people should have realised that there was a living Intelligent Being who heard Elijah. In spite of the hardships of a 3½ years drought the people had not learned that lesson so he gathered them to Mount Camel.

We know what happened there? They agreed that the God who answered them by fire to consume their sacrifice was the true God. Baal's priests unsuccessfully tried to get an answer from Baal whom they thought was God; then Elijah called them together – his was a simple prayer. God does not hear people for the amount they speak and being straight to the point He showed visibly He was God and none other like Him. He sent a fire from heaven which consumed the sacrifice. Elijah then, after slaying the idolatrous priests, prayed a third time for God to end the drought - and there was rain.

Yes, Elijah was the true and typical messenger of God. He was also God's messenger to the woman of Zidon, where he dwelt during the drought in the land of Israel, and while there her son died and Elijah prayed that his life might be restored - again God heard him.

So through Elijah, as through all other messengers of God, He manifested Himself by visible signs and wonders.

What is our position as ambassadors for Christ? It might be said, that because the extraordinary powers of the Holy Spirit have been withdrawn, and because that at this age God does not intervene openly in the affairs of man, until the second coming of Christ, we are at a disadvantage compared

with the ancient prophets and early disciples. This may be true up to a point, but there are still many ways in which we have our opportunities to shew whose we are.

As we said earlier, we shall fail as ambassadors for Christ if we cannot be picked out as different from the people who know not God - and this difference should shew clearly that we manifest the fruits of the Spirit, such as love, meekness, gentleness, etc. A brother of Christ is generally discernible among people by his lovable manner, his politeness and warm-heartedness, his conscientiousness at work. In brief his general deportment distinguishes him, and this is as it should be.

One of the worst things an ambassador for a government of this world can do to bring his country into discredit is to commit a wrong in the country of his mission; the surest way to bring discredit upon the Church, the body of Christ, don't forget, is for a professing person to misbehave himself.

Better not to mention religion than to talk about it, to profess to be Christ's brother and then to do wrong.

Apart from merely being discernible, there are occasions when we have to do something more than just that; we must always be ready to talk when an opportunity is given us. Talk to an unbeliever; make known God, His plan and the gospel of the Kingdom.

We are commanded, to "be ready always to give an answer to every man that asketh" us "a reason of the hope that is in us with meekness and fear" (1 Peter 5:15). This is, after all, the best way of making God known, it is not always as easy as it looks - by no means. Giving the facts in a straightforward way is one thing, but answering questions is another.

Some of the questions asked can be quite difficult if they are thrown at us unawares. It is true some questions asked by totally ungodly persons may be designed to ridicule - these are best dealt with by answering a fool according to his folly, but some are quite serious questions and really show a genuine desire for knowledge on the part of the enquirer. The only way to have an answer ready is to be well acquainted with the Word of God, and once acquainted, to keep it fresh in memory - hence the necessity to read the scriptures daily.

Surveying our position as ambassadors for Christ it may well be said that it is easy and at the same time difficult. It is easy because there is nothing spectacular we are likely to be called upon to do; nothing likely as hazardous as, for example, what Daniel had to do when he was thrown into the den of lions, or what Jeremiah had to go through while in a dirty dungeon.

At the same time it is difficult because we have to be on our constant guard not to do or say anything that will cause offence to the ultimate discredit of the Body of Christ.

Just as an ambassador has to have the interests of his government in his mind all the time, in all his actions, decisions and utterances, so we have to have the interests of God in our minds.

We have constantly to ask ourselves: If I do so and so, can it cause the Truth to be evil spoken of, or does it set a bad example to some doubtful people who are not yet sufficiently established strong believers? Or had I better say so and so instead of the other, as it shews more clearly whom I serve?

Such are the considerations that have to govern our lives.

Brother .Leo Dreifuss

“BELOVED, NOW ARE WE THE SONS OF GOD.”

Throughout the world’s history, from Adam until now there has been forms of worship, True and False, signifying Light and Darkness. “God is Light and in Him is no Darkness at all”. God commanded the Light to shine out of darkness at creation, and when Adam and Eve darkened that creation by disobedience God did not suffer its light to be wholly obliterated by the darkened counsel of men who preferred darkness rather than light because their deeds were evil. He did not even delight in punishment, for God so loved the world, (Adam and Eve and all creation) that He made provision for them and their posterity. He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life. When we see but a few of the wonders of creation should we be surprised that “the morning stars sang together, and all the sons of God shouted for joy? Who were these morning stars and sons of God? All we can say is that they were co-existent with God prior to the Adamic creation and therefore associated with Light. Adam was the first Son of God of this creation of six days, unfortunately he marred its prospective glories by forfeiting his Son-ship through disobedience, but he was not left without hope “Behold the Lamb of God, I cover thee with his garment that the shame of thy nakedness(sin) do not appear, that I slay thee not, as thou deservedst in the day thou didst sin in serving that which I commanded thee not on penalty of “death” (cessation of life).”

God in His love and mercy redeemed Adam by purchasing him from the bondage and service to “Sin” personified as a Master (Rom. 6.) with an equivalent “life” that of His own Son, Heir of all things as Adam could have been by virtue of obedience, but now became an adopted son through the purchasing power of the lifeblood of Christ.

This is what the Light of God revealed to Adam, that all his posterity whom he had sold into bondage, by coming to the light, might in association with the sacrifice, “The Lamb of God” die with it unto “Master Sin” and walk in newness of life as adopted sons. This is the True Light, the True Worship as opposed to the dark counsellors who chose to worship gods of their own invention to gratify their own unlawful desires rather than obtain salvation by coming to the light. Consequently we have the expression “The Sons of God” and the “sons of men” signifying their respective relationships not as a result of physical descent for they are both flesh and blood creatures, but through adoption by a living faith; as a result OK enlightenment in the case of the former. We have some great examples in Abel, Seth, Enoch, Noah, Job, Abraham and many more in the Old Testament unnamed and whom some dark counsellor has elected to classify as the condemned line. But, as the Apostle Peter declares “There were false prophets also among the people, even as there shall be false teachers among you the Elect according to the foreknowledge of God the Father, who privily shall bring in damnable heresies, even denying the Lord that bought them.” So through the Old Testament down to the New, we have not the condemned line, but the uncondemned line, those who are considered in God’s Light as His sons and daughters by adoption and grace, as opposed to the sons of men and the daughters of men | Adamic nature has no bearing on the subject at all, men are corruptible because they descend from Adam who was created a corruptible being, and “like” begets “like” as far as the flesh is concerned, but “sons of God” do not necessarily beget “sons of God” for this is the legal status not a physical one. It came to a point where the sons of God began to stray from His Light and to covet for wives the daughters of men, men who were estranged from God and consequently in darkness and bondage. The lesson then, as now, was to marry in the True Faith in order that there might be unity of purpose, and love for God and His statutes and precepts in regard to present life and the life to come. God had striven with man to this end but now His longsuffering and goodness had been stretched almost to the limit but not quite, I will give him 120 yrs. But Noah found grace in His sight, - there has always been a remnant, a son, or sons, of God. Noah was just and “perfect” in his generations and Noah walked with God. Wherein then was his condemnation as one of the condemned line? “It is a marvellous piece of new-born wisdom to say that “sinful” applies to the character but not to the substance that produces the character”. So declared R. Roberts in “Slain Lamb” - but seeing that Noah was a just man and perfect in his generations in other words, sinless in character, should not R. Roberts accept the alternative that if he is correct, then Noah’s substance or

flesh should be classified as sinless? This unregenerated one sided reasoning by R. Roberts and those who accept it, places man in the position whereby through his conduct of good or evil he can change his substance alternatively and accordingly, an impossibility by all logical and scriptural standards. Should we not follow those who have imparted Light and the glorious gospel of the blessed God and not the apostatised so-called gospel of men who are obsessed with the doctrines of devils, having their minds blinded by the god of this world? “To the Law and to the testimony, if they speak not according to this word (the word of God) it is because there is no light in them or as the margin says, “no morning for them”, and I believe this means the resurrection morn.

So the Apostle commences his epistle as follows (Galatians 1), “Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead). - - “And I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ”. And when it pleased God, who separated me from my mother’s womb, and called me by His grace, to reveal his Son in me, that I might preach him among the heathen; immediately conferred I not with flesh and blood...”

Just as well, for we have much to be grateful for in the Apostle Paul and his ministry. “Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.” These are Paul’s words to 2 Cor. 4, but I believe we can sincerely apply them to ourselves, and also what he goes on to say, “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not us”. We are pleased to say that as children of the day and consequently of light, we have such treasure in our bodies of clay, and not “sin,” there is no room for the latter, in minds exercised by the spirit word. For we are not as many, which corrupt the word of God: but as of sincerity but as of God, in the sight of God speak we in Christ”.

It was the purpose of God and Christ to use Paul in the revealing of the mystery which in other ages was not made known to the sons of men, that the gentiles should be fellow heirs, and of the same body and partakers of God’s promise in Christ by the gospel. Paul was not unfaithful to that calling but worked unceasingly in preaching and demonstrating why Jesus died on the cross and converting people to Christ, that they might become “sons of God” modelling their faith and conduct on Christ Jesus growing in grace unto his fulness and stature which was perfection of character and not as some think “the betterment of the body”; that will come in due time, at the resurrection of the just. Confirmation of this is found in Ephesians 4 v 11), “And he gave some, apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children(or babes in Christ) tossed to and fro and carried about with every wind of doctrine as a reed shaken by the wind”. Whenever Paul speaks adversely of the flesh he is speaking of the mind of the flesh, the former conversation of the un-regenerated old man which is corrupt in mind according to the deceitful lusts prior to being renewed in mind by the spirits operation through the word, and putting on the new man, which after God is created in righteousness and true holiness. This has nothing to do with flesh and blood nature, it is a matter of conscience, guilty or not guilty, the flesh as a substance, remains unaltered even as when Adam transgressed the Law in Eden. Our faith does not and should not, stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world which is foolishness with God and belongs to the princes of this world who subscribe to “original sin” “sinful flesh” and the like theories of the carnal mind. We must strive for the perfection of which Paul speaks, as sons of God and so at the end of our course be accounted as just men made perfect Hebrews 12:25. This indeed is the work of God in Christ from creation to the end of his priesthood in

heaven when he will come to be admired in all them that believe in that day. What better theme to end on and to keep ever in our minds than these separate quotations shared by Paul and Peter.

“Now the God of Peace ... make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ”; Heb. 15 v 20-21. “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect stablish, strengthen, settle you.” 1 Peter 5:10-11. Finally let us share in the prayer of Jude “Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty dominion and power, both now and ever. Amen.

Brother Phil Parry.

HUMAN NATURE SHIPWRECKS OF GOD'S PEOPLE

Six thousand years ago. God gave mankind dominion over the earth and everything in it. Regrettably mankind became very evil, except for one man who walked with God. He and his family escaped to a new world on a ship known as Noah's Ark, while the old world was erased by the deluge. Regrettably the new mankind descended from Noah also went bad, mostly forgetting to walk with God. But God selected Abram, who did walk with Him and sent him to the land of Canaan to found the nation of Israel. After a period of slavery in Egypt God appointed Moses as captain of the good ship Israel, to steer her back to the Promised Land, with commandments and ordinances given them by God. In time the people of Israel also went bad, and their ship foundered on the reefs of sin and apostasy, resulting in invasion and exile, and later subjugation by Rome, with servitude and tax tribute.

Next God sent His own Son, Messiah Jesus, to give the people of Israel, and through them the whole world, the true unfailing direction towards the promised kingdom. Jesus and the apostles, including Paul, launched the new ship Christianity, after Jesus had redeemed Adam and his progeny from the kingdom of Sin, and had also given us a new commandment, that we love one another (Greek - AGAPE - which implies respect and honour rather than just affection) (John 13:34,35). Unfortunately, within a century or two, the new ship lost its way amongst a maze of reefs of sin and apostasy and man-made creeds; a long way from the true course of “love one another.” In the dark ages, a thousand years ago the good ship Christianity was stuck fast on the reefs of corruption, decadence and false doctrine. Dissidents were either made to walk the plank, or had been cast adrift in little boats. Four hundred years ago, God raised up Martin Luther and numerous other reformers who mutinied and set out in several smaller sectarian ships. Their chief contribution was liberating God's Word, published in the vernacular for ordinary people to study, but otherwise their reforms were only partial, and some of the decadence and false doctrine stuck to these smaller Protestant ships. Their captains were less likely to make dissenters walk the plank, but often persecuted them and set them adrift.

Nearly two centuries ago, God raised up Dr. John Thomas who studied God's Word and pointed out the true direction to the Promised Kingdom and he launched a ship called Christadelphia, setting it off in the right direction. After his death, Robert Roberts became the next captain, and he decided to make adjustments to the course, with the approval of the brethren. His new bearings were muddled so that the ship Christadelphia veered off course and foundered on a reef called Sinful Flesh, and was trapped by other reefs close by, like Original Sin and Defiled Christ and B.A.S.F. When some of the wiser brethren pointed out that the ship Christadelphia had strayed off course, captain Roberts denounced them and turned them adrift in boats, and was applauded by the majority of the brethren. Other brothers claimed that the ship was stuck on a reef, but Captain Roberts replied “No, it hasn't, it

is heading to the Promised Kingdom. Look at the waves coming past. I know the way.” He denounced them too and turned them adrift in boats.

When Captain Roberts died, his successors, with the support of the subservient brethren, continued to cast dissenters adrift, and justified their actions in the Christadelphian Media as necessary to keep pure the doctrine of sinful flesh, and to keep the good ship Christadelphia on its supposed course towards the Kingdom. The dissenters tied their boats together to form a raft called “The Nazarene Fellowship” and helped and encouraged each other in their course towards the promised Kingdom, leaving the ship Christadelphia stuck on the B.A.S.F. reef. The captains (editors) and arranging brethren had quite forgotten the New Commandment, because excommunication of Clean Flesh Heretics was much more important; hadn't Captain Roberts said so?

When it is so starkly manifest that mankind, consistently loses his way so that ecclesiastical ships always stray off the course of God's way and end up shipwrecked on reefs of man-made creeds and apostate doctrine and self-righteous decadence, then it behoves us to take great care that we do not follow all those precedents. Fortunately, we have the Word of God, including the commandments of Jesus; especially His New Commandment, to act as our guide.

When the Son of Man shall come in His Glory, and all the holy angels with Him, then shall He sit upon the throne of His Glory, and before Him shall be gathered all nations. And He shall separate them one from another as a shepherd divides his sheep from the goats. And He shall set the sheep on His right hand and the goats on His left.

Then shall the King say to them on His right hand “Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world. For you have rejected the trinity doctrine and the immortal soul theory and the sinful flesh heresy and the defiled Christ doctrine.” No! That obviously is not what Jesus said.

I will leave it you to check the last dozen verses of Matthew 25 and to study and analyse just what Jesus actually said. Surprisingly, it has absolutely nothing whatsoever to do with doctrine. It is closely related to the New Commandment.

It has been said that the one thing man learns from history is that man does not learn from history.

May God prevent us from being so obtuse!

Brother John Stevenson

THE SACRIFICE OR DEATH OF CHRIST.

One of the most important subjects among Christians which has been the cause of many divisions is that of The Sacrifice of Christ and His death. Among Christadelphians it raised its head during the latter part of the nineteenth century in the persons of Robert Roberts and Edward Turney. Periodically it has cropped up and continues to do so. During the 1950's a well-known Christadelphian named Viner Hall of Weston-s-Mare set forth the Christadelphian view in an article of seven paragraphs, a copy of which dated June 1950 came into the hands of our late bro. Pearce. The Christadelphian view and belief on this subject is still the same in the 1980's. During the 1940's a number were very concerned with this subject as put forth by the Christadelphian body and their associated beliefs, among whom was our late bro. Ernest Brady and in October 1945 felt compelled to reply, to the article of Viner Hall. “THE SACRIFICE OR DEATH OF CHRIST.” Each paragraph will be quoted in full, as will the reply before passing on to the next paragraph.

Par.1. Viner Hall: “Christ died a Representative death not a substitutionary death; that is to say he died for us or on our account or behalf, - as our representative - not in our place; otherwise, had he died in our stead and paid our debts there would have been no place for forgiveness. Because where there is forbearance and forgiveness there cannot have been payment; and God says that He forbears with those who come unto Him through Christ and forgives them for His sake.”

Reply. Ernest Brady: Christ certainly did not die in our stead or in our place. He died in Adam’s stead: He was the Lamb slain from the foundation of the world. I agree that if He had died in our stead to pay our debts there would have been no place for forgiveness. But apart from Christ’s Sacrifice we should still be alienated from God and under Adam’s condemnation and therefore debarred from approaching God at all to receive forgiveness. It is Adam’s sin (Romans5:12) which caused the breach and which is imputed to us by Scripture (Galatians 5:22), or law and from which we are redeemed by the blood of the Saviour. I have a strong objection as yourself to what you imagine to be the theory of Substitution - that God demanded the life of an innocent man to induce Him to mercy; but I have an equally strong objection to your theory of Representation - that a man was born with sinful and defiled nature which had to be ritualistically destroyed. But the truth runs between the two extremes - each as obnoxious as the other – that in order to uphold the just Law of God and at the same time to deliver some of the race, God Himself gave His own Son, who voluntarily bore the penalty due to His brother.

Par.2. Viner Hall: The meaning of death as a representative is death for or on account of or as one of us - one of our race – whose sin and death-smitten nature He bore, conquered and then carried to the cross where it was put to death and destroyed .

Par.2. Reply. Ernest Brady: Your reasoning that Christ died as a representative of the human race and suffered what was due to Himself on account of His own “Sin and death smitten” nature, amounts to a denial of His own words “I am the Good Shepherd; the good Shepherd giveth His life for the sheep.” On your reasoning, Jesus Himself was one of the Sheep - yet He calls Himself “The Shepherd.” He cannot be at the same time the Shepherd and the sheep. Again He says “Greater love hath no man than this, that a man lay down his life for his friends.” If He was Himself under condemnation, He laid it down first of all for Himself or on His own account and our benefit is merely by the way. Jesus says He laid His life down for his friends. Do you think he was wilfully concealing a part of the truth when he failed to give any colour to the idea that He was compelled to lay it down on His own account. There are literally scores of passages which tell us it was for us, for mankind, for the unjust, for sinners. There is not one which expresses your view. There is one which gives a direct and explicit negative to your view, Daniel ch. 9 verse 26. “Messiah shall be cut off, but not for himself.”

Par. 3. Viner Hall: Christ was the last Adam – “tempted in all points” like the first Adam whose identical nature He possessed; for He was “the Son of Man” (Adam) as He so often declared. Christ was therefore under the same condemnation of death quite irrespective of his sinlessness. He possessed Adam’s death condemned nature and was therefore as much in need of redemption from death as any other son of man. Matthew 5:15, Hebrews 5:7.

Par. 3. Reply. Ernest Brady: I am in entire agreement with the first part - that Jesus possessed identical nature and was tempted in all points etc.

I do not agree that either Adam or Jesus, or any man has a “death condemned nature.” I do not believe there is any such thing as sinful flesh or sinful nature, any more than that there can be righteous flesh or righteous nature. A man can only become sinful by committing sin. He can become righteous by forsaking his sin and repenting. His flesh remains the same in either case. In regard to the purpose of God, Adam was the actual sinner and all men are regarded as ‘in him’ when

he sinned, legally sinners and therefore under sentence of death. Christ was not in Adam when he sinned because God was His Father, not Adam. Therefore Christ was not under Adamic condemnation. He could not become a sinner except by committing sin and as he did no sin he retained his life under the same conditions as Adam forfeited his. Thus it was that he was in a position to give his life as the price of redemption.

Para. 4. Viner Hall: His own salvation from death and the grave was contingent upon a perfectly obedient or sinless life, consummated by an obedient death. Christ overcame the flesh with all its affections and desires, which no other son of man could have done: and for this reason - having conquered sin in conquering the native desires of the flesh, which he possessed - sin had no power to hold Him in the grave. Because, in thus subduing sin He had in Himself put sin to death in conquering His flesh.

4. Reply. Ernest Brady: I agree that his deliverance - I should not say salvation - from the death was contingent upon perfect obedience, for had He been a sinner He would have been in the same position as Adam - i.e. in need of a Saviour. I also agree that He overcame the flesh with its affections and desires but I do not agree that in this He did what no other man could have done. I believe that all men are capable of overcoming and the fact that "being tempted in all points like as we are" Christ did so, proves it. The fact that very few men are wholly righteous merely proves that men love evil rather than good. But there have been some who have come very near to perfection - see Genesis 5:9; Numbers 14:24; 2 Peter 2:7; Luke 1:6. - and there are some of whom we have testimony that they were perfect - see Hebrews 11:4; I Kings 15:14; Job 1:1; Philippians 5:6. Of course, I understand you will quote I John 1.8 but this refers to imputed Adamic Sin - and this is the sin from which the blood of Jesus cleanseth us. No man's perfect life or obedience could deliver him from the Sin under which God has concluded all men, not even Jesus, had he not been free from it on account of being the Son of God.

Par. 5 Viner Hall: This enabled God to raise Him from the dead and give Him eternal life because of His righteousness. Thus, by the perfect obedience of the last Adam, the breach which had been caused by the first Adam's disobedience was repaired or healed, and a way opened 'through righteousness' (or through a perfectly righteous man) to reconciliation and eternal life.

5. Reply. E.Brady: I am in agreement except that I believe that on the authority of John 12:25 Jesus by perfect obedience established His right to life without dying.

Par. 6 Viner Hall: Christ is therefore our representative in that in carrying our condemned nature He "tasted death for every man" so that in dying, He died as our representative. So that in dying as our representative, we so to speak died with Him - our sinful nature was put to death in Him - as it is written: "if one died for all, then were all dead;" so that if we are to benefit by His death, His sacrifice, His blood - which all mean the same thing - for His sacrifice necessitated His death which involved the shedding of His blood - and for this reason His blood is used as a memorial, figure or symbol of His sacrifice - I say then, if we are to benefit by His sacrifice, or blood, or death, and obtain God's favour in the present forgiveness of sins unto eternal life in the age to come, then we must identify ourselves with His death - must partake of His death - in being "buried with Him by baptism into His death" and then from the grave of our baptism rise as from the dead to a new and sanctified spiritual life in Christ - as men alive from the dead.

6. Reply. Ernest Brady: I do not believe our nature is condemned. The condemnation is a legal condemnation which only becomes effective when enlightenment comes. Jesus said "This is the condemnation, that light is come into the world and men love darkness rather than light." Paul says "where there is no law there is no sin" and again "I had not known sin but by the law." These and similar passages illustrate the Scriptural principle that although the Law of Sin and Death by reason of Adam's Sin, hangs over the race, it does not come into operation until enlightenment comes. Similarly, the Law of the Spirit of Life is hanging over the race but it does not come into operation upon individuals until they become enlightened and follow the prescribed course for putting off the

former and putting on the latter. I agree with your views re identifying ourselves with His death but I think it a pity that you cannot see the real meaning of the scriptural text you quote "As men alive from the dead." If we rise from "baptism as unto a new life how can we be still under the law of Sin and death - in that as you hold our natural death is the penalty of Sin? I am thankful to have been delivered from such contradiction and confusion of the real truth as it is in Jesus.

Par.7. Viner Hall: So that as death passed upon all men through the disobedience (sin) of the first Adam, so likewise the salvation from sin and death now becomes available for every man through the obedience (righteousness) of the Last Adam (Christ) – a salvation available for every man who puts on the name of the Last Adam. This clearly means identification with Christ; as it is written: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ" (Galatians 3:26-27). By this act, upon a belief of the true gospel, we become one with Christ - we are "made nigh by the blood of Christ;" blood here being used as a figure for the sacrifice or death of Christ. This, as I have shewn, is a partaking with Him as a representative - necessitating a subsequent walking with Him in "newness of life" steadfastly unto the end in hope of God's favour unto eternal life in the age to come - when Christ will return from heaven to bestow the blessing of God in the gift of immortality upon all His faithful servants in "changing their mortal bodies, and fashioning them like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." (Philippians. 5:20-21).

Par.7. Reply. Ernest Brady: I entirely agree with the paragraph and in particular with the necessity for a belief of the true gospel before we can be considered as "in Christ," but I reject the representative doctrine which you outline as I believe this amounts to a denial of the necessity for and the purpose of, our Saviour's death; I believe it reduces Christ's Sacrifice to a kind of "ritual ceremony" instead of a loving and willing sacrifice on our behalf. I believe it demonstrates, not what it is designed to do, the justice and mercy of its Author, but injustice and lack of mercy. In your view, God said "The wages of Sin is Death," and that death is inflicted upon every man, woman and child, whether they are actual sinners or not. It was also inflicted upon God's own Son who was admittedly, wholly sinless and perfect, while at the same time we are expected to believe in God's willing forgiveness. Can you find justice - not to say mercy, in this? The true facts are that no man, yet, has received the wages of sin (with the exception I should say of presumptions sinners like Koran who "bore their sin") but in God's gracious forbearance all who will may escape because Christ has delivered them. It will be only those who "neglect so great Salvation" who will receive the penalty - the "second death."

I would be true; for there are those who trust me;
I would be pure, for there are those who care:
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be learning day by day the lessons
My heavenly Father gives me in His word;
I would be quick to hear His lightest whisper,
And prompt and glad to do the things I've heard.

I would be prayerful through each busy moment;
I would be constantly in touch with God;
I would be tuned to His slightest whisper,
I would have faith to keep the path Jesus trod.

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.”

Romans 14:17-19.

THEN SAID JESUS, “FATHER FORGIVE THEM: FOR THEY KNOW NOT WHAT THEY DO”

Because this saying of Jesus is omitted in some MSS., can we say, like some, that God did not forgive those murderers? We were talking to a brother on the great theme of God’s forgiveness and this saying was the subject, and the conclusion of the one in conversation. I said there was not a sin today that could not be forgiven if repented and confessed from the heart to God through Jesus. While there is some truth in this statement it is not all the truth -- discrimination must be. If any repented they were forgiven, if they did not, then there was no forgiveness. Jesus said, “All manner of sin and blasphemy shall be forgiven -- but blasphemy against the Holy Spirit shall not be forgiven.” John said, that there was “a Sin Not unto death,” and that “There is a sin unto death” (I John 5:16). Are these two quotes referring to the Holy Spirit in the days of the Apostles, and can this apply today? I think that the only sin today that is unto death is the continued rejection of Jesus, We are told, If any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death” (James 5:20). If it is true that Jesus never said it, there is no reason against the forgiveness of sins, as there are plenty of other scriptures which teach it, neither do all the MSS. omit it. While we know God will not forgive another for our asking, we know that He said, “Whosoever hath sinned against me, him will I blot out of My book” (Exodus 52:55), this was an answer to Moses who showed great mercy. We have to recognise that God knows the heart, and vengeance belongs to Him, not to us.

Anyone knowing the history of the Jews and the continuance of God’s calling to repentance, cannot fail to see that in the worst cases His hand was outstretched still. Will anyone say under Law was better than being under Grace? But let none think we advocate the idea of so called “Confession” is the right and true repentance when one continues doing as before. If Moses and Paul and others can teach forgiveness, would we say Jesus lacked this great attribute? “Lord lay not this sin .to their charge” is Stephen’s desire (Acts 7:60). Paul in like manner concerning Alexander (II Timothy 4:14-16). So it is quite reasonable from all angles that it is better to accept it from some of the MSS. and not reject it because some omit it.

From an old Circular Letter.

THE BOOK OF PSALMS.

I think of all the books of the Bible I like them best of all. There is such variety of thought in them; some of them make very sad reading; but some are so happy and uplifting that you really feel one with the Psalmist, his moods and experiences are so like ours. We recognise ourselves in David’s joys and trials. We know that he sinned greatly, but we know also that he was a man after God’s own heart. He had such implicit trust in God, and he was so generous and whole-hearted in his praise of God. His faith seems well-nigh perfect. He says in Psalm 34:8 and 9, “O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints: for there is no want to them that fear him.”

There is such comfort and help to be had from these words, but only if we play our part well, and have faith in God and Jesus at all times. David manifested great faith in God; he talked with God, told him his troubles and anxieties; thanked him for mercies; asked him favours and blessings, believing from his heart that God would hear. He tells us again and again that he sought the Lord, and He heard him and delivered him. God can and will do the same for us if we have sufficient faith. While things go well with us it is easy to have faith; it is when we are tried with various troubles that we are able to see for ourselves just how much faith we have. If God loves us and considers us worthy he will send us trials to test us. David says, "many are the afflictions of the righteous, but the Lord delivereth him out of them all." Some of us are lonely, some are sick and some are discouraged. But we can be sure that these things are good for us: otherwise they would not happen. Faith is so important, so wonderful that I believe if we only had sufficient we could overcome everything. If, when we pray, we asked God in real faith, I feel sure we should always receive: but we are often doubtful in our prayers, we just wonder instead of feeling sure. Jesus said: "If thou canst believe, all things are possible." I think of the man to whom these words were spoken, with tears in his eyes he said "Lord, I believe, help thou mine unbelief." I think that is how we feel sometimes; we wish we had just a little more faith. Jesus often spoke of faith and stressed the importance of it; not just a belief in doctrines written in the scriptures, important though they are. He meant a personal "belief and trust in the power of God: for he said on one occasion "according to your faith be it unto you;" and another time, "daughter, be of good comfort, thy faith hath made thee whole," and again he said "if ye have faith as a grain of mustard seed, ye shall say unto this mountain remove hence unto yonder place, and it shall remove, and nothing shall be impossible unto you." The words are literal; they mean just what they say; they make us breathe a prayer to ask Him to help our unbelief. In Proverbs we read a "faithful man shall abound with blessings;" surely more faith is worth striving after so that we may be able to say with the Psalmist: "I will say of the Lord, he is my refuge and my fortress, my God, in Him will I trust."

Sister Jesse Brady.

THE TRUE VINE

In our partaking of the Bread and Wine we are continually reminded of our covenant with God through the sacrifice of Christ. As human beings we are prone to forget this covenant, and therefore by the study of the word and these meetings it is kept continually before us. But God is not man that He should forget. Therefore we have His declaration to Moses concerning the covenant which He made with Abraham, Isaac and Jacob, to give them the land of Canaan, the land of their pilgrimage wherein they were strangers (Exodus 6 v 4). "And" says He (v 5), "I have also heard the groanings of the children of Israel, whom the Egyptians keep in bondage; and I HAVE REMEMBERED MY COVENANT" (v 6). God brought them out with an outstretched arm and showed many signs and wonders. They came out of Egypt through the slaying; of their first- born. They were tested in the wilderness, and the majority failed to manifest the faith which God required. For without faith it is impossible to please him, etc. "With many God was not well pleased." Their carcasses fell in the wilderness. The remnant of those that came out of Egypt finally entered the Land under Joshua. But after the death of Joshua they continually transgressed.

Judges were raised up periodically to turn them from their evil ways. It succeeded to a degree, but they continued to be a stiff-necked and rebellious people, void of understanding. After a time they wanted to return to the way of Egypt and other nations; they desired a king, someone whom they could see with the naked eye, who would lead them out to battle. Of course, God had, in the past, fought their battles, and they should have seen this by faith. But no, they were blind to their Saviour and redeemer, the Rock of their strength. Therefore God hearkened unto them and gave them Saul, a man like themselves who thought that sacrifice was more pleasing to God than obedience. For this very reason he was removed. God chose David, a man whose intellectual standard in spiritual matters would put us to shame: yet he was not without fault, as HE WAS whom we remember in the Bread

and Wine. David realised the transgressions of the nation over whom he ruled, and he looked forward to the time when his seed (Jesus) should sit on his throne, when God would cause His face to shine, and when Israel would be saved.

It is for this purpose and because God refused to listen to the people by reason of their continual sin, that the Psalmist was moved to utter those words which we find in Psalm 80 1:5, and 8:16; Yes the vine was burned with fire and destroyed when the king of Babylon and his arm came against Jerusalem. Israel went into captivity. (we have a similar parable in Ezekiel 17:2-14 and 19:10). Hosea says in ch.9 v 17, "My God will cast them away, because they did not hearken unto him, they shall be wanderers among the nations." He then declares "Israel is an empty vine, he bringeth forth fruit unto himself." God removed them from being a nation. The vine which he had planted was cut down and burned with fire; it was no use because it brought not forth good fruit. But nevertheless the root was still in the ground; there was nothing wrong with the root. The root was not responsible for anything that the branches might or might not bare providing it gave the necessary nutriment to them. Israel as a vine failed to avail itself of the opportunity given to it in the promises and covenant with its conditions of faith which is the root of salvation. Therefore they were rejected; burned with the fire of God's anger. Jesus says in Revelation 22:16 "I am the root and the offspring of David, and the bright and morning star." Isaiah, speaking of Jesus says, "For he shall grow up before him as a tender plant, and as a root out of dry ground;" and again in 11:1 "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon Him." And continuing (verse 10 - future) "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek, and his rest shall be glorious." We recall the parable of Jesus to the chief priests and elders of the people (Matthew 21:33-43). Jesus speaking to his disciples (John 15:1-3) said, "I am the true vine." Here is our position, then. We are the branches of the true vine and we are partakers, or should be, of its root and fatness. And by this process should bring forth much fruit.

Paul, also, had in mind the same thoughts in connection with Israel as the branches of the vine; only he refers to the olive tree. Nevertheless the same principle is brought out. Paul does not speak of Israel's failure in any boastful or slighting manner. But he commences his discourse in a very humble and sincere way. After all he had been through the mill and appreciated what his position would have been apart from the mercy of God in the revelation of Jesus Christ to him on the road to Damascus. And therefore he commences Romans 10.1, "They had a seal of God but not according to knowledge. Are we any better than they? Have we a knowledge of God but no zeal? It is possible that this is so. Which is the worst of the two? It is hard to say. But both constitute hypocrisy. So Paul adds the warning: "If God spared not the natural branches take heed lest he also spare not thee." Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness, otherwise thou also shall be cut off. And they also if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. Therefore we conclude that the natural Jew has no pre-eminence whatever above the Gentile, as long as both abide in unbelief. For says Paul to Romans, "He is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose promise is not of men, but of God." For not the hearers of the law are just before God, but the doers of the law shall be justified." Both Jews and Gentiles are under sin and come short of the glory of God, and therefore if reconciled to him through faith in the blood of Christ, have the same claim to him as a father. "Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith". Therefore we are all the children of God by faith in Christ Jesus, and if we be Christ's, then are we Abraham's seed and heirs according to the promise, and "we are part of the Israel which shall be saved. Hath God, then, cast away his people? "God forbid" says Paul, "For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin" God hath not cast away his people whom he foreknew. Even at this present time there is a remnant according to the election of grace. By this I mean Jews by descent who have accepted Christ as the Messiah. We have one to my knowledge in our fellowship at the present time, our bro. Leo Dreifuss; we hope there will yet be more, as no doubt there has been in the past. These are the natural descendants of Abraham, constituting by faith the true Israel of God, into which we

Gentiles have been adopted through faith in Christ. A careful reading of Romans 11 would be most beneficial here. But when Christ is in the earth again as the Deliverer, Jewish conversion will be more apparent, for, says the scripture, "He shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." And so all Israel shall be saved.

We exclaim, like David (Psalm 14:7), "Oh that the salvation of Israel were come out of Zion; when the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." Meanwhile, while we patiently wait for Christ we are being prepared. This is the time of our probation. If we are to bring forth fruit we must remain in the vine.

Every branch that does not bear fruit God taketh away. And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. You see, just a little amount of effort is not enough. Purging or chastisement is necessary at all times to keep us pure in the doctrine, strong in the word and fruitful in every good work. We are to yield our bodies as living sacrifices, holy, acceptable unto God, which is our reasonable service. "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Hebrews 12:11).

Brother Phil Parry

Alabaster Boxes of Human Sympathy

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them and - while their hearts can be thrilled and made happier by them. The kind things you mean to say, say before they go. The flowers you mean to send to brighten and sweeten their homes, send before they go.

If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

SARAH

We know little of the early life of Sarah, but piecing together various hints from Genesis we picture the family of Terah in happy surroundings, living in Ur of the Chaldees, a city which the monuments tell us had reached a high level of civilization.

Terah had three sons who would be educated according to the custom of the period. The various guesses as to their relative ages need not concern us now. Trouble came into the home with the loss of his first wife, mother of the three boys, but we have no hint of the date. We know Terah married again, and when Abram was ten years old his little half-sister was born, and we know that between these two there sprang up a loving devotion which was to last well over a century, that is - throughout Sarah's lifetime.

On Sarah's side, as seen from the first time we meet her until the end, her genuine devotion to her husband was a shining example to all who knew her, and for generations still to come. When she was growing up another tragedy came into the family, Terah's son Haran, was taken from them, leaving a son (Lot) and two daughters, to mourn the loss of a father. Lot was taken into Terah's household, and we picture Sarah doing her best for the lad, so much so that later on, when one of life's great decisions had to be faced, he went out into a strange land with Abram and Sarah, rather than remain in the family home with Nahor.

One of Lot's sisters - Iscah - has been confused with Sarah, some commentators regarding it merely as two forms of spelling, but we remember Abram said distinctly "She is my sister, she is the daughter of my Father but not the daughter of my mother." The other sister, Milcah, married her uncle Nahor, and from this union eventually sprang Rebekah.

Sarah was about 65 and Abram 75 years old when they left Haran for the journey to Canaan. It was the second time the home camp had been uprooted and Sarah, who was no longer young, might have been excused had she raised objections to travelling to an unknown country. But Abram had heard a Voice calling and Sarah would not oppose him, she would remain by his side whatever the future might have in store for them.

The place of these two in the Divine Plan was one of great privilege and responsibility. The first man, made in the image of God, had failed to maintain that image, his elder son was a murderer, but the younger son, Seth, began a line of God-fearing men lasting with more or less fidelity until Abram. Human nature did not attain the Divine ideal; therefore God intervened, selected a suitable couple and by a miracle founded a nation to be trained for His Service and to show forth His Glory. The strong faith and willing obedience of Abram were characteristics required in this nation. Sarah, the helpmeet, and later, the mother, had an important task to perform. In Genesis 12:5 we find Abram and Sarah with Lot "and the souls they had gotten in Haran..." Does this suggest that many were found willing to believe and worship Abram's God, therefore preferring to travel with the party rather than remain among the idols in Haran? If this is so, Sarah would no doubt have a great deal to do with winning the loyalty of these nameless folk. The first lady in the camp, even if not herself a teacher, would set the example of giving a friendly reception to those who learned from Abram.

Eventually they came to Shechem and here was the promise renewed; no longer "A land that I will show thee" but "Unto thy seed will I give this land." As an act of worship an altar was built, and in after days, when tents had been removed, this later remained a witness to the fact that here was a place which had been used for worship. The next halt was near Bethel, and here again an altar was built, and this one served as a landmark to be visited later. It would be a severe test of faith when food supplies in Canaan ran short and it became necessary to take refuge in Egypt. Why had God promised them a land which could not supply their needs? Their faith did not fail, rather was it strengthened to meet more severe tests which were to follow.

We learn here that Sarah, though growing old, was still beautiful, for Abram feared that Pharaoh would desire her and might even murder her husband in order to gratify his wish. It was therefore agreed that she should be known as Abram's sister. It must have been alarming for Sarah to be separated from her husband and taken into Pharaoh's palace among strangers. She who had been living a life of freedom in the open country, sheltered only by a tent, would find life with-in four walls rather restricted and uncomfortable. The Lord who had called these two for a special purpose was watching over them and allowed Pharaoh to do

them no harm. He blessed them, and Abram was very rich in cattle, in silver and gold. Returning from Egypt, Abram first visited Bethel, with its altar and its memories of earlier communion with God; here, following a further act of worship, he was able to deal generously with Lot whose servants had disputed with Abram's servants over the pastures and wells. Abram generously offered Lot a choice of land, promising to lead his own flocks in another direction. The two families parted and the Devine promise was renewed, with additions. He was bidden to "walk through the land, in the length of it and in the breadth of it." Did he take Sarah and the whole encampment for this journey? We are not told, but it would be quite likely, rather than divide his household.

Three times had Abram received a Devine promise:-

Genesis 12:7 "Unto thy seed will I give this land."

" 13:16 "I will make thy seed as the dust of the earth."

" 15:5 "Tell the stars, if thou be able to number them; so shall thy seed be."

There were approximately eight years between the first and the last of these promises, yet nothing more had happened. Sarah, growing impatient, suggested Hagar as a substitute, in accordance with a custom of the times. Later, in a fit of jealousy, she treated her maid so unkindly that Hagar left home.

We must not judge Sarah too harshly for this, she was only human, and must have longed for a child of her own. Her faith was very sorely tried by the long delay, and a very natural reaction was envy of the more fortunate handmaid. The words of the Angel to Hagar show an understanding kindness, she was promised a numerous seed, and was bidden "Return to thy mistress and submit thyself under her hands." Hagar obeyed the Divine Messenger and stayed with Sarah until the time came when God bade Abraham send her away permanently.

In Genesis 17 we read the Lord made a solemn covenant; and Abram's name was changed to Abraham, meaning Father of a Multitude. The promise was clearly given: "I will make thee exceeding fruitful. I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God."

The name of Sarai was also changed, and a clear promise given that she should be a Mother of Nations. Abraham's natural rejoinder was a plea for Ishmael, but he was assured that the special blessings were for Sarah's son, and the boy's name was announced.

This interview seems to have been with Abraham alone. Later, the Lord appeared to him again with a special message for Sarah. Abraham's hospitality shows itself in the details he arranged for the comfort of his three visitors. He came to Sarah - "Make ready quickly three measures of fine meal - make cakes upon the hearth." Servants would be at hand if required, but Sarah took responsibility of providing a meal worthy of the guests.

Sarah overheard the mention of her son, and we can understand the laughter the idea caused in both, not necessarily of doubt, for there was a humorous side to the prospect; a little child in their home seemed so far outside possibility; there was definitely joy, for a long-standing desire was to be fulfilled. Abraham had found God faithful and could not seriously doubt His word. Sarah, somewhat nervously, denied having laughed, feeling uncertain how the Messenger would treat her. Hebrews 11 tells us that Sarah was given this child because

she judged Him faithful who had promised.” The boy was called by a name meaning 'laughter', thus perpetuating the joy of his parents.

Sarah guarded her son so jealously that again she sent her maid away, this time permanently for “the son of the bondwoman shall not be heir with my son, even with Isaac.” We can almost hear the note of pride with which she spoke the words “my son”.

Reading through the narrative in Genesis 22 we wonder if Sarah ever knew of the call to sacrifice Isaac- It would have been much harder for Abraham if he had to win her consent; it is possible she was not told of the command which so baffled her husband. Abraham still believed the Divine promise “In Isaac thy seed shall be called,” and though he could not see how this would be accomplished he told the servants “I and the lad will go yonder and worship and come again to you.” Hebrews 11:19 suggests the thought that the God who had given him Isaac could as easily raise him from the dead. A ram was substituted, but not until Isaac had suffered himself to be bound and laid on the altar, a symbol of dedication to God.

In Galatians 4 Paul speaks of Hagar as a bondwoman, and her son as “born after the flesh.” This he likens to the Sinai covenant, which covenant answereth to Jerusalem which now is and is in bondage with her children. We, who by faith and belief in Jesus have become children of promise as Isaac was, have entered into the New Covenant and are children of the Jerusalem which is above and is free. Safety, guidance and rich reward were promised by the Sinai covenant, but the people saw very differently. Thunder, lightning, the Voice of a trumpet, the smoking mountain and the warning to keep at a safe distance, all combined to alarm them, and they cried out in fear to Moses “Speak thou with us and we will hear, let not God speak with us lest we die.”

Successive generations set aside the law in favour of their own ideas, as Adam had done in Eden; blessings were forfeited until the people forgot the possibility of Divine rewards. The Rabbis added their interpretations and prohibitions till New Testament times and the law was hidden under such a mass of tradition that it became a burden. With this in mind, Paul contrasts Ishmael, the son of bondage, with Isaac, the son of the free woman, and shows how Christ has made His servants free. “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

Hagar, the bondwoman, and her son belong to this life, the brightest spot being shown in the meaning of the boy's name “The man whom God hears.” But Isaac, directly given by God, and in symbol, dedicated on the altar to God, represents those who are born from above, and whose lives are consecrated to the Lord who has redeemed them.

Sarah, the free woman and her son are used to show the liberty of the Gospel, whose adherents are no more servants, but sons. The Gospel is wider than nation or race, and all who will may come to the Saviour, with whom there is neither Jew nor Greek, neither bond nor free, but all are one.

Ishmael goes down to history as Father of a great nation because he is Abram's son. God was with the lad and assured Hagar that her son should dwell in the midst of his brethren, even though his hand should be against every man, and every man's hand against him.

Isaac goes down to history as Father of the nation to whom God said “I have redeemed thee, I have called thee by thy name; thou art mine” and again “Ye are my witnesses, saith the

Lord, and my servant whom I have chosen” “This people have I formed for Myself; they shall shew forth my praise.” (Isaiah 43)

To-day we see Jews and Arabs still living near each other, with deep-rooted enmity separating their thoughts and habits. We know that neither will be able to overcome the other, for none but the Prince of Peace will be able to bring them together in harmony.

Sister Mona Dawes.