

Hebron Messenger

Published Fortnightly

VOI. 44

May 14th, 2006

NO 10

UNION IN CHRIST -8 (The laying on of hands In the Old and New Testaments).

We shall examine the different passages in Scripture where the laying on of hands has been mentioned. We have classified them under separate heads.

1. Acknowledging of Relationship

"And Israel stretched out his right hand, and laid it upon Ephraim's head ... and his left hand upon Manasseh's head ...And he blessed Joseph, and said, ... The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac..?' Gen. 48:14-16).

Joseph had been separated for years from his brethren, and had been thought to be dead. His Sons Ephraim and Manasseh were born to his Egyptian wife in the land of Egypt. Could they have any right to the promises God gave to Abraham? Jacob lays his hands upon them and blesses them and says, "Let my name be named upon them, and the name of my fathers Abraham and Isaac' He also says, "Ephraim and Manasseh... are mine; as Reuben and Simeon, they shall be mine" (v.5). In this way Jacob acknowledges their relationship *ith him and their right to the covenants of promise given to Abraham, Isaac and Jacob.

"Now when the apostles which were at Jerusalem heard that Samana had received the word of God, they sent unto them Peter and John: Then laid they their hands on them, and they received the Holy Ghost" (Acts8: 14,17).

The Samaritans had been treated as outcasts, and the Jews had no dealings with them for centuries. Now Peter and John lay hands upon them to signify that they have now become joint partakers in the promises of God and that they together with these Jews had become one in Christ.

2. Identification and fellowship With those set apart for a special service

"And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites.

For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. And I have taken the Levites for all the firstborn of the children of Israel. And 'I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of-Israel in the tabernacle of the congregation "(Num 8 10-12, 17-19)

When the children of Israel laid their hands upon the Levites they were saying that their own

firstborn, from each family, belonged to the Lord for His service in the tabernacle of the congregation, and the Levites were only doing it in their stead. In this way they expressed their identification with the Levites.

Again the Levites laid their hands upon the heads of the bullocks to signify that they could not perform their office except they appropriated the virtues of Christ through union with Him - Christ Who is to become their sin offering as well as their burnt offering.

“And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient 27:18-20).

Moses was to die shortly and God was appointing Joshua to take his place. Moses lays his hand upon Joshua before all the congregation and gives him a charge.

“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away” (Acts 13:2,3).

The Holy Spirit had already separated Barnabas and Saul. The brethren only acknowledge this. But before they send them away they lay their hands upon them, thus testifying that although they are being separated in the flesh for the sake of the preaching of the Gospel in other lands, they are still one in the Body of Christ, and therefore the church would be travelling in prayer and upholding them before the Throne of grace, and sharing in the burden of their ministry with them all the time. So they set out with this assurance that the church was one with them and they were going out not on their own, but were being sent by the church, and on behalf of the church under the government of the Lord Who is the Head of the Church, and for the upbuilding and edification of the whole Body.

This is a matter thought to all who serve the Lord in the Gospel. If they could understand the value and the blessing of serving under His Lordship and in harmonious working with other members in the Body, they would no longer desire to go about as “independent preachers” Who feel they get God’s leading on their own responsibility, independently of other members in the Body, and thus without being one in mind and spirit regarding their ministry with the church in its expression in different places.

Some feel that working in unison with other servants of God brings much check upon one’s own desires and results in much limitations. The natural mind rebels against such limitation. But as we learn to break our will and bring it under the Lord’s yoke we can learn through experience the blessing of consulting and praying and sharing our responsibilities with other members in the Body. (To be contd.) C.E.D.

LETTER FOR PRAISE AND PRAYER

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26/4/2006.

Dear Fellow-Believers in Christ,

Greetings in the precious and mighty Name of our Lord and Saviour Jesus Christ, our High Priest, alive for evermore, set on the right hand of the Throne of the Majesty in the heavens. May He put His laws into our minds and write them in our hearts, in fulfillment of His new covenant blessings through His precious blood, and uphold us as His people (Heb. 8:1,2, 10-13; Rom. 8:32-34; John 17:8,9).

The Lord Jesus, Who became obedient unto death, even the death of the cross, is the One Whom God the Father hath highly exalted and is set on the right hand of the Majesty in the heavens. In Philippians chapter 2, Paul the great Apostle to the Gentiles speaks of this exaltation. As His elect people, chosen in Him before the foundation of the world, we should have the growing ambition to know Him and apprehend Him, as Paul writes in Phil. 3:5-15, a wonderful piece of his spiritual autobiography. In this portion Paul reveals the bearing of His past experiences and future expectations upon his then present life. First he presents a picture of the days before Christ apprehended him. Next he refers to a moment when his whole outlook was changed, with his conception of things radically revolutionized.

He writes in Phil. 3:7, "...what things were gain to me, those I counted loss for Christ". It was a moment of which worldly men would speak as the occasion of a great renunciation or of a great foolhardiness. In that hour he turned his back upon his ambitions, and upon all things he valued most. They were not mean things, they were not bad things, they were not ignoble things; They were the things of nationality of blood, of morality and of religion. Nevertheless, the vision he saw was of such a nature as to make the most sacred things of his life, appear in his eyes as refuse.

The ambition he described in brief suggestive words; "That I may know him, and power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). The last words do not describe the consummation of his ambition but rather reveal his conviction as to the only condition upon which that ambition could be realised. "Being made conformable unto his death is not the ultimate experience, but the initial condition. The Apostle did not mean to say, desire to know Him, and the power of His resurrection and the fellowship of His suffering and then finally I desire to be made conformable unto His death". He intended rather to say, "I desire to know Him and the power of His resurrection and the fellowship of His sufferings by becoming conformed unto His death".

All those who have been apprehended of Christ, who have seen the vision, and heard the voice, and known experimentally His victory over them, share the Apostle's desire to know Him, to know the power of His resurrection, to know the fellowship of His sufferings. This desire can only be fulfilled as they become "conformed unto His death". Every living experience of Christianity begins at the cross. The experience of the cross is not final but fundamental.

From the writings of the Apostle mentioned here we are attempting to deal with the subject of identification with Christ in His cross, without which there can neither be true knowledge of Himself nor an experience of the power of His resurrection, and of the fellowship of His sufferings. The relation of the Christian to the cross by faith is twofold. It is first that from which he escapes by Christ's presence there as his substitute. It is then that into the identification with which he must come, if he would find his way into the realisation of the resurrection life which lies beyond. God helping, we may continue these thoughts concerning our relationship to the cross as His saints, in our next issue

The saints and brethren in leadership and responsibility in the Church at Horeb, Kolhapur, together with the Lord's servant Bro. Epaphras Ghogle, are thankful for answered prayers for the Dedication

and Thanksgiving service held in their newly made available building, the whole premises measuring about 1200 yards. The three-storied old building with two halls for prayer and worship, besides rooms for God's servant and family, area for Sunday School and guestrooms, was acquired from the owner; a businessman. He graciously agreed for the possession of the same by the part payment of several lakhs. The saints are thankful for the help they received from the Lord's people in Hyderabad, Mumbai, Delhi and other places. The Dedication service held on 13th April drew a company of several hundreds, Inclusive Of our fellow-labourers from the various assemblies of Maharashtra. In the three days Special Meetings closing with Easter Sunday, Bro. John Stewart, Bro. D.B. Rao (Byculla, Mumbai) and myself, took share, together with God's servant Bro. Ghogle. The saints and brethren covet our prayers for the follow-up work, and needs both in the spiritual and temporal realm.

On 17th April we had the dedication of the new Worship Hall at Dapodi (beyond Kirkee, next to Pune). More than two decades ago the old structure in which the saints continued gathering on the basis of Acts 2:42 was named Bethel through Bro. G.T. Benjamin, as advised by His honoured servant, late Bro. Bakht Singh. We also had a day's meeting for servants at Bethany, House of Worship, Pune. Let us continue to pray for the furtherance of the Lord's Testimony. in Maharashtra as a whole.

The V.B.S. ministry at Hebron began on 25th April, based on the theme, "God hath chosen you" (2 Thess. 2:13). Bro. Theodore Reginald ministers in the closing lessons highlighting the call, preparation and service of His chosen servant, late Bro. Bakht Singh. Let us continue to pray for the V.B.S. ministry in more than 70 centres this summer.

Pray for the marriage of God's servant Bro. J. Joshua with Sis. Rahel, God willing to be solemnised by Bro. G.T. Benjamin at Mizpah Prayer House, Aler on 12th May.

God's servant Bro. Subba Raju with the saints at Philadelphia Prayer House, L.B. Nagar, Hyderabad, covets our prayers for the plan approval and R.C.C. construction of the proposed new Prayer Hall with Sunday School Hall as well.

Praying that the vision of Christ and Him crucified may revolutionise our lives to serve Him as messengers of the cross in His House and Vineyard,

I Cor 1:23,24, John 12:24,26 , 2 Tim 2:1

I remain,

Yours in His grace,

K.PHILLIP.

OUR INHERITANCE-4 BAKHT SINGH

Caleb reminded Joshua of the promise of God concerning both of them in Kadesh-barnea. He said, "As yet I am as strong this day as I was in the day that Moses sent me : as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said" (Joshua 14:11,12). Caleb was not afraid of the giants. By faith he claimed that mountain because he wholly followed the Lord.

Fourthly, Hebron is also a place of faith and perseverance. Do not think that the giants are going to be killed in one day. By faith we have to persevere. What God has said He will do. We must not be afraid of any giant whatsoever form it may take. Let there be giants, but we will go on persevering, and asking the Lord to give us our Hebron. Hebron has to be possessed. Through Hebron comes blessing.

Go on praying every day, "Give me the mountain, give me Hebron. Take away my eyes from the giants", Joshua gave Hebron to Caleb, because he was wholly for the Lord God (Joshua 14:14). Let us also be willing and determined to follow the Lord wholly.

Fifthly, Hebron is the place where God's chosen king was anointed and acknowledged. (1 Chron. 11:1-3). Because of disobedience God had rejected Saul, and chosen David in his place, so Saul began to persecute David, and David had to suffer much. After many years; the men of Israel came to anoint David as their true king. It was in Hebron that David was anointed king. Saul was governed by his own brains. He was a strong and handsome man but refused to be governed by God's word, so God rejected him, and that is why his kingdom was taken away. God however planned that David should be king and he was anointed as king in Hebron. In Hebron we acknowledge the Lord Jesus Christ as our King. There are so many troubles today because men are governed by their own brains. Believers too refuse to be governed by their true Head, the Lord Jesus Christ, in their personal life, family life and in church matters. Though we say in theory that the Lord Jesus is our Head, in practice we do not want to be governed by Him. We want to be governed by our own thoughts or the ideas of others. The Lord Jesus Christ is not our Head. In Hebron the Lord Jesus Christ must be the King. He is our true and heavenly King and we are determined to be governed by Him as our King in Hebron. He is our living Head and heavenly King in our personal, family and assembly life.

David was anointed as king at Hebron. That is why we read, "So David waxed greater and greater : for the LORD of hosts was with him" (1 Chron. 11:9). It is at this point that leading men of every tribe came in bands one-by one (1 Chron. 12:21). They came to David to help him, and Hebron became the center of mighty men. They were mighty men of valour, but had been scattered. Now David was the anointed king, and from that day these men came from different directions in large bands day by day, like the hosts of God, and brought much wealth to Hebron (v.40). Hebron became the center of fellowship and a great training center. All mighty men were brought together and they began to work in full co-operation. "Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart" (v.33). Fifty thousand of one tribe could keep rank. They moved forward in order. That speaks of training, discipline and oneness of mind. They were not of double heart. Many men have double hearts and troubled hearts and they do not know what to do. They are easily misled. They do not remain true to God. They give many promises, but break them all. In Hebron the Lord -wants people to keep rank with one heart. In spite of the troubles and persecutions, they must remain true. Hebron is a place where God wants mighty men of valour; men who can fight and keep rank, but not double hearted men, taking back that which they have given. God Wants men willing to go anywhere, and do anything for Him. I wonder how many there are with such a nature; mighty men, willing to suffer anything for God, men armed for war and prepared for war and sufferings. Hebron was a training center for mighty men. Our prayer is that God may make each assembly a true Hebron, filled with men who are wholeheartedly serve the Lord wholeheartedly. (To be contd.) C.E.D.

Hebron Messenger

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NO 11

UNION IN CHRIST -9 (The laying on of hands in the Old and New Testaments - 2).

We have seen in our last issue how in the Old Testament as well as in the New, hands were laid to acknowledge relationship and to declare identification and fellowship with those set apart for special service. Now we shall see two more purposes for laying on of hands.

2. Atonement, Healing and Blessing in union with the Lord

“And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him” (Lev. 1:4 compare also 3:2; 4:15).

The man who brought the sacrifice had to lay his hands upon the head of the burnt offering. This sacrifice was a type of Christ Who is the true burnt offering. So the man was really laying his hands upon Christ. This meant that only through his union and identification by faith with the Messiah to come, his sins could be covered and he could be accepted by God.

“... he laid his hands upon a few sick folk, and healed them” (Mark 6:5).

“... they shall lay hands on the sick, and they shall recover” (Mark 16:18).

“Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them... That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses” (Luke 4:40 linked with Matt. 8:17 both being records of the same incident).

“...Paul entered in, and prayed, and laid his hands on him, and healed him” (Acts 28:8).

Just as sinners receive atonement for their sins through the substitutory death of our Lord upon the Cross, so also the sick receive healing by the virtue of His death. On the cross He also “took our infirmities and bare our sicknesses”. Thus healing also is through union with Christ. It is easy to see that when the Lord laid His hands upon the sick He meant to say through this act, “I take your sickness, the result of Adam’s sin, upon Myself. By My stripes you are healed”.

But how can the disciples also lay hands upon the sick? Just as the children of Israel laid their hands upon the Levites, and then the Levites upon the heads of the bullocks, so also first the Lord has laid His hands upon the disciples (this is not recorded in the Word, but it is evident that the Lord has brought them into the value of such an ordination and has made them His servants) and now on behalf of the Lord Who has sent them they lay their hands upon the sick. They do not lay their hands as if there is anything in themselves, but they do it as the Lord’s representatives.

“... Jesus ... said unto them, Suffer the little children to come unto me, and forbid them not and he took them up in his arms, put his hands upon them, and blessed them” (Mark 10:14,16).

Perhaps it would have been sufficient for the Lord to take the children in His arms to show His tender love for them, but we see that He laid His hands upon them also. This is to signify that in blessing them He also means that there is no blessing to anyone except in Christ and in union

with Him.

3. Revelation and quickening for ministry in union with the Lord

“... the heavens were opened, and I saw visions of God... The word of the LORD came expressly unto Ezekiel ... and the hand of the LORD was there upon him ... (Ezek. 1:1,3).

“... the hand of the Lord GOD fell there upon me. Then I beheld, and lo a likeness as the appearance of fire .J’ (Ezek. 8:1,2, See also ch. 37:1 and 40:1).

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen...” (Rev. 1:17-19).

Ezekiel and John had wonderful visions from God, and there is much similarity in the revelation and ministry given to them both. It is significant that at the very beginning of each book we are told that the hand of the Lord was upon them both, strengthening and quickening them. In both cases it is the Lord of glory Who reveals Himself to them. The hand of the Lord laid upon them shows that there is heavenly revelation and resurrection life only in union with the risen and glorified Lord. We also add a few passages from the epistles to Timothy.

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim. 1:6).

“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery” (1 Tim. 4:14).

It would appear that these two verses refer to different occasions : the first after his baptism, according to Heb. 6:2, as a testimony that he was a member in the Body of Christ, and later the elders laid their hands upon him testifying to their confidence in him and consequent oneness with him in all the responsibilities in his ministry when Timothy was separated for the same.

It might be objected that this is all inference. But it fits in with the rest of the Scripture and there seems to be no other satisfactory explanation.

“Lay hands suddenly on no man, neither be partaker of other men’s sins : keep thyself pure” (1 Tim. 5:22).

This apparently refers to the setting apart of someone to the ministry. Laying hands upon them involves the expression of confidence in them, and therefore if there is any unfaithfulness in them, then those who laid their hands upon them would also be responsible and be partakers of their sins. This explains why servants of God should wait until they are sure of God’s will before they lay hands upon any one to acknowledge that God has separated them for any ministry.

From this study several things become clear.

Firstly, the laying on of hands signifies equality or fellowship or identification of two parties, those laying hands and those upon whom they are laid. We cannot say that those who lay hands are always superior in anyway. For instance, the sinner lays his hands upon the offering, “a male without blemish” (Lev. 1:3), a type of Christ, “a lamb without blemish” (1 Peter 1:19). No one can suggest that the offerer is superior to the offering, which takes away his sin. It is plain therefore that the testimony is one of equality, fellowship or identification.

Secondly, it is also evident that the laying on of hands is a testimony used in the Old Testament as well as in the New Testament. One would expect that if the laying on of hands used in the Old Testament has a doctrine behind it which is foundational, then the laying on of hands practiced in

the New Testament also should have a doctrine, a teaching, which gives the practice meaning and value and which is even more truthfully foundational. But as we have actually seen, the doctrine, (the teaching concerning the meaning), of the laying on of hands is the same in essence in the Old and New Testaments, only it is more clear after the Pentecost.

Hence we can safely conclude that when the writer of the Epistle to the Hebrews referred to the doctrine of the laying on of hands as foundational in Heb. 6:2, he refers both to the veiled doctrine of it seen in the Old Testament and the clear doctrine of it revealed in the New. The cross of Christ has made all the difference. How thankful we should be to the Lord for the privilege given to us to understand the mysteries of God. "Verily I say unto you Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11:11). (To be contd. C.E.D.

LETTER FOR PRAISE AND PRAYER

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Dear Fellow -Believers in Christ,

May the Name of our Lord Jesus be highly honoured, adored and glorified, even He Who is ubefore all things... And ... is the head of the body, the church... the firstborn from the dead; that in all things he might have the preeminence". The Lord grant that we may not only declare His preeminence but demonstrate the same to all around us, even to principalities and powers and unseen intelligences, by our life and walk, personal, family-wise and in the fellowship of the church, according as He hath set us as members of His Body (Col. 1:17,18; Eph. 1:22,23; Phil. 2:8-11; 1 Cor. 12:18).

The above Scripture, Col. 1:18, was the theme for the Holy Convocation held by the servant of God and fellow-brethren of the House of Peace, Danavaipet, Rajahmundry from 3rd to 7th May. God's servants Bros. Theodore Reginald, J.C. Rao, John Stewart, B. Timothy, Jairaj and some of us shared in the ministry, with sisters from Hebron for their special gatherings as well as children's ministry Bro. G.T. Benjamin also could join us for a day, which he said was after a few decades. In spite of the hot weather a company of two thousand participated. God's servant Bro. Ambrose with the saints and elders are thankful for answered prayers, for the liberty and unity enjoyed in the ministry of the Word and all aspects of service, and the commitment made by many hundreds to live and labour under the Headship of the Lord, giving Him the preeminence. The procession on the Saturday morning contributed to the furtherance of the Gospel in the town. We need to pray for the follow - up work, especially for the outworking of the messages released, challenging saints and servants to give the Lord Jesus preeminence in all things. This of course is the present vital need amongst the people of God.

We may profitably consider a few thoughts from this profound Epistle of Paul the Apostle to Colossians. Colosse was a very small town about 125 miles east of Ephesus, in Asia minor. In Paul's time it was a town of no importance, a town on the decline, a town forgotten by men, but not by God. One of the greatest letters ever written was addressed to such a small town. Hence we should feel encouraged to know that God does not forget the small towns and villages of our land in our day, and we should endeavour to reach them with the Gospel so that our Lord may have His possession, even from 'the uttermost parts of the earth' as we read in Psalm 2:8. God is mindful of the inheritance He hath promised to His Son, in virtue of His travail on the Cross, but are we open to His leadings especially to do some pioneer work if need be, to work in the villages of our land, besides the cities which are easily reached and cared for?

Two other towns are mentioned in Col. 4:13- 16, namely, Hierapolis and Laodicea. Concerning Laodicea we know some thing. When John the Apostle wrote to that church in Rev. 3:14-22, he mentions its sad history. Hardly 30 years after Paul had written this letter to Colosse and had commanded that it should also be read to the church at Laodicea, John had to write, condemning their terrible condition as scrutinised by the Lord's eyes of flame. So quickly can decline take place. In the course of thirty years this church had slipped into the most terrible spiritual death. Let us ask ourselves the question ; if we too have been believers for thirty years in the fellowship of the assemblies in the land, what was our condition 30 years ago? What is it today?

How the Gospel reached Colosse we do not know with absolute certainty, but it is most probable that it did so during Paul's third missionary journey. In Acts 19 we read that he stayed in Ephesus for two years, and so powerful was the awakening that occurred that the Gospel spread from Ephesus to all districts round about, with the result that "... all they which dwelt in Asia heard the word of the Lord Jesus" (v.10). Things happened quickly then. They had not our modern facilities, but they had what the believers of our time, particularly we His ministers for the most part lack, namely, the Spirit and the power from God. Let us remember that it is that which promotes the work of God, and that alone.

Paul could hardly have brought the Gospel to Colosse himself. It seems apparent from Col. 2:1 that he and the Colossian believers had never met each other personally. It is doubtless that Epaphras, who was himself from Colosse (4:12) brought the Gospel to his own town. He had experienced the revival in Ephesus, and having been laid hold of God, had gone back to his hometown with the message that had changed his own life so completely Here we may remember the words of our Lord Jesus addressed to the man possessed with the legion, but healed, "...Go home to thy friends and tell them how great things the Lord has done for thee..?. We do not tell and dare not tell until the Lord has done a deep transforming work within us. The Lord protect us from being satisfied with that which is nominal and superficial, and have nothing much to attract others to Christ.

Paul concludes the letter with the words "Remember my bonds". This immediately makes the letter unique, written by a man who was in chains for the Gospel. There is hence weight in this man's words. They are backed up by his life. This is no ordinary work at the writing desk. He knows what he is writing about. He has learned it in the school of life, while serving and suffering for it. Thus the letter was probably written from Rome. There sat Paul chained to a jailor, and humanly speaking unable to do anything at all. But Paul did not feel so. He knew the Lord. And the better one knows the Lord, the less is he dependent upon what men call their working conditions, their wages, their outward circumstances, their tools and premises and so forth. The greatest things in the Kingdom of God are always carried out under impossible circumstances as we learn from the life of the Apostle. We may continue these thoughts in our next issue.

The Lord's servant and our beloved brother C.R. Golsworthy was promoted to Glory on the 7th May at the age of 95 at Brisbane, Australia, after serving the Lord faithfully for over seven decades, a significant part of which was in India. The Lord brought him along with Bra. A.J. Flack in His appointed time to India to join Bro. Bakht Sirigh in the early days of his ministry particularly at the time when the Lord began the work at Jehovah - Shammah, Chennai. Their specific ministry was to teach the Word of God to the newly converted believers and establish the churches.

Bro. D.S. Christopher and Sis. Ruth Christopher were able to attend the funeral which took place on the 12th May. They counted it an honour to be present there to respect this great servant of the Lord on his last journey. They read out the tributes sent by Bro. G.T. Benjar and myself from the churches at Hebron and Jehovah Shammah respectively and also from senior sisters at Hebron.

The elders of the local church at Thronlands, Australia, paid tribute to the rich testimony and labours of His servant, along with tributes from saints from many parts of the world who were blessed by his ministry A very touching tribute was from Bra. Gerhard Bargaen, his fellow-prisoner of war for three and half years in Japan during the second world war, who testified about the hard trials and sufferings our dear brother and his wife endured, bearing the testimony of the Lord.

May we be challenged by the life and testimony of this dear servant of God, to follow and serve the Lord in our life time.

Pray for the ministry fulfilled among the Youth from 10th to 14th May, at Jerusalem, Kurnool, based on the theme 'it is good for a man that he bear the yoke in his youth' (Lam. 3:27). Bro. Puma Chandra Rao took the Bible studies with Bros. Jairaj and John Sundar Rao, and others also sharing. Some of us could join for a day; Bro. G.T. Benjamin for the concluding meeting on Sunday the 14th. About a thousand participated and many decided for salvation. The elders are thankful for prayers of the saints, having experienced His blessings for the period.

Pray for God's servant, Bro. John Samuel of Thermal, as he has to undergo open-heart surgery at Hyderabad on the 24th May.

Thank the Lord for the ministry fulfilled by sisters from Hebron at Solapur, Miraj and then at Horeb, Kolhapur.

Praying that the Lord may teach and train us to labour under His Headship, for His Body's sake as Paul says in Col. 2:24, bearing affliction and trial,

2 Tim 4:2,5 , Acts 20:24, Col 2:9,10.

I remain,

Yours in His grace,

K.PHILLIP.

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