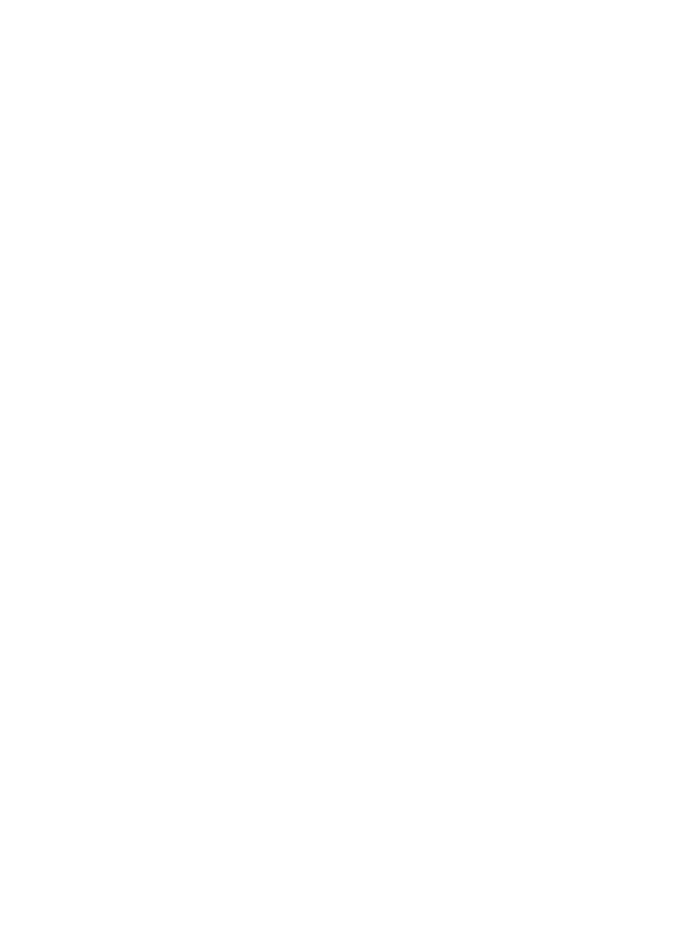
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Editor: Roy Coad

The Harvester

The Faroes: an emerging nation





'Jottings'

(from a part-time Scripture Readers' report)

'Visited the billets—good opportunities.

Met some men playing dice. I was able to use this to speak to them about the Crucifixion.'

'Visited billets—good reception. Nigerians asked for "African Challenge", I am making arrangements.'

'Visited the billets. Made very welcome by one man who wants to believe but needs proof. His proof will be our lives. He would like to

come to our SASRA Meeting.'

'I often find that I have to help a man with his technical problems before I have the right to

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Cover Photo: Torshavn, Faroe Islands (copyright Drewsen, Torshavn). (the marked building is Ebenezer Chapel).

1974 is the year of POWER, the national programme of evangelism, and we hope, starting in February, to carry a series of practical articles on Personal Witness and Counselling by Brian Mills, Secretary of Counties Evangelistic Work, who is also a member of the Power organizing committee.

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Editorial

A New Year: A Gift from God

'At the turn of the year, when kings take the field . . .'
So the New English Bible starts the eleventh chapter of second Samuel: but (as so often) The Jerusalem Bible betters it; 'At the turn of the year, the time when kings go campaigning'. There could be no better thought with which the members of the Church militant on earth, terrible as an army with banners, should enter on another year, another

gift from the God Who is Lord of the Ages.

'Terrible as an army with banners': it does sound a little comic, really, when one thinks of one's local church in session . . . And yet it is just what the young man called his beloved in the Song of Solomon (yes, the NEB renders it 'majestic as the starry heavens' which is even grander), and, come to think of it, that was really just as comic. But, if one had told the young man that it was comic, one suspects that his reaction would have been—well, rather violent—because of course he really meant it, because he loved the girl. Which is precisely why the Church too is 'terrible' in its glory: because the living God loves it—loves it desperately and dearly, with the love that brought Christ down to give Himself for it.

For, mistake not, the Church militant is 'terrible'. Just how terrible, the second most powerful (perhaps the most powerful) nation on earth testifies when it has to turn its dreadful apparatus of oppression pitilessly on some of its most harmless citizens, treating them worse than the dregs of its society, for no other reason than that they profess the name of Christ. Why cannot the Soviet Union—or the massive idealism of Red China—tolerate the simple believer among its people? Is the giant scared of the mouse, like some serving girl? For, in his persecution, the persecutor testifies unintentionally the true might of his despised victim.

This new year is to us a gift from our God, the Father of lights. Perhaps we face it, cast down or depressed. The year that has gone has brought with it sorrow: persecution to our brethren in some lands; to others sickness that has cast a blight over the whole of their future; to others bereavement, that final deprivation that nothing on this earth can mend; to yet others deep disappointment or disillusionment. Let us look up, for our God has given us this year for a purpose: a gift that He will help us to shape into an offering for Him. He has made us kings to reign with Him, and the turn of the year is the time when kings go out to battle...

The Faroe Islands and their Brethren Churches—1

C. F. Fraser-Smith

A later article will deal with the past and present history of the Christian Brethren community in the Islands and their influence on the spiritual, social and political life, and the fine island character of the Faroese. In the two principal towns about ten per cent of the population are regular and faithful members of the assemblies.

I suppose only one English person in a thousand knows where on earth the Faroes are! The Tommies in World War II, on hearing they were destined for the Faroes, probably thought they were on their way to Egypt, whereas they were actually going 400 miles North of the Orkneys—that is, half way between Scotland and Iceland!

If the ancient Pyramids of the Eastern world claim the Pharaohs, the Faroes, however, can claim the oldest parliament of the West—the Logting—the legislative body. The Faroese are descendants of Norwegian Vikings, and in about 900 A.D. the Logting was held in the capital, Torshavn. In 1380 there was union between Norway and Denmark, and, when this was dissolved in 1814, the Faroes became part of Denmark. After World War Two, in 1948, they achieved Home Rule, but are still within the Danish State. To-day, naturally, they are desirous of full independence.

Again, I suppose, only one person in a thousand knows what we in England owed to the Faroes in the Second World War. They not only permitted our military, air and naval installations in their midst; but their country and their mercantile and fishing fleets bravely faced German bombing and submarine warfare, at considerable loss of life and boats, supplying us with invaluable quantities of fish, whereas other countries opted out of this exceptionally dangerous risk.

The Faroes consist of eighteen islands in the shape of a long inverted triangle, criss-crossed by straits and fjords. Being in the Gulf Stream the climate is mild and somewhat similar to that of North Devon. The rainfall, however, is much heavier and over-cast skies are often the rule, with thick mist. Over 90% of the land is high rocky hills and escarpments, reaching nearly 3,000 feet. The rest is pockets of high fertile soil in grassland; potatoes as the main crop. Grain has proved unprofitable. There are some 70,000 sheep and 40,000 are killed annually. Cattle and milk are limited; but modern installations of cubicles and slatted floors are being constructed, along with some interesting land reclamation. The resources of the sea and air are very rich, supplying natural food and oils full of vitamins for home consumption and for a very large export trade. There are shoals of 150 species of fish in Faroes waters and 50 breeding species of birds covering the vast high cliff edges,



The Faroes. (Heights in metres: to convert to feet multiply by 3½.)
Scale approx. 24 miles to 1 inch.

in millions. The scenery and the colourful houses clustered in villages by the water's edge have a fascination of their own.

The population was 5,000 in 1800 and 15,000 in 1900. To-day it is 40,000. This may continue to increase as families are large, and there is rapid development in inter-village communication, which is being made easy by excellent ferries, new roads and tunnels through hills. Some of the tunnels are nearly 2 kilometres long, making easy access to villages on opposite sides of an island that hitherto were only accessible to each other by boat, due to high cliffs and the impossibility of making a road round the island or over the top. And the tunnels can be kept open all winter, whereas exposed roads would be closed because of snow and high winds. Vast hydro-electric schemes have been installed; most European modern commodities, including English, are available, and excellent schools have been erected.

This brings me to the most important part of

my visit to the Faroes—to the people themselves,

and the greatness of their character.

Moving from the extreme south to the extreme north I found English was widely spoken and there were also good interpreters at each strategic centre for the nightly meetings. My host, Marius Joanesarson, a European-trained police officer, along with Zacharius Zachariassen, the leader of a large Bible School and Conference Centre, had planned a superb itinerary that worked without any rush, fuss or bother, yet allowing for great elasticity. It meant I was able to stay in the wonderful homes and in the families of a very large crosssection of the country, amongst their politicians, businessmen, police, trawler-owners, fishermen and farmers. It was a fascinating, thrilling experience, entering into the lives of such God-honouring households, who had such a sound, sane and healthy type of true New Testament outlook and living. They are not cluttered up with a lot of the Victorian sentimental religiosity which still pervades our lives, preaching and so many of our awful hymns. They are free from constitutional set-ups, fossilised feudalism, church imperialism, and aim at Biblical loyalty, Christ having the pre-eminence in all things.

Three major aspects struck me: their sense of true responsibility to the local church, to the family and to the nation, individually and corporately.

In the local church there is a straightforward and healthy New Testament acceptance of the priesthood of all believers. The conduct, worship and activity of each local assembly is the responsibility of each member and the whole congregation, as seen in the early gatherings or churches of the

Acts and the Epistles.

The second important aspect of Faroese life is the build-up of sound family units which are the basis of healthy, thriving national life, along with the churches. The houses now being built have a large extra room for games and recreation, which all helps to bind the family together as well as giving ample space for inter-family relationships. This family spirit is also carried into the life of the local assembly, which itself is pictured in the New Testament as a family—all one in Christ—in spirit and objective. What fascinated me too was the absence of television in the islands and the efforts made to keep it out. I suppose, along with other mass-media, television is the greatest cause of the break-up of healthy and happy family life. Instead of being absorbed in intelligent and progressive pursuits, conversation and discussion in the home, we loll in chairs and are mutely saturated by so much of the rottenness of the world as it is put before our eyes. Unfortunately, it is the continual presentation of evil that influences most, and not the good, especially in the lives of the young, Those which we consider to be backward nations, to-day consider us, the Western world, to be the most immoral and decadent nations of the world!

This leads us to the third aspect—individual and corporate responsibility in the affairs of their country. Many of the leading and God-honouring men in the Faroes believe that the full authority of the Word of God should be lived and exercised in their social duties. This, I feel, is one of the secrets of the strength, decency and saneness of their island character. They are an exceptionally lawabiding people. Here we have food for thought and a lesson to learn.

Far too many Christian people in this country take up an unrealistic attitude: selfishly they do nothing except cultivate their own souls, and advocate separatism from social and political affairs. If we do not vote for good men and Bible believing leaders, we will get what the Devil only too willingly supplies, and 'what we sow, so shall we reap', as we, as a nation, are doing today! The Bible emphasises social justice in chapter after chapter both in the Old and New Testaments. Jesus Christ Himself showed the deepest and most exhaustive concern for it in His teaching and in His actions, driving home the practical things in life such as the sanctity of human life and property and the importance of social values. He had no place for endless useless theology, dogma, formal ritualism and the churchiness of the religious people and professors of the day, however righteous and good their personal lives and values were.

So many of the great social reforms and welfare movements are traceable to true man of Biblical faith. For instance, think what the world owes to Calvin, as possibly the greatest pioneer thinker and statesman in Christian Sociology and Government. John Knox declared of Geneva that it was a model in its own time, and 'the most perfect school of Christ that ever was in the earth since the days of the Apostles.' The Bible states 'Righteousness exalteth a nation', and 'Blessed is the nation whose God is the Lord.' It is no good praying about our nations if we do nothing! If we do not act and vote for and back up the men who 'seek first God's Kingdom and His righteousness'-His laws and His Word—then the result will be our funeral. To sit and bemoan the state of our country is sheer sanctimonious humbug and balderdash, unless we do something about it.

So may the Faroese continue to show us and the world the people's responsibility to leadership. I was fascinated by their charm and friendliness. It was great to meet with such an exceptionally intelligent and sound living nation. May they and their leaders, with God's help, continue to strive to keep out the evil and rotten things that poliute and undermine England, Denmark and Europe.

A Pattern of Prestige and Power

Kingsley Melling

In his third study in the life of Joseph, Kingsley Melling considers Genesis chapter 41.

When the tide turned at last and Joseph was hurriedly brought out of prison and presented before the mighty Pharaoh, he was facing a much more subtle temptation than that which came to him from Potiphar's wife. It was a temptation much more difficult to resist because often not recognised: the temptation to use his unexpected good fortune (as men say) for his own ends. He might have argued that not only must he seize opportunity by the forelock, but he must make up for lost time by turning this new situation to profit. No longer was his life a pattern of suffering and service, but rather a pattern of prestige and power. We may be sure that Joseph was not unaware of its unlimited possibilities: but he does not seem to have been influenced by them in the least.

First, he resisted the temptation to claim some credit for himself. Joseph was not a professional magician or soothsayer; he had no rituals to perform in order to persuade the gods to give him an explanation of the dreams. The astrologers and the magicians put great store in their techniques. The secrets of their manipulation were closely guarded, because their own self interest was at stake.

But Joseph claims no credit of any sort, nor any special competence or special gifts. 'I have heard it said that you can interpret dreams' said Pharaoh to Joseph: but Joseph disclaimed any such power. 'It is not in me' he said; 'God will give Pharaoh a favourable answer'. With a quiet dignity and a disarming frankness and simplicity Joseph directs Pharaoh's attention to God. Note how he repeats the same emphasis all through the chapter. God has spoken to Pharaoh; God has doubled the dream, to underline its significance and its urgency; God has fixed the time when this dream will be fulfilled: God will bring it to pass very soon. Pharaoh himself recognises where Joseph is placing his emphasis and he speaks about God showing Joseph these things. It is almost as if Joseph was saying with John the Baptist 'He must increase but I must decrease'.

Only a genuine faith unmixed with selfishness or self importance could have behaved in this manner in those circumstances.

Second, Joseph resisted the temptation to seek a position for himself. He might have insisted on being set free from prison; or on his previous conviction being squashed; or on other people being punished. He might have turned the circumstances to his own advantage in so many ways: but instead he was content to serve Pharaoh as he had served his officials, and as he had served Potiphar and the

keeper of the prison. At the beck and call of all who need whatever help he can give, he asks nothing in return. How would we have behaved in such circumstances? Would we have been tempted as Baruch was tempted, so that his friend Jeremiah had to say 'Seekest thou great things for thyself? Seek them not'? Joseph was content to wait; and while waiting he was willing to serve.

Third, Joseph resisted the temptation to seek power for its own sake. There is in every man a secret ambition (not necessarily an evil thing) to seek power. Perhaps this is why men seek wealth, because it is the means by which power can be gained; power to manipulate people or events. There is no trace of this in Joseph. The Bible elsewhere describes this attitude as arrogance and pride; the Greeks called it hubris and a modern psychologist has called it 'godalmightiness'. Shakespeare says much the same thing, when Cardinal Wolsey bids farewell to Thomas Cromwell: 'I charge thee Cromwell, fling away ambition.' If we ask why Joseph seemed to be immune from this temptation, the answer must surely be that his steadfast faith in God had taught him that this kind of power is an illusion and a snare. Perhaps also the principle of service, not self, which had all along been his chief concern, prevented him seeking this kind of power. It is no exaggeration to say that there are people who like to play at being God given the opportunity to do what they wish: not so Joseph, for he was made of better stuff than this.

Fourth, Joseph resisted the temptation to abuse the power entrusted to him. Pharaoh shrewdly guessed that this man who was so self effacing, yet so sure and so wise and so humble, was the right man to fulfil the task which Joseph himself had outlined. So Joseph found himself at one bound in a position of such importance that he was virtually the ruler of Egypt, with all authority given to him. Proud Egyptians were commanded to bow to Joseph when they saw his royal chariot.

What does it feel like to be given almost unlimited power? How does it feel to have men falling on their faces in adoration every time you ride past in the street? What does it do to a man's ego to be dressed in royal regalia and to be surrounded everywhere by pomp and circumstance? Few men can resist this kind of temptation: but Joseph did.

Lord Acton's famous phrase is still true; 'All power corrupts; absolute power corrupts absolutely'. Can this ever be avoided? Only if power and glory are used to benefit other people and not for personal ends; but this cannot be without that principle of service to others, rather than authority over others, which Joseph had exhibited in slavery and in prison. It is the principle laid down by Jesus our

Lord in Mark 10, when he contrasted the way Gentile rulers exercised their authority with what must be the guideline for those who believe in him. 'It shall not be so among you', said Jesus to those disciples who were already jockeying for leadership and for prestige and power in the kingdom that was just round the corner.

Joseph's was a rare achievement in any age or under any cirumstances. We have known men who lorded it over God's heritage and pretended they were doing it for God. There was a Diotrephes in the NT, and there are many little popes as well.

Fifth, Joseph resisted the temptation to narrow his sympathies. However we interpret the difficult name which Pharaoh gave to Joseph, Zaphnathpaaneah, it had some connection with 'life'. He had been sent by God to give life to Pharaoh, and to save Egypt in her hour of need. His immense gifts were to be used for the benefit of Egypt, the Egypt which for the past 13 years had treated him so badly; the Egypt which had falsely accused him and which had humiliated him, and caused him to suffer undeservedly in Egypt's prison. There is no hint that Joseph ever sought revenge for wrongs done to him. Paul, in talking about spiritual gifts, laid down in I Cor. 14 the principle that their public use was to be always and only for the benefit of other people. Joseph understood this in his day. So we find him going through all the land of Egypt, collecting the surplus grain, building storehouses adjacent to big cities, and in every way seeking the welfare of the people who under normal circumstances would have despised him. Moreover, when the seven years of famine came and people clamoured for bread it was Pharaoh himself who told them to 'Go to Joseph'. Joseph was not only able to meet their need, but willing to do it. Joseph would dispense life-saving bread (we might almost call it 'the bread of life') to starving Egypt. There is no hint that he reserved it for an elite, or made conditions, or ever refused any who came to him. And when people came from outside Egypt (because the famine was in all lands and very severe) Joseph supplied their need. In later days when he was explaining to his brothers what had happened, he said 'God sent me before you to preserve for you a remnant on earth and to keep alive for you many survivors'. In the same context, he described himself as a 'father to Pharaoh': that is, one who in the providence of God is the means by which the mighty Pharaoh was preserved, and on whom even he was completely dependent.

There was no trace of narrowness in Joseph's outlook. In face of the ever increasing threat of starvation, as the famine increased its hold on the land, his orders might easily have been the words which Jesus spoke to his disciples when faced with the multitude needing to be fed. 'Give ye them to

eat' said Jesus.

It is surprising how self contained we can become, even while we boast that we have the bread of life which a starving world needs. We have been commenting on the various temptations Joseph met and overcame; in a way they were temptations which every leader faces in every age, temptations to selfish security, to popularity, and to worldly power. But Joseph resisted them all and triumphed over them. He might have used the words which Jesus our Lord used in the Upper Room: 'Be of good cheer, I have overcome the world'. Joseph overcame the world: few men in history have achieved this kind of success, because the world has finally overcome them.

Christian Conference Facilities — An Appeal

From Mr. Rolf Barnent Dear Mr. Coad,

For a good many years, the Wessex Conference Committee has organised weekend residential conferences for Christian young people to provide systematic Bible Study and discussion.

More recently, weekend conferences have been arranged for young married or engaged couples, to give help in the area of the Christian home and personal relationships from the Biblical point of view.

Latterly, the high cost of suitable hotels or similar accommodation has caused considerable problems and the Committee have requested a small group to consider in depth the follow-

ing matters:-

 Whilst it is agreed that many lives have been vastly affected in the past, the present situation needs appraisal as to the best method of meeting the need as an auxiliary to the regular ministry in the local churches. We are seeking details from other groups in the catchment area to avoid unnecessary duplication.

2. If the need exists, and many feel it does, how may it be met? Information of conference centres, guest houses, schools, local authority or other hutted camp sites offering facilities is to be sought, with special reference to the cost factor. These enquiries are to include the possibility of self catering. The question of reverting to whole weeks rather than weekends is also to be included in the review.

3. Arising from preliminary considerations, there seems to be a need for a Christian Conference Centre offering facilities for house parties and summer canvas camps at reasonable cost. This could cater for our own needs and be available for individuals and churches who wish to make their own arrangements on payment of a reasonable fee.

Such a centre could possibly be based on a country house or redundant private school with adequate grounds for the erection of prefabricated huts. Naturally, this would involve considerable capital expenditure. Of itself, this need not be an unsurmountable problem if the need can be proved. It is already done by the assemblies in Canada and New Zealand. One member of the group is working on a feasability study of such a project.

The area for which we feel concern includes that south and west of a line from the Hampshire/Sussex border through Oxford, Swindon and Taunton. We are particularly interested in premises within 40/50 miles radius of Yeovil as being accessible to most centres of population.

If any of your readers have positive suggestions, information or advice, they are invited to write to Mr. M. C. Bennett, The Pines, Bower Hinton, Martock, Somerset, who will be happy to give any further details.

Yours sincerely, Rolf Bament

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The Ark-in 1974! Paul Antoine

An unusual introduction to an unusual work for God in Belgium.

Bonjour! You're looking for who?? . . Antoine??... the great bearded ventriloquist??... Yes, he lives here along with his family, on board l'Arche ('The Ark'). Come on in for a cup of coffee and meet the crew. Watch your step please, the boat is a little rocky today (that's just one of the exciting additional features of living here!). Down here at the bottom of the steps and to the right we have our little potty rooms; and through this door is our meeting hall. Excuse me please and I'll get some candles to light the way . . . we don't always have electricity during the day as we use a generator and that gets quite expensive.

Paul—yoo-hoo—Paul, can you come down please? There's a group of English people here to see you. What??? you want them to come up to your living room? But Paul, you don't realize how many people there are here!! O.K. we're coming up-put

the tea pot on!

Hey gang, he wants you up there—they live in the captain's quarters. O.K. back this way behind the bar and through this door-oooh, attentionwatch out for your head—duck down! Sorry this ceiling isn't very high! Oh-everyone-please take off your shoes down here-we have a rule-no shoes upstairs. I know the smell might get bad, but it will cover up the canal odor!!!! Willy, can you please help these ladies get up the ladder?

Hello, I'm Paul, glad to meet you all. We're always happy to have visitors and share the way God is working here on l'Arche. What you say? Could you please speak more slowly, you know it's a little difficult for me to understand English. Yes, this is where we live, my wife, Dorcas, and our two children, Jonathan and Priscilla. Right now we all eat up here too, but when the rest of our team comes and we hopefully have another boat, we'll eat there. This is just too small.

Let me introduce the rest of the team to you. The nice guy who helped you up the steps is Willy and this is our sister Marie Jeanne-they're both from Belgium. And this is Jean-Pierre, our Swiss brother. The other team members, Goliath, Marcel, Jacques, Nicole, who are all Belgian, and Sue, our American sister, will be coming within the next few months. So you can see with a team here it will be necessary to buy another boat for living.

Down here at the bottom of the steps you see the reserve. In that corner is where Marie Jeanne sleeps, and in this corner is our office. It will be so nice to have a larger office on the other boat because I can't even stand up here without hitting my head! We also have a little storage space back here. O.K. again, watch your head going through the door please. Voila! And this is our meeting hall. Yes we need two refrigerators for all the cold drinks. That—well that's the water tank—you know we don't have running water here; we have a big reserve up on deck that we fill when we pass through the locks as we are travelling. There you see all those yellow boxes, well those are our tracts in fourteen languages. Most of the people that come in do speak at least some French, but if they're of another nationality, we like to give them a tract in their own language. Here is our book stand. We sell books in both French and Flemish-and we might even have a few in English!

Oh, you think our hall is bigger and nicer than you expected on a barge! Merci!! You should have seen this place when we purchased it two and a half years ago. UGH!! What a mess it was! It had been used for hauling all sorts of things and was really dirty. It took a lot of hard work and money for the transformation—and now God is really blessing.

How did we come up with the barge idea? Well it was an inspiration from God! You probably know that Belgium is a land of canals, canals, and more canals. Hundreds of small towns and most of the large cities lie on the canal network. Knowing that Belgium is in dire need of the saving Gospel of Jesus Christ, and having all the canals, why not combine the two and have an evangelical barge coffee bar? Hence, l'Arche was born! How many of us have sat in all kinds of evangelistic meetings where we Christians were in the majority! Even 'land' coffee bars have proved that the unchurched young people will come to listen and discuss. But how many towns and churches can operate such coffee bars? Personnel, equipment and funds are lacking.

L'Arche is mobile, therefore it can serve Belgium in town after town and campaign after campaign, working with the local churches and evangelical groups of believers. Up to 150 people can be seated here in our hall. By the way, during our coffee bars, we do have electricity and heat!!!

What you say? Who is responsible for l'Arche?

Professor Bruce Asks

Are there any circumstances in a modern liberal democracy of 'western' type in which Christians might properly break the law in the spirit of Acts 5: 29? I mean actual or probable circumstances, not remote and theoretical contingencies.

Correspondence, please, to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX, by 15 January.

Well, there is a group of evangelical Christians of different Bible-believing fellowships have formed a non-profit organisation. We hold true to the Bible as God's fully inspired Word and preach Jesus Christ as the only Saviour and Lord—God become man—crucified, risen, and coming again to take up His Church. We feel ourselves responsible to God who has called us, to the Body of Christ whom we serve, and to the masses of lost ones outside of Jesus Christ.

We have many activities here—very seldom a dull moment!! During our coffee bar we usually have a film, testimonies, singing, preaching the Gospel, our special friend, 'Billy John', whom we shall meet in a few minutes, and lots of talking laughing, and just plain fun. We also have special young people's meetings and children's meetings. L'Arche provides a great evening for the entire family! It's our prayer that as time goes on and we see new needs and opportunities, that our work will develop even more—all for the Glory of God!

We want to do everything to praise Him, including my ventriloquism. I now want to introduce you to my puppet friend, 'Billy John'. Billy John, can you say hello to all our English friends? 'Bonjour Mademoiselles, Mesdames, et Monsieurs, ca va?' But Billy John, you must speak in English. 'O.K but you'll have to help me—it's up to you!' Billy John, that's sure nice of these people to come to see us isn't it? 'Yeah, it sure is, now they can pray for us, eh?' 'And Paul, did you tell them to pray for our new boat?' No, not yet, Billy John. 'Then I'll tell them—please pray for our new boat! We really need one badly. You know, we have this new team

coming and they need a place to eat and sleep.' That's right Billy John, we want to have three sleeping rooms for the girls and a kitchen and living room for the whole team. 'And the boys will sleep here on this boat in the room right behind me. Paul, do I speak good English?' OH!! you're fantastic, Billy John!!! 'So are you Paul!!!' O.K. now let's tell them about the new office we want to have. 'Yeah, we need a big room to put the printing machine in and do all the office work in . . . a high room so Paul can stand up straight! Did he show you his tiny office here? Did you know Billy John, that we also want to have a system for follow-up work? 'Does that mean like the correspondence courses?' Right Billy John. And we will also have messages on cassette tapes that people can listen to when they come and see us. 'That's sure a good idea, Paul, that way they can learn more about the Christian life, huh? Boy, that office will sure be a busy place when you're doing the printing, and the girls are doing the typing and sending out the correspondence courses, etc., won't it?' But that's what we're here for isn't it-to work for the Lord.

'O.K. Paul, before these nice English people go I want to remind them to pray for us all here on L'Arche, that God will help us be a great witness for Him. Pray for our new boat and our new team. Thanks for coming, hope you come back again. We'll be practising our English, won't we Paul?!' Guess we'd better, Billy John. 'Bye friends and God Bless!'

(Paul Antoine's address is: Rue Stevens Delannoy, 100, 1020 Brussels, Belgium).

A Gem 'midst the Genealogies Henry Picton

Reading through things chronological And matters boringly genealogical You might accept as perfectly logical Such statements as: 'These are the sons of Hur The first born of Ephratah The father of Bethlehem' (Though you might dismiss them as chronic): But would you expect to find a tonic Like the brilliant gem In first Chronicles 4 verse 10? There, right there In the midst of names as long As your arm Is a verse of spiritual charm Namely, Jabez's Prayer Yes, there! Right there! In the genealogical desert Of son and daughter Is a lovely prayer Like a spring of refreshing water. Up to that point, your mind

Had been induced into a sort of forced concentration On, who begat who (Connected, naturally, with the human race) And then you find That suddenly there's a wondrous penetration Of the throne of grace. Right out of the blue. Please remember that Amidst all the hum-drum circumstances Of our generation The God of our salvation Who sees in us a spirit-born boredom With things of earth And delights to talk with his sons Of second birth Hears your prayer too Therefore right in the middle of the drabness With which you are surrounded PRAY And you'll be astounded And want to sing Of the peace and gladness Prayer will bring.

TEAR FUND SUNDAY is MARCH 3rd

What can we really do –individually or as a fellowship – to help in a catastrophe thousands of miles away? What can we contribute to everyday grinding poverty which never hits the headlines? Is there genuinely a role for us? Or must we leave the responsibility to folk on the spot? What should our function be as members of the worldwide Christian family?

On March 3rd – TEAR Fund Sunday – we will help you think through such questions. At lunchtime on that day we suggest that you meet to become more informed and involved in the work of TEAR Fund. One way of symbolically identifying ourselves with needy people is by having just a sparse meal. TEAR Fund will use the money saved for one of their current projects. Materials highlighting three areas of action – praying, giving and going – will be available, together with aids for your own Bible Study on the theme of Christian responsibility.

Of course there are other areas of action – political involvement, lobbying of MPs, pressure on mass media – but these are areas of personal responsibility and for personal judgment.

TEAR Fund's function is to provide opportunities for informed prayer, for strategic giving and for direct short-term involvement. Please will you discover

more and think further on March 3rd concerning the implications of God so loving the world that He gave?

Please send me the following materials for despatch at the beginning of February for use on TEAR Fund Sunday. 'Love Never Gives Up' - a new soundstrip of approximately 18 minutes length, describing the contribution made by TEAR Fund short-term volunteers in Bangladesh. For hire: 50p □ For purchase: £2.50 □ Tape commentary ☐ Cassette commentary ☐ Please tick appropriate boxes posters advertising TEAR Fund Sunday TEAR Fund place-mats, in quantities of 12 and 50, for use at hunger lunches. Cost 12p and 50p. Bible Study outlines 'The Christian's Responsibility in a World of Need'. 2p per copy. Opportunities for short-term service overseas a new TEAR Fund leaflet. Cassette tape of current prayer requests from Christians engaged in projects around the world. PS-leaflets explaining TEAR Fund's new programme for Prayer Support. I enclose £ to cover the cost of the above materials. Name: Address: Please return to: TEAR Fund, I Bridgeman Road,

Teddington, Middlesex, TW119AJ.

A Letter from a Brother—3 David Winter

Our third 'letter' is from the former editor of Crusade. now with B.B.C. Religious Broadcasting.

Yes, I do feel like a Brother, and have done ever since I married a Sister and acquired a knowledgeable, talkative and pleasantly dogmatic set of inlaws. I not only know about the Brethren, but know them-or at least the broader, more open end of their spectrum-and often worship with them, and even sometimes have the privilege of ministering to them. Some of my best friends (as they say) are

Brethren. And many others were.

I suppose that's the rub—the past tense. If the assemblies had kept all the gifted, open-hearted, Spirit-filled people who had grown up in their ranks, or been won for Christ through their endeavours, no part of the Church in Britain could equal them today in terms of leadership. Mind you, much the same could be said of evangelical Anglicans and even the Pentecostal churches. Perhaps it is the fate of the enthusiasts to have their best batteries lured away to drive more sluggish machinery elsewhere.

It is easy to list the things I like and admire in assemblies. I like—for a change, at least—the total absence of clergyman and all the attendant paraphernalia of central church government. I like the healthy, robust atmosphere of independence. It is 'our' church, not 'theirs', and we must support it and build it up for God's glory. I like the emphasis on the eucharist (and the Brethren service truly is a 'giving of thanks'), an emphasis considered until quite recently as a High Church or sacramentalist one in Anglican or Methodist circles. And I admire enormously the breadth of concern which leads to even a small assembly sending hundreds or even thousands of pounds a year to support those it has commended for work overseas. The Brethren, too, have produced outstanding biblical scholars -some of them self-taught, yet able to hold their own with professional academics-and outstanding saints. That is quite a catalogue of spiritual achievement.

So-why don't I join them? I have no career or sentimental links to hold me to the Church of England, and, to be honest, it often fills me with despair or helpless rage. A simple, unstructured, non-clerical, ecumenical-in-the-true-sense, Biblecentred fellowship of believers has an enormous appeal. But . . . well, that brings me to the disadvantages.

The Editor specifically asked contributors to this series to avoid any critique of theological positions, so I must simply say that I believe there are areas of theological debate where most members of the Brethren have swallowed a party line and not really listened to the views of those who have disagreed with them. And this theological squint does have

practical consequences.

Let me give you an example. I took part in a forum for young preachers from the Assemblies when the question was raised about the 'recognition' of men who were exercising a preaching ministry, Various ideas were discussed in an attempt to get over the 'problem' that men who had been 'set aside' by one assembly might not be recognised as 'ministers' by other assemblies. It was even conceded that a man was set aside for ministry in the Church (big 'C') rather than just in his local church (little 'c'). My innate sense of propriety prevented my pointing out that everyone else in Christendom settled this one 1900 years ago by something called 'ordination', with the laying-on of hands, not just by the local elders but by a wider group representing the wider Church.

Similarly, at the same conference the question arose as to the settling of disputes in a local church, and the possibility was mooted that senior elders, known for their wisdom and whose ministry was 'widely recognised', might be made available to visit such churches, give an unbiased judgment, and reconcile the disputants. Again, I refrained

from breathing the word 'bishop'!

Now the point I am making is not that the Brethren are necessarily wrong in their views on ordination, or the role of bishops, but that a conference of young ministers should be so unaware of what other evangelical Christians believe and do that they can't recognise when they are laboriously and nervously inching their way towards positions and roles practised for centuries in the rest of the Church.

Incidentally, I believe it is the same attitude (that we're right and everybody else, though admirable fellows as individuals, are wrong) that leads to this odd practice of deliberately using 'cult' titles instead of the generally accepted onesassembly, set aside, commended, in the work, on the prayer list, and so on. It is the common practice of the cults to find different words for such offices and functions, but I hardly think the Brethren really wish to be compared with the Mormons or the so-called Jehovah's Witnesses. It sometimes seems one has to master a whole vocabulary of ecclesiastical euphemisms in order to be accepted, at any rate in the less 'open' churches.

I know all this is changing. I know many assemblies are now called 'churches'. I know that manyperhaps most-readers of The Harvester try hard to avoid the jargon and are well informed about the wider world of Christendom. But they are not typical, and the unwary visitor to an out-oftown assembly, for instance, will find himself in a strange and unfamiliar world. Having been welcomed without question at the Lord's Table in (say) North London, he will find himself submitted to a rigorous spiritual and theological inspection — 'Where's your letter?'—in, say, East Anglia. The experience way well prove totally and finally disillusioning.

disillusioning.

The other 'disadvantage' is not, sadly, peculiar to the Brethren, though they do sometimes seem to major in it. I refer to what Francis Schaeffer calls 'ugly Christianity'—the unfeeling and unbiblical notion that God is not concerned with beauty. How one can seriously hold that the God who made the rose and coloured the forests and the fields secretly prefers corrugated iron and dirty

whitewash I simply do not know.

In the pulpit we say that only our best is good enough for God. Well . . . is Sankey our 'best'? Is drabness and lack of imagination in worship our 'best'? One doesn't have to be a ritualist to believe that what is offered to God (our worship, our 'reasonable service') deserves at least as much attention and preparation as what is offered to the congregation (our preaching). But does it have it'? I believe the early Brethren saw this more clearly, but judging by the end product their successors have forgotten it.

Neglect of this, perhaps, accounts for the fact that while the 'morning meeting' (communion service) is a magnificent act of worship at its best, it very often becomes a wordy, shapeless hymn sandwich, full of those vain repetitions which the 'denominations' are alleged to favour. From my reading, the early brethren would be ashamed of much that passes for eucharistic worship in the assemblies. It is certainly inferior—spiritually, scripturally and aesthetically—to the liturgical services with which other Christians are familiar, and from whose shackles we sometimes long to be released!

Which goes to show that all of this comparing and contrasting is a pointless exercise. No human institution is perfect, and the Church militant is not yet the Church triumphant. I could have written a far more critical article about my own branch of the Church, simply because I know it better—warts and all. What is sad, for me, is that we cannot in love and charity bring all these different approaches to God together, in a true and biblical ecumenical movement, enjoying the riches of each other's traditions and finding fresh glimpses of the heavenly vision by taking a different perspective.

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Family Forum □

The Seven Ages of Man: 6

The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side,
His youthful hose well sav'd a world too wide
For his shrunk shank; and his big manly voice,
Turning again towards childish treble, pipes
And whistles in his sound.

The 'fair round belly' characterises our Mr. Average no longer; he is now described as 'lean' with 'shrunk shanks'. It is not only that his physical powers are on the wane: most hurtful of all, his sphere of influence is rapidly diminishing. Our man of the world has changed into a 'slipper'd pantaloon'. People pay little deference to his wise opinions on civic affairs, they have nothing to gain from him now he is losing his status. Only his true friends will remain loyal. Even his own family may find their father a figure of fun.

This stage of life can present very real difficulties. Retirement is a land mark. Some men face up to the challenge and branch out in a whole new range of interests. After a span of four decades spent in routine, monotonous schedules, they revel in a more relaxed timetable and a chance to enjoy a

wider scope of pursuits.

Others, however, go completely to pieces. They feel lost without their familiar timetable, the daily recurrence of minor events. Instead of men of action, involved in life, they become spectators, gaining their enjoyment from watching television or reading newspaper reports rather than partici-

pating themselves.

It must be difficult to accept the fact that one is designated a senior citizen; it is even more difficult to come to terms with the new economic situation, living on a fixed pension instead of wages or a salary which increase periodically with the inflationary spiral. Items of food and clothing which one took for granted in the past become luxuries to be enjoyed occasionally or even out of the question. More serious still, it is not always possible to pay for adequate heating.

Often couples retire to a bungalow at the seaside or a dream cottage in the country. They find in harsh reality that they miss their old surroundings and friends of long-standing. Later on, when they become too old to drive, or they can no longer afford a car, they are too far from all amenities.

Should our hero be a Christian, he stands a chance of still making a meaningful contribution to the community. He may feel motivated to undertake voluntary social work now he has more spare time. No doubt his local church will be only too glad of his assistance in a wide variety of projects.

Psychiatrists tell us that people lose their zest for life and their sense of purpose if they feel useless and unwanted. A Christian need never experience this sensation. There are always small duties and services to perform for the Lord. Even if his human relationships are unsatisfactory, he can rejoice in the very real fact of his close link with the Lord. 'By Thee have I been holden up from the womb. Cast me not off in the time of my old age . . . forsake me not when my strength faileth . . . Oh God, Thou hast taught me from my youth; hitherto have I declared Thy wondrous works. Now also I am old and grayheaded, O God, forsake me not; until I have shewed Thy strength unto this generation, and Thy power to every one that is to come. Thou shalt comfort me on every side.' (Ps. 71).

A wonderful prospect unfolds, he can revel in God's love and care for him. Also he can witness to younger generations of God's kindness and mercy

out of the depth of His own experiences.

Jesus Christ had time to spare for people in every phase of life. He took young children on his knee, brought back to life to Jairus's twelve year old daughter, appealed to the rich young ruler, called a number of men in their prime to be His disciples,

healed middle-aged men and women.

When he entered Simon Peter's house, all the preparations for his visit were in abeyance because the elderly granny was ill. Christ cured her of her fever and 'She ministered unto them': (Mark 1: 31). He didn't consider her too old to be useful. It must have given her immense satisfaction to be of service to Her Master straight away, having received His loving, healing touch.

Unfortunately today in the secular world many people are made to feel inadequate and useless even in their prime because of industrial takeovers causing redundancy. Men of forty-five often find it difficult to obtain fresh employment when their age is revealed. The cult of youth is a decisive factor

in choosing staff.

A Christian with free time has an infinite variety of jobs clamouring urgently for his attention. Often he can find release from the problems of his own

situation in pastoral and hospital visitation.

In spite of inflation, his economic situation is not so pressing as that of his forebears. The Beveridge Plan which gave birth to the New Deal for the whole community 'from the cradle to the grave', has been introduced in his lifetime. His security is more comprehensive. The God whom he trusts cares for the individual from the unborn embryo right through to eternity.

'Hearken unto Me . . . all which are born by me from the belly, which are carried from the womb. And even to your old age I am he; and to your

hoar hairs will I carry you.' (Isa. 46: 3-4).

Conducted by John Baigent, B.D., A.R.C.O. Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

The Harvester Bible School Introduction

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

THE LETTER TO THE GALATIANS

Aims and objectives

Our aims are

(a) to encourage you to study a book of the Bible as a whole (rather than verse by verse), and to help you to understand its nature and message.

(b) to provide a structured course of Bible study based on the discovery method. Questions will be asked, sources of information suggested (or provided if not readily available), methods of investigation outlined. But we shall not always provide answers. Often we shall give you a selection of possible answers and then throw the decision back to you.

(c) to enable you to explore the geographical political, religious and theological background of

the book selected for study.

(d) to show some of the problems involved in interpretation, translation, and textual criticism, and to give practice in the weighing and interpreting of evidence.

Our objectives are

(a) that you learn a method of Bible study which will help you to think independently about a biblical passage and to discover its meaning for yourself.

(b) that you become aware of the many and various aids to Bible study currently available, and

become proficient in their use.

(c) that you develop an approach to a biblical passage which is firstly 'grammatico-historical' (i.e. you ask, What did the author mean? How did the first readers understand it?) and secondly 'theological' (i.e. you ask, What does this passage teach and how does it fit in with the whole range

of revealed truth?)

Note: It is not part of our aim to provide devotional comments or homiletical suggestions (i.e. for preaching). Yet we do recognise that merely academic, objective, historical study of the Bible is not sufficient. We most firmly believe that the Bible is God's Word, and therefore it is vital for us to go on and ask, How does this passage or verse apply to me today? We trust that you will take this further step, and also that you will find the studies of some help in preparing for teaching or preaching.

(a) It is suggested that you should have two

Procedures

note-books. One in which to jot down rough notes as you read: the other (preferably loose-leaf) in which to write out the final results of your studies.

(b) It will not be a verse-by-verse study, but as you work through the notes you should jot down any questions or points that occur to you and then look them up in a commentary later. Thus there should be a considerable 'spin-off' from these studies.

(c) Make up your mind to look up every reference; this is essential to careful Bible study. It is also valuable if in your final notes you actually write out in full any Bible phrases, sentences or verses which are particularly important or significant. This will help to fix them

in your memory.

(d) System is all-important for successful study. Aim to set aside specific times for your study, say once or twice a week, and regard these times as definite appointments with your Bible. Don't try to work through the whole of a study at one sitting; spread it out over the month—there should be enough material. You might even like to meet with friends to work through these studies.

(e) Make sure that you ask for the help of the Holy Spirit in all your Bible study; otherwise you cannot expect to receive any spiritual

enlightenment or blessing.

(f) We should welcome correspondence from you—it would help us just as much as it would help you! Each month we shall suggest a written exercise and we shall be glad to comment on your work if you so wish. Please enclose a stamped and addressed envelope with any correspondence which requires an answer. Letters and exercises relating to the course should be sent to Mr. John Baigent, 6 Windmill Road Wandsworth Common, London SW18 2EU.

Tools for Bible Study

Essential requirements

The studies will assume that you possess the following books, and directions will be given for using them. It would be possible, however, to follow the studies without having every book listed.

In brackets you will find the abbreviations we

shall be using.

The Bible. These studies will not confine themselves to any one version and can be used with any translation. You should try to get a number of different versions, including at least one with full references (and with maps if possible). We recommend the following.

(a) A basic version. The Revised Standard Version (RSV) is a good compromise between the King James' Version (KJV) (often known as the Authorised Version) and modern English versions. It is used as the basis of many modern commentaries and Bible study schemes and is available in a wide range of editions. The RSV will be the version normally quoted in these studies.

(b) A literal version. The Revised Version (RV) is still extremely valuable for a close study of the text for those who do not read Greek and Hebrew, despite its archaic English. If we want to get some idea of what the author actually wrote we shall need to use a literal version. Alternatives to the RV are the New American Standard Bible (NASB) or Bagster's Interlinear Greek-English New Testament (with RSV or KJV).

(c) An impact version. Almost any version in modern English will convey the sense of the original text and make the sort of impact on us that it had on its first readers. The following may

be quoted, but there are others.

New English Bible (NEB); Jerusalem Bible (JB); Today's English Version (Good News for Modern Man) (TEV). Translations by individuals will be quoted by surname, e.g. W. Barclay, J. B.

Phillips, J. Moffatt, etc.

(N.B. the *Living Bible* is not particularly recommended for serious siudy—although it can be most helpful to young Christians—because it is so far away from the original text. It can, of course, be consulted as a commentary: to see what the author thinks the text means.)

Concordance. Preferably one in which the words are grouped to show which Hebrew or Greek word they translate, e.g. Strong's Exhaustive Concordance (Hodder & Stoughton) or Young's Analytical Concordance (Lutterworth). (N.B., however, that some of the renderings given of Greek and Hebrew words, especially proper names, are not now considered to be accurate. Remember too that these concordances are based on the KJV, although Strong's includes the RV.) The Complete Cruden's Concordance would be quite adequate for these studies.

Dictionaries. First you should have an English dictionary. Any reliable one will do, e.g.

Concise Oxford, Penguin, etc.

You should use it to look up any word or abbreviation you don't understand, although we shall try to explain as many technical terms as possible.

Second you should have a Bible dictionary. Far and away the best in terms of reliability and coverage is the New Bible Dictionary (NBD) ed. J. D. Douglas (IVP), but there are others, e.g. The New Westminster Dictionary of the Bible (Westminster Press). (N.B. Older dictionaries should be used with caution; many of the historical and archaeological details will be out-of-date.) Later you should try to acquire W. E. Vine's Expository Dictionary of New Testament Words (Oliphants).

Commentaries. Before you begin to collect commentaries on individual books of the Bible it is advisable to get a one-volume Bible commentary. We suggest that you start with A New Testament Commentary (NTC) ed. G. C. D. Howley etc. (Pickering & Inglis) and then later get the New Bible Commentary Revised

(NBCR) ed. D. Guthrie etc. (IVP).

Note: Many of the books listed (especially the concordances) are very expensive. Perhaps you could borrow some of them from a Christian friend? (After all, what are friends for, if not to lend books?) In the studies other books will be suggested for further reading. They are not essential; but don't forget that your local Public Library will obtain any of the books mentioned for you if you ask (and wait!).

The Letter to the Galatians

In the first half of 1974 our studies will be from The Letter to the Galatians. Although we shall be studying the book as a whole, thematically, rather than verse by verse, you will find it helpful to have one or more commentaries on Galatians in addition to those in NTC or NBCR. The following list gives some idea of what is available. (Unless otherwise stated the title in each case is Galatians. They will be referred to in these studies by the author's surname.)

Allan J. A. (SCM) Torch Bible Commentary.

Paperback.

Cole R. A. (Tyndale, 1965) available in paperback. Guthrie D. (Oliphants, 1969) The New Century Bible.

Hendriksen W. (Banner of Truth, 1969). Luther M. 1535 (James Clarke, 1953). McDonald H. D. Freedom in Faith (P & I, 1973). Neil W. (CUP) Cambridge Bible Commentary. Paperback.

Ridderbos H. N. (Marshall, Morgan & Scott, 1954) New London Commentary.

As a devotional commentary on Galatians, Barclay W., Galatians and Ephesians: The Daily

Study Bible (St. Andrew Press, 1954) is very helpful; but the best exposition of the meaning of Galatians for today is Stott J. R., The Message

of Galatians (IVP paperback, 1968).

Note: If you intend to buy a commentary, the best idea is to visit a (Christian) bookshop where you can compare the prices, etc., and buy the one which best suits your needs. If you have to order by post, we suggest the paperback by Cole as the best (and cheapest) buy, together with the one by Stott if you possibly can.

The books in the following list are out-of-print (in Britain, but possibly not in U.S.A.), but you might well be able to borrow one or more from a

Christian friend or a library. Calvin J. (Edinburgh 1854)

Duncan G. S. (London 1934) Moffat NT Commentary.

Hogg C. F., and Vine, W. E. (London, 1922) Lightfoot J. B. (London 1865, repr. 1957) Moule H. C. G. The Cross and the Spirit (P & 1)

Ramsay W. M. A Historical Commentary on St. Paul's Epistle to the Galatians (London, 1899)

Tenney M. C. The Charter of Christian Liberty (P & I. 1958)

In addition to the translations and paraphrases already recommended, you will find Bruce F. F., An Expanded Paraphrase of the Epistles of Paul

(Paternoster, 1965) particularly useful.

It is very possible that Galatians was the first letter that Paul wrote, or at least, the first one which is extant (see next Study). It seems appropriate then that, after a study of the first written Gospel (Mark), we should proceed to what may be the earliest document in the NT.

Certainly it is a fundamental document of the Christian Faith because it deals with the precise nature of the Christian Gospel. Are we preaching, teaching and living authentic Christian Gospel, or have we concocted a substitute, 'another Gospel'? Galatians provides the answer to this question. What is the true nature of Christian freedom? How does it differ from (at one extreme) legalism, and (at the other extreme) licence? Galatians deals with these questions. In fact it has particular relevance for Christians living at the present time, and a study of this letter should have very practical consequences. According to Cole 'The Epistle to the Galatians is spiritual dynamite, and it is therefore almost impossible to handle it without explosions' (p. 11). We have been warned!

Next month: The Writing of Galatians

(continued from page 19)

CHRISTIAN ETHICS

Free To Do Right. David Field. Inter-Varsity Press. 111 pp.

30p paperback.

Colour costs. And that goes whether in money terms it's printing or TV or in terms of effort it's moral decisions. To quote what the author himself quotes: "The man who sees everything in black and white is morally colour-blind'. For those of us who too easily, too unthinkably, classify life and all its aspects in two neat but often doubtful categories, this book is demanding reading. Plenty of hard and fine work has gone into the production of each of the seven chapters and readers will find themselves under an obligation to apply mind and heart to the various trains of thought.

There's help to be gained, certainly, on pressing moral problems thrown up or aggravated by present-day views. But more, many will doubtlessly discover that the author satisfyingly brings into clearer focus difficulties, with answers, towards which by reason of current secular attitudes their

thoughts have been moving, if only vaguely,

'Obeying in Love' is a sane and sensitive chapter on the relationship between law and love. (They are not mutually exclusive!) As far as it goes 'Sticks and Carrots', on judgments and rewards, is helpful, yet perhaps provokes more thought than it satisfies. Should we be above looking for reward? To uneasy consciences and bewildered souls 'The Place of Pleasure' will afford spiritual guidance. The scriptural basis, seldom recognised, for 'greater-good' and 'lesser-evil' decisions is dealt with in 'Practising the Principles'

The Senior Tutor at Oak Hill Theological College has produced a timely series of studies, whose value is not to be gauged by the fact that the price is not beyond the reach of any. His writing is clear, biblical and very readable. More from his pen will be welcome.

CLIFFORD WADEY

God's Fifth Columnist and Other Essays. Frederick Neumann (with introduction by Peter L. Berger and Ford L. Battles). Marcham Manor Press. £2.25, 195 pp. A small minority of books, if read at the right moment

and in the right conditions, can open up a new and altogether

enlarged understanding of life. This slim volume is one such.

Frederick Neumann was a man who epitomised a phase of European intellectual history. He was born into a Jewish family in Vienna in 1899, and studied philosophy in the universities there and at Freiburg when their intellectual stars shone brightest. As a young man he was led to Christ by his reading of the Danish philosopher Kierkegaard, and renounced an intellectual career to become an evangelist to his own people, and later, on the rise of the Nazis, a missionary in Palestine. From 1948, as a congregational pastor, he lived in New York. While there he was a visiting professor at Hartford. Though he left little written work, his teachings deeply influenced men of the highest calibre, two of whom have contributed introductory articles to this collection of his writings, collected by his widow. He died in 1967

God's Fifth Columnist' is the human conscience: a subject which profoundly interested Neumann. The section of the book bearing this title is couched in dialogue form (perhaps not the best medium) and is flanked by a selection of profound essays on miscellaneous subjects, notably the relationship of divine sovereignty and human free will, and the problem of time. Though far from easy, the book cannot fail to repay immeasurably any reader who is prepared to wrestle with it. It is particularly rich in its Biblical insights, many of which are penetratingly original. (On the relationships within the Trinity in love)—'We do justice to John's testimony if we interpret the Word not as the one the Father speaks but as the Word that addresses itself to the Father. Original love takes no cognizance of itself. Return of love does not either, but, in being directed towards original love, speaks and reveals it.' (p. 61). (On Psalm 90: 4)-'That does not mean that the heavenly calendar runs somewhat slower than the terrestrial one. The message is far more personal. God's sight 1,000 years of human history are as void and boring as an uneventful night watch. Why? God seeks our hearts, the only thing of interest to him. But where are our hearts? Hidden . . we have betrayed him to what the futile moment offers,' (p. 164).

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Correspondence for this page should be sent to Professor F. F. Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

Question and Answer, with Professor Bruce

Was Mary descended from David?

Question 1941

The genealogies of Matt. 1: 2-16 and Luke 3: 23-38 trace our Lord's descent from David through Joseph. Is there any reference to Mary's being of royal lineage?

In Luke 1: 32, where Gabriel announces to Mary the birth of her coming Son, he says, 'the Lord God will give to him the throne of his father David'. Since the context makes it plain that Joseph to whom Mary was betrothed at the time would not be the father of her Son, this may imply that it was through Mary that Jesus was descended from David.

The New Testament Text

Question 1942

Further to your answer to Question 1931 (October 1973), in which you say that recent New Testament versions reflect the wider knowledge about the history of the text which has accumulated during the ninety-odd years which have elapsed since the Revised New Testament appeared in 1881 and do not confine themselves, as it did, to one textual tradition alone, why does the pamphlet The Bible and Textual Criticism, dated 1 July, 1972, signed by Terence H. Brown and published by the Trinitarian Bible Society, imply that these versions regard one such tradition (the B-Aleph text) as the purest and best? What is the authority of Dr. R. L. Dabney, to whom this pamphlet appeals? The Trinitarian Bible Society exists for the wholly commendable purpose of publishing and/or circulating uncorrupted editions of Holy Scripture in many languages. Its present Secretary, the Rev. Terence H. Brown, has written several articles and pamphlets in recent years in defence of the Greek text which underlies the Authorized Version. It is good that the claims of this text, commonly designated Byzantine (as distinct from Alexandrian, Caesarean, etc.) should not be allowed to go by default, and for his championship of it Mr. Brown deserves the thanks of people who are interested in this subject. We may question if it is wise for such publications to appear under the imprint of the Trinitarian Bible Society; however, that is very much the Society's own business. We may question further if it is wise to treat textual history in such a way as to involve it in theological or ecclesiastical controversy (as when Mr. Brown speaks of 'the ecumenical assault on the A.V. text'). The issue is one of evidence, and if the evidence is capable of various assessments

and interpretations, then let them all be dispassionately considered. The doctrines of the Person of Christ and the way of salvation, to which the Society rightly attaches such importance, can be established as unambiguously by one textual tradition as by another, as firmly by the N.E.B. as by the A.V. (in some places more firmly by the N.E.B. than by the A.V.), so they are not in dispute. It is paradoxical that the sponsors of The Banner of Truth (of all journals) should be charged with 'beginning to lead in the wrong direction' because its Associate Editor published an article which took a different line in textual criticism from that favoured by Mr. Brown. And it is a mistake to suppose that signatories to the Westminster Confession of Faith who accept the superiority of the Alexandrian over the Byzantine text believe that 'the text "kept pure in all ages" was for many centuries preserved "by the singular care and providence of God"embalmed in a highly defective copy in the Vatican library'. The revisers of the R.S.V. and the translators of the N.E.B. make it plain that they have proceeded eclectically in textual matters preferring that reading out of a choice of variants which seemed to be most probable in the light of the evidence and the context, whether it belonged to the Alexandrian or Byzantine or any other text-type. Dr. Dabney was a very distinguished American theologian of the nineteenth century. That textual criticism, however, was not his forte is shown by his published contributions in this field. Like John William Burgon, I am unwilling to pay serious attention to views on textual criticism expressed by scholars who have never collated a manuscript.

'Sent into the world'

Ouestion 1943

Is there Scriptural authority for stating that Christ, as sent into the world, was sent from heaven? In John 17: 18 He sends His disciples into the world, as the Father had sent Him into the world—where did He send them from?

He sent them from His presence—on earth, of course. When He Himself was sent by the Father, He was sent from the Father's presence—for He was with the Father before His incarnation (John 1: 2; 8: 38, etc.). John the Baptist is also described as 'a man sent from God' (John 1: 6), but as he had not been with God before his birth, as our Lord was, the occasion of his being sent was different (cf. Luke 1: 13 ff.; 3: 2).

Looking at Books□

The Faroes: A General History

FAROE: THE EMERGENCE OF A NATION

John F. West. C. Hurst & Co., 1972. viii, 312 pp. £3.25. The first full-length history of Britain's nearest northwest neighbour, with its population of fewer than 40,000, justly claims to be a book for the general reader which the scholar will not despise. It covers virtually all aspects of the development of a remote, insignificant Danish province into a nation with a life of its own.

The use of Faroese, as opposed to Danish, in the services of the established Danish Lutheran Church was first permitted in 1903 but only to a limited degree. (pp. 168ff.). General authority was withheld until 1939. One determining factor was the availability of translations. St. Matthew appeared in Faroese as early as 1823 and St. John in 1908. Jacob Dahl translated the Psalms in 1921 and the complete New Testament in 1937. He continued with the Old Testament, and after his death in 1944 the work was completed by Kristian Osvald Vider (b. 1906). The complete Bible, translated direct from the original languages, appeared in 1961. Dahl had also translated the service book, the general prayer book, the catechism, a Biblical history, and two books of sermons.

Today the islands possess fifty-seven Lutheran churches to serve the hundred or so villages, and the churches continue to be well attended (pp. 243ff.). The Danish Inner Mission, an evangelical movement within the Danish Lutheran Church, began work in the islands in 1904. It has since opened twenty-five mission houses, runs Sunday schools, works among fishermen in Iceland and Greenland, and carries on a certain amount of social work. At times it has operated amongst Faroese fishermen in Aberdeen.

Other religious bodies account for some twelve per cent of the population. Those with 'an appreciable footing are the Roman Catholics, the Salvation Army, the Seventh Day Adventists, the Pentecostalists and the Plymouth Brethren'. Mormons and Jehovah's Witnesses have so far achieved little success.

So-called 'fundamentalist sects' have found the capital, Torshavn, a fruitful field, similar to the smaller fishing ports of eastern Scotland. The strongest in numbers and financial resources is said to be the Brethren. The

comments on this body deserve quoting in full (pp. 244 ff.). The Faroe congregation 'was founded by a Scottish missionary, W. B. Sloan, in 1865. By the turn of the century, the community numbered no more than thirty, but then, as a result of the work of the energetic Victor Danielson (1894-1961), they rapidly gained ground, and today probably number at least 3,000, among whom it is said are some of the wealthiest citizens of the islands. Danielson was a talented organiser, and in addition a diligent translator of hymns and religious literature into Faroese. He made the first Faroese version of the Bible, although not from the original languages. The Plymouth Brethren used the vernacular for worship long before the Danish Church. The community refer to themselves simply as The Brethren (although they are commonly known in Faroe as the Baptists) and they diverge from the Danish Church principally in their informal but highly democratic church organisation. their rejection of infant baptism, and the prominence they give to the expectation of an early return of Christ to this earth. Their Torshavn meeting-house, Ebenezer, built in 1962, is one of the architectural sights of Torshavn, a fine modern building, with its largest assembly room capable of accommodating well over a thousand people.' Elsewhere (p. 169) the author adds that Danielson's Bible translation, made from various modern European languages, appeared in 1948.

Temperance societies (p. 245) were founded in 1846, and a total abstinence one in 1878. Excessive drinking was a serious social evil in the second half of the century. After a referendum in 1907 the sale of intoxicants was forbidden. Today, apart from a light local beer, all alcohol must be ordered individually from Denmark. There is a quarterly allowance for each adult, who must show he is not in arrears with his tax payments before the customs release his bottles. The author doubts whether a return to a free sale would be a benefit and points our that total abstinence still has powerful advocates.

The book cortains much of interest on more secular topics. It provides a map, a brief Faroese-English glossary, statistics and full annotated bibliographies of books and articles, including many in English.

JOHN S. ANDREWS

CULTS AND UNORTHODOXIES

Some Modern Faiths, Maurice C. Burrell and J. Stafford Wright. Inter Varsity Press. 35p. 112 pp. (paperback) The book is a systematic work, beginning from the foundation truth of 'doctrinal faith as being of prime importance' in Christian belief. Jehovah's Witnesses, Mormonism, Christadelphianism, Christian Science, Spiritualism, Theosophy and Seventh-Day Adventism are then examined in the light of the mainstream biblical revelations about God, Christ, Salvation and the Holy Spirit.

Resultant deviances which are basic to Christian belief are highlighted. The Jehovah's Witnesses reject the deity of the Spirit and this makes their religion a joyless one with no possibility of new birth; the Mormons introduce levels of salvation or 'exaltation' as they prefer to call it and the Christadelphians dismiss the deity of Christ and have a limited salvation as 'infants and imbeciles' cannot be saved.

The work is valuable in giving practical advice on how to deal with Jehovah's Witnesses (p. 55) and a Christian approach to points of issue raised by the Christian Science denial of the reality of sin and disease (p. 81). Altogether a splendid manual of reference for the bewildered Christian. ROSS PEART

You Need Christ Not Mormonism. You Need Christ Not Jehovah's Witnesses.

Leith Samuel. You need Christ Crusade. 8p each. 32 pp. (paperback).

These pamphlets begin from the premise that they deal with 'pseudo-religion' and that these only 'thrive and grow

on ignorance.

Ignorance is dispelled as the pamphlets set the true revelation of Christianity through biblical doctrine against the histories and beliefs of these sects. Conclusions are that Mormonism is tantamount to 'salvation by works' and that Jehovah's Witnesses teaching is the 'vain ramblings of the human mind. A brief yet concise statement of Christian belief is stated in parenthesis. These works have depth and substance far beyond their size and are an excellent introduction for the Christian to their respective subjects.

ROSS PEART

FOR THE SCHOOL

New Child Songs, General Editor, Aubrey G. Smith, Denholm House Press. 128 pp.

This is an interesting collection of songs and should prove useful to teachers and parents of younger children under eight years of age.

The decision to divide the book into sections is a good one.

This makes selection easy.

Many of the tunes are appealing. The addition of the modern songs answers a need—younger children especially enjoy the action songs in Section H. I think the repetition of so many well known hymns is inclined to be superfluous when these appear in so many other tune books.

Otherwise this book should prove a valuable addition to the repertoire of those interested in developing the musical

ability and enthusiasm of young children.

OLIVE R. WILLIAMS

The Choice Is Yours—1 Finding out the Facts: 2 You and the Drug Scene. Dr. Norman Imlah (Medical Director, All Saints Hospital, Birmingham). Geoffrey Chapman. 48 pp. each (booklets). (price not stated).

These two bright and attractive booklets are useful additions

for any library of school text books.

Book 1, Finding out the Facts, is aimed at the 11-14 year-old and takes a wide and convincing look at the young teenager's role in society. From the security of the small family unit the child finds himself becoming part of larger and larger groups-school class, youth club, crowd of football supporters etc .- all sharing part of his interests and having an important influence on his life.

The delicate physical and emotional balances of adolescence are examined, focusing on the need for the young person to develop a sound sense of judgment and character through his early difficult decision making. The theme of the temptations that face the young teenager leads naturally onto the subject of cigarette smoking, alcohol and drugs, and the dangers of each of these potentially addictive substances are looked into. The medical damage caused by these things is carefully explained with the aid of diagrams and mention made of social and psychological damage to the individual. The various categories of drugs are detailed, their origin, the methods and effects of abuse.

Book 2, You and the Drug Scene, aimed at the 14-16 year-old, takes up the theme of the young person's developing physical and emotional maturity and the problems of identity, the need to belong and the search for individuality. The book focuses in greater detail on the temptation to take drugs and the consequences of abuse. The drug problem is seen in the context of a complex burden to society as well as a real and frightening danger to the drug user himself.

In examing drug abuse both booklets present the problem in neater compartments that actually exist, but the facts and commonsense advice given are sound and unmistakably sincere and great stress is put on the obligation for the individual to make his own decision based on the cold hard facts. The more cynical teenager may find the tone perhaps

over-patronising, but it is far from dictatorial.

There is very good impact in the last chapter of Book II, when the author reveals his status as a doctor and recounts some personal experience of young lives shattered by addiction. The concluding lines are hard-hitting and a provocative challenge to the reader to seriously consider all that has been said.

LINDA BALL

(Life for the World Trust)

PLANNING MINISTRY

The Minister's Annual-1974. T. T. Crabtree. Oliphants.

380 pp. £2.95.

This excellent annual is again available: substitute 'ministering brother' for 'minister', and realise that here is an excellently indexed, lucidly produced set of notes on a wide range of scripture passages (including as a bonus many of those awkward 'special occasions'), and its value to the preacher and Bible student is immediately apparent. With its suggested 'planned preaching programme' and other features it will also be a valuable source of ideas to the many elders who today take seriously their responsibility for providing a consecutive Bible teaching for their congregations.

OUGHT IT EXIST?

Sergei, Sergei Kourdakov, Oliphants, 205 pp. £2.50.

Talk About The Devil. Peter Anderson. Word Books, 108 pp. 45p (paperback).

The End of Youngblood Johnson. As told to Jamie Buckingham.

Hodder & Stoughton, 192 pp. £2.00.

In a review in the November Harvester Tony Dean made some pertinent comments on the trend to sensationalism in some Christian publications. As he pointed out, sensationalism can be counter-productive: 'an air of unreality comes to pervade the story, and, in the end, a nagging doubt about its truth refuses to be silenced.'

The three very different books now under review are grouped together because they share this one common

element of sensationalism. And what a pity it is!

That Christians suffer terribly in Russia is a shocking fact: a fact that ought to be blazoned from the housetops (as the Jews have so much more successfully blazoned the sufferings of their minority). The facts are readily available in the sober and convincingly documented publications of the Centre for the Study of Religion and Communism, in a form that brooks no contradiction. What a pity, then, that the most widely circulated account of persecution now current should be, in Sergei, this glossy and sensational autobiography of a young escapee from the Russian navy, whose account will be wide open to discredit because of the way in which he was blatantly exploited for propagandist purposes, and whose tragic death is glossed over in a fashion that brings no credit to the evangelical organisation that sponsored him. Where we should hang our heads in shame, we seek commercial gain.

Widespread and growing interest in the occult is a serious and sinister phenomenon of the times. What a pity then that so many recent evangelical publications have been marred by the same popular sensationalism that only detracts from their credibility. Peter Anderson's Talk of the Devil might have been a useful book if he had first entrusted the manuscript to a hard headed friend who could have purged

it of gullibility and high-pitched naivety

As for The End of Youngblood Johnson, this account of the conversion of an American hoodlum and drug addict is written at the level of an American TV gangster film, and spiritually has about as much content.

All three books are compelling, sometimes enthralling reading. Two of them contain salacious material which could bring hours of distress to the susceptible who chance upon them. As Mr. Dean wrote of the demand for sensational stories: 'ought this demand to exist?'

SOSTHENES

Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions, or further questions on which they would like help, to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX. Question 7 (submitted by Mr. H. A. King)

I would welcome comments on church finances. Some assemblies seem selfish in the way they spend 'the Lord's money' and do not always use it on what is really the Lord's work. Do we, on the other hand, make sufficient use of the advantages the State gives us through Deeds of Covenant?

(Replies, please, by 15 January, for March issue).

Cuestion 8 (submitted by a questioner who wishes to remain anonymous)

What should a brother or sister do, if on removal to another town they find that there is either no 'open' assembly, or that fellowship with an existing assembly is well-nigh impossible?

(Replies, please, by 15 February, for April issue).

The Question for this month

Question 5 (submitted by Mr. Richard Williams)

In what ways might the indoor Gospel meeting on Sunday evening be reformed?

Mr. Fred Dodds replies:-

As a Christian of many years standing I have always wondered at the one sided gospel 'discussion' from the

I would suggest someone to 'start the ball rolling' by half way through inviting questions or even a brief testimony, before again continuing on with the gospel message, which should be simple with illustrations and challenging, concluding again with a question time session.

As a seaman said to me once: 'I enjoyed our little chat and I'd go to church but I don't agree with this listen and like it stuff from the platform. I like to discuss . . . ask questions . .

Mr. M. J. Turner replies:-

It is unfortunate that the preaching of the gospel is contained in a Sunday evening service, a format which effectively prevents many from coming and is irrelevant to those for whom the meeting is intended. Because as many as possible should hear, could not the hymn singing and prayer be removed and the service turned into an informal meeting with light refreshments, informal 'chat' and a gospel address (possibly using tapes, slides, etc. to help explain the message) as the focal point?

Such an arrangement would remove any barriers erected by a 'religious' service, promote individual contact and discussion, enable points raised by the address to be discussed and clarified either formally with the speaker or informally in discussion, and could be integrated with a system of door to door visitation and in suitable areas outdoor preaching

and tract distribution.

Mr. H. A. King replies:-

Weekly is too frequent. About eight a year on special occasions such as Christmas, Easter, Harvest, Sunday School Anniversary, with occasional 'Guest Services' would be better, so that the believers do not lose their keenness, and competent speakers can be obtained. All eloquent Christian men are not called and equipped by the Holy Spirit to be evangelists (Eph. 4: 11) but because 'the show must go on' each week we invite third rate preachers, who cannot present the challenge of the Gospel to outsiders, to fill an unappetising 'hymn-sandwich', instead of providing an interesting varied programme.

6.30 p.m. is too early for most families, and a later start on Sunday evenings would mean competition from T.V. How about a service on Sunday mornings? The evenings could be profitably used for fellowship and edification, as ministry at the Breaking of Bread meeting is necessarily brief, and many do not attend on a weeknight.

The value of prayer is undeniable, but this must be in addition to-and not instead of-positive steps to persuade the unsaved to attend.

Mr. J. W. Forrest replies:-

The main change that I recommend is greater use of God's secret weapon, which is the Scriptures, instead of a repetition of a few favourite portions. (see Heb. 4: 11-13 RSV).

Invite God's contemporary prophets to put over messages from unfamiliar openings. These preachers should appeal as much to those who work in a factory as to those who sit in the boardroom, and to all those who are somewhere in between these two extremes.

The readings would preferably be from the RSV which is approximately a modernized AV/RV. For light on obscure OT passages reference would be made to the NEB while other modern versions of the NT would be used where they are beneficial. Thus instead of regularly hearing 'the gospel of the Grace of God' (Acts 20: 24) one would also hear 'the gospel of the glory of the blessed God' (I Tim. 1: 11), 'the gospel of the glory of Christ' (2 Cor. 4: 4), and perhaps of 'the kingdom of God' (Acts 20: 25; 28: 31) too.

Hymns would be sung to modern tunes where they are an improvement on the conventional tunes. Some recent hymn books may be generally very good, but what a pity they do not include such as 'Though your sins be as scarlet' (Sankey's. 1173)-and to the time given. We might also have an occasional solo, duet or choir piece with or without some conventional or contemporary musical accompaniment.

But all these things are in vain unless there are good audiences of those in fellowship and of those not so: we

must use all methods to contact our neighbours.

Mr. H. H. Moseley replies:-

I may surprise or perhaps shock many by stating that the best reformation would be not to have the Gospel meeting on Sunday evenings at all. The convention that the Breaking of Bread meeting must be on the Lord's Day morning really has no scriptural warrant.

When I was at the Vancouver meeting (Granville Chapel), a few years ago, it was refreshing on our first Sunday there to hear—from the platform—Good morning, welcome to our Family Service. A young brother conducted the order of the service, another was the music leader, and an older brother gave the message. A creche was also provided. Yes, a Family Service in the morning, and the Breaking of Bread in the evening. Why not? There is also a growing tendency in this country for people to go only for a morning service. During winter months many folk do not go out on Sunday evenings, and many are hooked to their T.V., but I see no reason why Christians should not be willing to go to the Breaking of Bread on Sunday evening. I suggest we should be more likely to reach people at a Sunday morning Family Service, whether nominal Christians or others, where they can come as a family, rather than a Sunday evening Gospel service.

Replies to Professor Bruce

The November Question

What benefit have readers of *The Harvester* derived from Spre-e '73, or what contribution do they find it has made to the Christian cause in this country?

Mr. Clifford K. Meade replies:-

For me 'Spree 73' provided a considerable spiritual uplift and confirmation of my beliefs. Meeting so many Christians, some very young in the faith, provided a great boost to morale and demonstrated that whatever the prophets of doom in our churches may say, God is undoubtedly beginning to work amongst the younger generation of our day in a very substantial fashion. The only real cause for criticism as far as I was concerned was that events were rather crowded, and, with so much to absorb at once coupled with the lengthy travelling distances involved and the size of the event itself, I was very tired by the end of the week.

I was very tired by the end of the week.

As to the result, I believe 'Spree' performed a useful function by providing basic, but very necessary, Christian teaching in a concise and systematic form. For the party from my area who attended, as I suspect for many others, it provided a basis on which their faith is now being gradually built day by day, the tape recordings of the lectures and the personal notes taken being a continuing aid to that end. Because of this, I think we may have to wait for a number of years, and engage in several such events at regular intervals before the real contribution made to Christianity will be discernable to the public at large.

Mr. Malcolm Gardiner replies:-

I went to Spre-e '73 with a desire to learn, and came away a different person in many ways, having experienced, I suppose, the greatest week of my life. For the first time in my life I

had experienced thousands of Christians from different backgrounds, bound together by a love that engulfed everything and everyone—even those you met on the street. John 13: 35 was really evident.

Much of the teaching was simply the facts of the gospel, which we all know but how few of us can relate to an unbeliever met on a bus or in a cafe. Each one there had practical, personal stories to tell of witnessing and sharing our faith with those who just don't know. As we went out in two's —no! three with The Lord—we went with one purpose —to preach the gospel. If each one who went was moved as much as I was to tell others who don't know the Gospel, then the contribution it has made, and will make, will be greater than I can imagine.

Mr. Reg Richmond replies:-

I received what purported to be a personal letter from Billy Graham himself, to "Dear Mr. Richmond". No mention of any organisation: just 'Billy Graham' at the top and signed by himself.

I replied accordingly-'Dear Billy Graham etc.' and asked

him if he would come to our chapel.

Correspondence ensued with some organisation in London. I wanted to know if Billy had seen my personal reply to his personal letter to me. After several letters I finally was told that he had not. The idea, I suppose, was an advertising gimmick, perhaps excusable in commerce, but not in spiritual activities.

(READER'S FORUM continued)

Why not discontinue the practice of one person doing everything from start to finish? At such a service let an intelligent young brother conduct the order of service, others lead briefly in praise, prayer and intercession, and more congregational participation, such as a reading of alternate verses of scripture, should be encouraged. The clear faithful ministry of the Word of God is the over-riding priority, remembering always 'that it is not by might, nor by power, but by my Spirit, saith the Lord of Hosts.'

If it is regarded as very essential that the Breaking of Bread be in the morning, let it be at 9.30 (Roman Catholics go to Mass at 7 a.m.), and a Family Service at 11 a.m., and Sunday evening could be a young people's meeting, or as

deemed best.

Mrs. Kathleen White replies:-

It is not essential always to use the same formula of the hymn—prayer—hymn sandwich followed by a message. Many young people talk to me about this. They have heard the straight Gospel for years and years and long for some Bible teaching and exposition to be included for those who have some time since made a committal to Christ.

Would it not be possible—perhaps once a month for a change—to have a sort of agape or communal meal, followed by singing, testimonies and short accounts of how God has worked, recently in the lives of individuals? We have seen this working well on a mission station abroad.

Dr. David H. Smith replies:-

From my patients who used to attend our Gospel Service when I was in practice as Medical Practitioner, I have realised what a gap there is between pulpit and pew. Communication between the two in the Gospel Service is so often lacking. How can we improve this?

Prayers. Should not our public prayers be much shorter

(especially the opening one) and relevant to the audience? John Weston, an evangelist of my young days, used to say: 'A short opening prayer; a long prayer in private beforehand.' Some make a longer prayer later on during the service and related to the needs of the world—political, social, and religious—which the listener can understand.

Hymns. It is difficult for an audience (especially if elderly) to sustain more than three verses of an eight-line hymn. I think people like singing hymns provided they are sung brightly and not slowly. This partly depends upon the pianist or organist: some preachers have their own ideas as to how a hymn should be sung (contrary to the music) and slow down their audience.

Reading of the Scriptures. This must be done well. To remove any idea that (like the Jehovah Witnesses) we are using a translation that suits our own views, I think it is better to read in public from the A.V.; if not to explain why

one is using another translation.

The Address. Some point of contact should be made in the opening sentences such as a topical allusion or a short story. The preacher should use plain, correct English, avoiding unusual words and archaic language and speak so that all can hear. The content of the address is often geared to an audience in the open air, i.e. 99% unbelievers whereas very often—sad to say—90% of those present are believers. Should we not bear in mind these long suffering Christians and preach the Word of God and not our narrowed conception of the 'Gospel', so that believers may be built up in the Faith? In these days of Bible ignorance we must define those terms which to us mean so much.

Other helps, Testimonies to the saving and keeping power of God or to conversion are always interesting but must

Continued on page 22

Correspondence

Correspondence from readers is welcomed, and letters should be sent to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX.

'Evangelical Pornography' From Mr. W. J. Goldsmith

Dear Brother in Christ, Congratulations on your coming into print (August Harvester, just to hand) with the expression we use privately but had not yet put on paper: pornografia evangélica.

You are absolutely right; the stuff you refer to is nothing less than that. It does tend to deprave and corrupt-because

its appeal is to the flesh.

A serious problem, which might well deserve ventilating in your Readers' Forum, is that of what could be done to protect simple Christians from the baneful effects of e.p. We are up against it here in Brazil. The last revision, already fifteen years old, of our standard Almeida Portuguese Bible, still comes under attack from eloquent ignorami. Now they have a fresh target with the recent publication of the Brazilian New Testament corresponding to Today's English Version supervised, by the way, by the Brazilian-born translator of the TEV, Dr. Robert E. Bratcher, a son of Baptist missionaries to Brazil. The translation is a real Godsend for both the mass of poorly-educated Christians and for evangelism. Yet we are having to spend much time, effort, saliva and print trying to enlighten the Christians-no easy matter. The odds are heavily on the side of the pornographers, humanly speaking.

Personally I have requested distributors of certain publications, Brazilian and American, not to send me their stuff

for the same reason that I avoid picking up certain magazines likely to contain photos of scantily-clad females.

Keep on with the good work!

Caixa Postal 77 36800 Carangola-Minas Gerais-Brazil

Heartily yours, Jack Goldsmith

Matters of Church Government From Mr. C, H. Bartlett Dear Mr. Coad.

The answers in the October Harvester to the questions regarding church business meetings show a misunderstanding regarding overseers and deacons. I have been associated with assemblies for over fifty years and must say that this confusion is quite general, though there will be exceptions of course. The so-called Oversight is really a meeting of deacons.

Now the word 'deacon' would have no meaning for a person unacquainted with ecclesiastical usage. It would have to be explained to him. If we try to make a verb of it, it is even worse: 'the Son of Man came not to be deaconised but to deaconise...' Mk. 10: 46. But the RSV is intelligible even to a child; 'not to be served but to serve.' Why not use an English word for English people? In Col. I: 23, 25 the confusion is added to by the introduction of a different word—'minister'. It would never do to call Paul a deacon, though that is the word he uses! He simply means he is a servant of the Gospel and of

Then there is Phoebe in Rom. 16: 1, 2. The AV has 'a servant of the church,' but the RSV has changed it to 'deaconess'. Why? Presumably they have given her a uniform as was the case in the non-conformist chapel I joined first. But Phoebe did not need one nor did she have to be appointed to be a helper of many and of Paul himself. The Lord called her. And He has called many such since then as the Lord's missionary servants can gratefully testify.

Sunday School teachers, sisters responsible for women's meetings, also preachers of the Gospel are deacons because they serve their Lord. They are not appointed by the assembly nor under its direction but are directly responsible to Christ just as are our missionary brethren and Counties workers. But those who 'serve tables' and manage the financial affairs

of the assembly will be appointed by the saints.

True elders or overseers are rare. They cannot be appointed for no-one has the authority to do so. Their sphere of service is spiritual and no assembly ever appoints its spiritual leaders. But they can be recognised because their qualifications and responsibilities are set out in I Tim. 3, Titus I and I Peter 5. Space will not allow more details except to note that they are 'to tend', 'to take care of', 'to feed the flock of God'. Happy the assembly that has some!

360 Molesey Road, Walton-on-Thames, Surrey

Yours sincerely, C. H. Bartlett

From Mr. W. MacFarlane Dear Mr. Coad.

I trust you will not think it out of place to pass a few comments on the answers to Question 1934 in the November Harvester and also on the replies to Question 4 in 'Readers' Forum'.

First in answer to Question 1934. Prof. Bruce uses the expression 'covenanting to belong'. Most of us in our experience have known of genuine friendships, promises etc., which unfortunately have been broken with tragic results. Can we go by Old Testament Jewish regulations? The New Testament surely teaches strict restraint before marriage. I feel the answer leaves the door wide open to all kinds of license, which young people seem only too willing to take.

There is plenty already in all conscience!

Secondly regarding Question 4. While I wholeheartedly agree with most of the replies, especially the need to show love and help to any in such difficulty, none of them take into consideration the question of public testimony of the Assembly in a particular community. I have had experience in a smallish town where almost everything connected with the assembly was known, sometimes even before some of the members knew, and this placed the elders in a difficult position. While we do not want to maintain too strict a discipline, there is such a lack of it in the world today, that Christians should be careful they are not tempted to be too loose in their judgment.

20 Ledcameroch Road, Bearsden, Glasgow G61 4AE

With Christian Greetings, Yours sincerely. W. MacFarlane

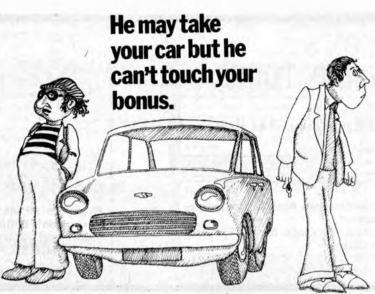
continued from page 21

be brief. A 'Witness box', when a young Christian is interviewed by an older one, helps to bring out the essential facts of salvation. 'Christ and my job', a Gideon witness, or a brief account of some other Christian work which God is honouring today is also helpful in showing the relevance of our Message to everyday life. This is so important.

Solos, Duets and Choirs, I am sure these are of great interest to most of the congregation and they have been used in conversions; but they must be done well. Television has made it imperative that soloists and duettists should sing without copies of music or words.

Chairman. If the speaker is from a distance and not known to the listeners it is a good thing to have a local brother as Chairman—particularly if he is well known. This puts people at their ease for they are more interested in the Speaker's life than in what he says.

The Speaker. Above all we need to pray God to raise up evangelists in our local gatherings, Spirit filled men with a Holy Spirit gift. Our platforms are not for 'every brother to have a go' (I quote).



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The News Page

Press Day, Feb. 1974, Friday, Jan. 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

Counties Evangelistic Work Annual Meetings:

It's been a long and hard summer—this was the overall picture drawn by most of the evangelists who spoke at the Annual Meetings of Counties Evangelistic Work, attended by over 2,000 people and held at Central Hall, Westminster on Saturday, 13th October. Besides having to cope with the usual hardships of tent crusades, this year had brought its crop of additional problems through physical and satanic opposition both to men and equipment. Nobody has had a tougher initiation into tent crusading than Surrey's new young evangelist Lionel Clargo, and his wife Mavis. Before the Dorking crusade at Chart Down, Lionel had exhorted us to become 'Daniels for Dorking' encouraging us to pray regularly for the mission. He did not realise the prophetic significance of this statement! For Lionel in Dorking was equivalent to Daniel in the lions den! There the evangelist and his team of helpers were subjected to continual opposition by a group of local vandals. Attempts were made to destroy equipment as well as physical attacks on the workers. Despite the acts of deliberate provocation, these modern day Daniels remained calm, returning love for hatred and trusting in God. By the end of the crusade a tired, drawn and worn evangelist said 'We are going back'

Although new Dorset evangelist, Stephen Gillham, did not experience such physical onslaught in his missions, he nevertheless found the new ground very hard and stoney. He commented 'these rural settings are right in the centre of God's creation, but the people are as far away as possible from Him in their hearts'. There are 120 villages in the area but only six or eight assemblies. This meant working on a small scale-not many children and even less adults, but as Stephen so rightly stated 'Small things are always the thing in rural evangelism-but small things add up to big things in God's sight'. What was his reaction to the difficult areas of Bridport and Shillingstone, where he worked this year? 'We will be back'.

By far the worst blow of the season was the burning down of the large marquee in Lancing. Here, David Iliffe and Roger Chilvers had just launched a crusade which had great potential-the people were coming along, the presence of the Lord was evident-then the vandals struck, the tent and much equipment was totally destroyed. This shattered a carefully planned summer besides creating financial and emotional problems. (This was the second fire in four years in West Sussex). However, as slides of the destruction caused were shown at these meetings David announced his resolve to start afresh next season. We must then ask ourselves if this indomitable spirit does bring its fruit. Are the words of Psalm 126 v. 5 and 6 really true? Despite all the opposition, on the basis of the reports we listened to, the answer is a resounding yes. Many of the men who had encountered opposition in specific areas of their counties in the past had this year paid return visits. How had they fared? Ken Brighton had seen many people brought to the Lord at Northleigh in Oxfordshire. Such was the blessing that the local assembly were considering extending their new building as a consequence. Four sons in one family were saved. Someone walked into Ken's tent during a youth meeting and said 'pray for Harry'. No-one knew who Harry was, but Ken paused, and prayed for Harry. A week later Harry came along and was saved. Harry said 'I can't understand why I've been so ill at ease and lacking peace this week' A divorcee with three children also came to know the Lord. Coffee mornings which begun during the crusade are still continuing. Suffolk's Victor Jack paid a return visit to Framlingham.

He had many opportunities to present the gospel to the folk

of that area. He had openings to take classes at local schools, in fact some groups were brought to the tent as part of their curriculum for 'teach-ins', A special tea was provided for senior citizens, which helped break down the barriers and gain listening ears to the gospel, Glyn Morgan reported that a previous visit to Caldicot, Monmouthshire had created 'much confidence and goodwill towards the work'. This year he had one of his best ever missions there. About 25% of this new town's population of 7,000 came along. One family nights, two meetings had to be held to cater for the vast numbers, averaging 1,100.

Hence we all departed from the Meetings fully aware of the adverse circumstances under which some had laboured this year, but assured that God is still very much working through His servants to reach the millions of

our nation in these 'last days'.

40th Anniversary at Wareham: G. K. Lowther was present at a very happy and full gathering at Wareham, on November 17th, to celebrate the 40th Anniversary of the beginning of the assembly there. In June 1933, with the help of S. E. Pearcey (who was unable to be present because of ill health), and the late Wilf Durham, (who later went out to India), he pitched the Gospel Tent beside the River Frome and preached nightly for thirteen weeks. The result was a striking demand for continuation meetings, in order to fulfil a teaching ministry. These were held at first in a 'converted' brewery! The number of those baptised increased steadily, and soon the Lord's Supper was celebrated in a hired building, and the work was consolidated. Before the outbreak of World War Two a fine Gospel Hall had been built and opened. Mr. and Mrs. Lowther remained to build up the church until VE-Day, when they 'were posted' to Grimsby for similar pioneering.

Evangelism and Ministry:

Much blessing was seen at Chesham and Hucclecote, writes Ken Brighton, and many young people were contacted. In interest among schools continues to increase. The Windsor High School for Girls allowed our brother to show 'City of the Bees' to seven forms.

1,200 children were contacted in four schools at Chesham (in morning assemblies).

Clifford Phillips saw considerable interest shown in ministry at Llanfairfechan, on 'The Church in Acts', where all felt challenged by the striking comparisons and contrasts between the New Testament Church and the present day "Most of November was spent in Malta" writes George Tryon. "The small assembly in Floriana really needs our prayers. They depend very much on the help of visitors. They are praying for someone to go out on a more permanent basis to help them.

Missionaries' Children's Fund Annual Report: Each month, we give details of the receipts for the Missionaries' Children's Fund. Behind these somewhat impersonal figures there is a considerable work for the Lord going forward, and the Annual Report and accounts for the year ended the 31st July 1973 give full details of this. Any who would like copies should apply to the follow-ing address: 130 Wood Street, London E.C.2. (please send 3p in stamps—the report is too large to fit a normal sized envelope!)

Weston-super-Mare, Women's Conference: The theme of this year's Conference, which was held from November 9th-11th, was 'God at Work'. It was illustrated from the lives of Ruth, Jonah and Nehemiah

and applied to our own situation in the 20th century. If we do not 'cramp God's style' (as one of the speakers put it), He will work in and through us to reach others. We heard of child fostering, prison visitation and the

work of the Torch Trust for the blind-unusual but rewarding spheres in which we can be 'workers together with God' in 1974. Our thanks are especially due to Miss M. Robinson, Mrs. M. Darrah and Mrs. S. Heath who contributed so much to this conference. M.H.

Warrnambool-A Call Answered:

About a year ago a notice in The Harvester drew attention to the need of an ailing assembly in Warrnambool, Victoria, Australia. This notice was read by Gordon Pennock-(he writes-'It caught my eye and touched my heart').

What better way for God to begin?! Doors opened miraculously, and before long our brother and his wife were on their way to Sydney and from thence to Warrnamnool. All the members of the assembly (six in number!) were there to meet them, and after a day or two he was hard at work on door-to-door visitation, and giving help in both evangelistic work and in ministry at the Hall itself. During the five months he was there, numbers at the Sunday School increased from six to twenty-five, numbers in the assembly rose from six to sixteen or seventeen, and there was a corresponding increase at the Gospel Service on Sunday evenings. Our prayers are asked for Mr. Pennock and his wife as they continue their work in Australia, and for those who have been added to the local church. In a revealing sentence towards the end of his letter he writes 'the Aussies, I found, were not so hard hearted as I had been told at home'! For any who would like to contact him, his address is c/o 32 Augusta Road, Fairlight, Sydney, N.S.W. 2094, Australia.

Tailpiece

Bouquets:

This time last year found the Publishers and the then new Editor of The Harvester trembling on the brink of they knew not what!

Now, one year and twelve issues later, we know the worst! It was only to be expected that a change of Editorship, particularly after the distinguished tenure of that office for nearly forty years by Dr. F. A. Tatford, would lead to radical changes in both appearance and content, and we would have been foolish to imagine that these changes would

please everybody!

Friends will no doubt realise that The Harvester is published by The Paternoster Press on behalf of the Trustees. This happy situation leaves the Editor with a very free hand, and it is a pleasure to see that he has felt able to exercise this without any constraint. (It might also be proper to record here that his editorial policy, if such it may be called, has the whole-hearted and enthusiastic support of his Publishers!) We should therefore like to thank not only the Editor, but also our contributors, for their unflagging support during another year. They have given freely of their time and talents in a sacrificial way to the lasting benefit of us all. In particular, one could single out John Baigent's splendid Bible School, Professor Bruce's fascinating questions and his unfailing originality in his answers, and Kathleen White's Family Forum. David Manzie has given us excellent insights into the contemporary scene, whilst many of you have joined us in making The Harvester more readable and provocative by producing answers, correspondence and some very lively book reviews!

And Brickbats!

One of the less pleasant aspects of being in a 'hot seat' is the realisation that Christian folk are by no means free from the verbal excesses of their secular counterparts! Thus, one erstwhile subscriber writes on a cancellation form 'After reading such unscriptural trash as appeared in . . . 's article, I never want to set eyes on your publications again!' Prospective authors please note!

Send your manuscripts elsewhere and not to the pariahs at Paternoster! (It is worth noting that another correspondent, writing about the self-same article, described it as being "worth its weight in gold!"

Another gentleman, writing to cancel both his own subscription and gift subscriptions for three of his friends informs us that he is 'out of sympathy with the policy of the new Editor'. Let us hope that his friends are also! Not altogether unsurprisingly, the peach of the crop is reserved for Tailpiece himself! It reads 'Of all the poor. weak efforts ever to appear in print in magazines, this is surely in a class by itself, and this is no compliment. It is feeble, not even funny—least of all it is not even witty. It is most undignified in a magazine with a Christian outlook'.

Fortunately for Tailpiece, he has an inherited ability to laugh like anything in all the wrong places-with expressions of gracious concern like the foregoing to deal with from day to day this is an unmitigated blessing!

We have quite a year ahead of us. At time of writing the economic outlook at home seems bleak and the international outlook frightening. In our own particular sphere of Christian Publishing we are suffering from chronic shortage of raw materials, and the inevitable results of the present economic dislocation. It would be foolish at this juncture to fail to ask you to join with us in prayer that not only The Paternoster Press but the far wider work of God in this country and overseas may be not merely preserved, but enabled to become more effective during 1974. May God's richest blessing rest upon you and yours in the coming months. Tailpiece

STOP PRESS:

The latest emergency measures announced by the Government will almost certainly delay future issues-we appeal to you all to exercise patience, and to bear with us in a very difficult and uncertain situation.

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Missionaries' Children's Fund: 130 Wood Street, London EC2. The Fund for the month of November amounted to £17.87.

Retired Missionary Aid Fund:

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Bathgate, T.:
Cray Valley 6; Bromley 9, 16, 22;
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13, 14; Peterborough 19, 20; Gravesend 23; Woodford Bridge 26;
Margate 27; Wainscott 30.
Burnham, A. E. J.:
Seven Kings, Essex 6; Fourmarks,
Hants. 13; Alton 17; Bedhampton 20; Southsea 23; Fleet 27; Also at
Selborne and other places.

Brighton, K.: Wokingham and Old Dean 6: Maidenhead 10; Faringdon 12; Wheatley and Old Dean 13; Wheatley 14-17; Littlehampton 18-20; Dorking 26; Harmondsworth 27.

Campbell, B.:
Truro; Falmouth; Redruth; Scorrier.
Greenaway, G. H.:
Botesdale 4; S. Lopham 6; Mickfield
13; Stowmarket 16; Stonham 20;
Tibenham 27.

Greenwood, A.:
Southport 6, 13, 20, 27; St. Annes 30.
Grimsey, A.W.:
Beechurst, Dereham I; Wensum,
Norwich 7; Burnham Market 20;
Walberswick, Suffolk 27.

Warpur, G.:
Romford I, 8; Enfield 3, 10, 17, 24,
31; Whestone 6; Chelmsford 7, 14,
21; East Sheen 9, 16, 23, 30; Leicester
12; Eltham Park 13, 20; Rochester
15, 22; Lincoln 26-28. lliffe, D. I.:

Iliffe, D. I.: Littlehampton 3, 6: Crawley 7; Guildford 10; Haywards Heath; Slindon & Bognor 13; Rustingdon 16; Storrington 19; Littlehampton 20; Moorlands Bible College 21-24; Selsey 24; Walthamstow 26; Graves-end 27; Sidcup 28; Littlehampton 29. James, J.

James, J.: South Staffordshire; Somerset; Bristol

Kagan, M.: Edgware 12; Berrymead, Acton 20.

Edgware 12; Berrymead, Acton 20. Knight, J.; Britterne 2; Catford 3; Southampton 5; Reigate 6; Bitterne 9; Staplehurst 12; Tunbridge Wells 13-17; Vernham Dean 18, 19, 20; Fareham 23; Tunbridge Wells 24; Swanwick 25; Pinner 26; Farncombe 27; Bournemouth 28; Eastleigh 29; Liss 30; Tunbridge Wells 31. Lowther, G. K.; Grimsby and Lincolnshire 1-17;

Grimsby and Malaga 18-31. Lincolnshire 1-17:

Meadows, D. R.: Slavanka 4-6; Winton 20; Clapgate, Wimborne 27; Remainder of time in Southbourne area.

Pierce, D. H.: Manchester 1-4; Weston-super-Mare 5, 6; Ashford 8, 22, 29; Bideford 13; Barnstaple 14; Torrington 15; Exeter (Whipton) 16, 23; High Bickington 18; St. Austell 19, 20; Walthamstow 26-28.

26-28.
Phillips, C.:
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3, 10, 17, 24, 31; Woodcroft, Burnt
Oak 6; Wembley Gospel Hall 13,
20; Berrymead Hall, Acton 22, 29;
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Robinson, A. J.:
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Little Hill 20; Ashford 27.
Short, S. S.:
Dundee 1; Inverleven 2; Capernwray
Hall 4-11; Exeter 13-14; Westonsuper-Mare 17, 13; Warrington 1924; Southampton 27; Bath 28.
Tryon, G.:

24; Soutnampton 27; Bath 26. Tryon, G.: Loampit 5, 8; Balham 7, 14, 21, 28; Leatherhead 10, 17, 24, 31; High Wycombe 13; Buckhurst Hill 16; Woking 20; Cambridge 27.

Forthcoming Events

Ayr:
Cfce, at Victoria Hall, Jan. I at
1.00, Dr. W. E. F. Naismith, A. G.
Nute, W. K. Morrison, J. R. Rollo.

Eastbourne: Edgmond Hall, Church St. Jan. 3. Peter Brandon.

Peter Brancon. Cardiff: Chrn. Rallies at 7. Jan. 5 (Adams-down) Cfce.; Jan. 12 (Rhiwbina) P. Brandon; Jan 19 (Mackintosh) 1. Steeds; Jan 26 (Adamsdown), P. Widdison.

Bible Rdg. Grove Hall, The Grove, Jan. 6 at 7, R. G. Smith; Feb. 2 at 7 C. E. Hocking.

Crewkerne: Bible Rdgs., Gospel Hall, East St. Jan. 12 at 5.00. J. Glanville.

Letchworth: Ministry, Radburn Way Chapel, Jan. 12 at 7.00, Mr. Hinton; Feb. 9 at 7.00 Mr. Plumridge. Wembley: Conv. Bible Rdgs., Uxendon Hall, N. Wembley, Jan. 12. at 7.00 J.

Newcastle upon Tyne: Sunday School Workers Cfce., at Bethany Hall, Wingrove Road, Jan. 19 at 3.00 and 6.30, J. Anderson, J. Campbell.

Counties Ev. Wk. Film "New Horizons" Acland Road Evangelical Church, Jan. 22nd at 7.30. Bradford: Chrn. Rally at Bankfoot Gospel Hall, Manchester Road, Jan. 26 at 7.00, Film "New

J. B. Hewitt.

Grimsby: Wellowgate Chapel, 67 Wellowgate. Jan. 26 at 6.00, Dr. J. Knight. Kirkintilloch:

Ann. Cfce. Gospel Hall, 68 Townhead Jan. 26 at 3.15, R. Rae, A. Foster and

Walthamstow:
"Counties' Mtgs." Folkestone Road
Hall, Jan 26-28—Saturday at 6.00 and
Monday at 8.00, D. J. Iliffe, D. H.
Pierce, R. Chilvers. Walthamstow:

Bournemouth: Hants. & Dorset Bible Rdgs., St. Andrews Church Hall, The Square. Feb. 2 E. J. Strange. Forest of Dean:

Lindors' Chrn. Home Cfce., Feb. 8-10, Enqu. to T. Cracknell, Withy-moor Farm, Kilcot, Newent.

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Full details of subscription rates to the C.B.R.F., THE EVANGELICAL QUARTERLY and THE HARVESTER, from January 1974, appear below. The C.B.R.F. subscription has not been increased. but rises in production costs and postal rates have made minor increases in the rates for both HARVESTER and EVANGELICAL QUARTERLY inevitable. We are glad to have been able to increase the size of THE HARVESTER from 24 to 32 pages during 1973, although this also increased the postage! We have been able to bear this increase for the past seven months, but it is now incorporated in the new rates shown below.

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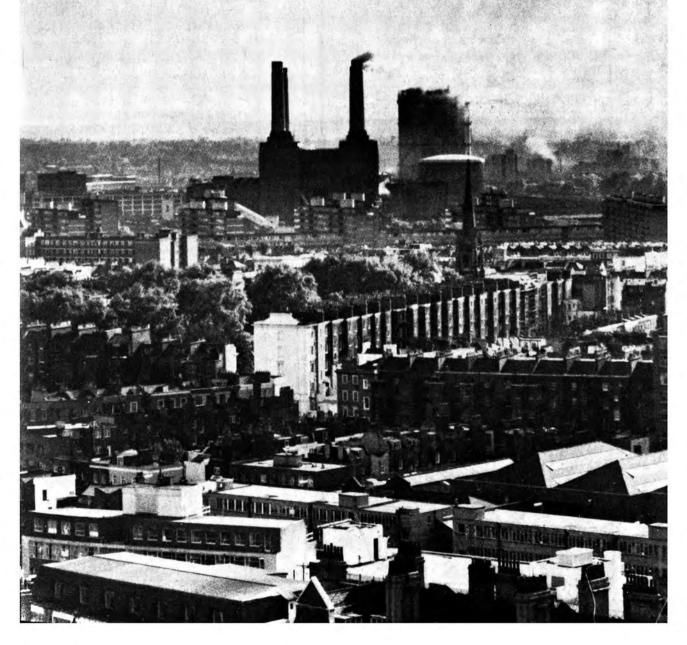
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KILRAVOCK CASTLE CROY - INVERNESS February 1974 Vol LIII No 2 Price 11p

Editor: Roy Coad

The Harvester

Inside: The Challenge of the Inner City



'It would take a Miracle'

The Corporal vigorously denied any interest in "religion" as he told the Scripture Reader that his last visit to church was for a funeral and he had never even been to Sunday School. In the discussion which followed he asserted 'It would take a miracle to change me' and the Scripture Reader had the cue he needed to explain the miracle that the Lord Jesus Christ could do, by changing him from the inside and giving him a new life. 'We parted', concludes the report, 'on very friendly terms and I hope to contact him again.'

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- Feb. 16 Spiritual Gifts
 R. J. Bolton
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 Clifford Phillips
- Feb. 23 The Christian Conflict John Baigent The Harvest of the Spirit Maxwell Doig

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The Harvester

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Editorial

The Sure Foundation

It is often good for ourselves to take a fresh look at parables whose significance we are inclined to take for granted: not least because we often find unexpected personal applications in parables which

we had tended to apply to others.

One such is the parable of the wise and foolish builders (Luke 6: 46-49, Mat. 7: 24-27). We are familiar with this parable as the basis of evangelistic appeals—but do we often pause to appreciate its full thrust? Our Lord speaks of the wise builder as the man who 'comes to me and hears my words and does them.' The parable, then, extends far beyond the initial response of faith to our Lord, into the whole wide realm of Christian discipleship and obedience. It is not primarily a 'gospel' parable (though its application in that way is important), but rather a parable for myself as a believing Christian.

Faith must be built up and expressed in what a man does: life and action not built on the basis of the teaching of Jesus, in *His* life and *His* actions, is, says the parable, foundationless and predestined to collapse. We are reminded of Paul's words in 1 Cor. 3: 10-15: although those words go even deeper and remind us that we can build worthlessly even on the true Foundation. In the last analysis, both faith and conversion are empty in this world (and, Paul tells us, in the next), unless they appear in what a man is and does. But what are those 'actions' which express faith? Too often we unconsciously interpret them as meaning conformity to the behaviour-patterns of the particular group to which we belong: are we being ungracious if we suggest that the whole of our Lord's example, and the whole of the New Testament, cries out against that interpretation? Do we fulfil all our Lord demands *simply* by being regular attenders at our local assembly? (Not that we decry that!)

Christians who have thought in terms of evangelism and Christians who have thought in terms of compassionate action in society have too often set each other in opposition. Because of the teaching of both these parables, *The Harvester* continues to lay emphasis on both aspects of Christian activity toward the world, and will continue to support both the evangelist and the Christian with concern for the world around him (often, incidentally, one and the same individual!). The Christian who builds on sand is the Christian who has concern

for neither.

The Challenge of the Inner City Patrick Sookhdeo

An author with much experience of evangelism in our inner city areas confronts us with a disturbing challenge.

In 1883 the following words were written: 'Whilst we have been building our churches and solacing ourselves with our religion and dreaming that the millennium was coming, the poor have grown poorer, and the wretched more miserable, and the immoral more corrupt. The gulf has been daily widening which separates the lowest classes of the community from our churches and chapels, and from all

decency and civilisation.'

These words, though quaintly expressed, seem strangely apt for today. Churches in suburbia are growing and flourishing, their doors being packed every Sunday with those who seem to possess all they need of this world's earthly goods. Yet, in inner city areas, but a few miles away, churches are closing because of lack of attendance and because they cannot afford to pay their ministers. In one place the people grow richer, in another poorer; there they hold the reins of power, here they are powerless; there they have all the trappings of an outward morality, here the harshness of reality is more openly displayed; there the social environment becomes more plush and sedate, here they sink into concrete jungles, slums and at times into lack of basic amenities. Of what then do these inner city communities consist?

The Diversity of the Community

Anyone who thinks of such communities as being monolithic and stereotyped is in for a surprise. Not only are there communities within the overall community, but each basic community is different from the other. Britain today has rightly been defined as being a multi-cultural, multi-faith, pluralistic society, and nowhere is it more apparent than in areas such as these. Today there are four main points of diversity.

(a) Diversity of Cultures

Let us classify some of the basic cultures. There are:-

1. English working class.

2. Asian. a. Indian

b. Pakistani

c. Chinese

- West Indian, (the culture being different for immigrants from each island).
- 4. Southern Europeans. a. Maltese

b. Italian

c. Cypriots

- 5. Other Europeans. a. Eastern Europeans
 - b. from the Continent
- 6. Africans.
- 7. Irish.

Culture is in part determined by background and language etc.; this affects basic life styles such as entertainment and foodshops, and all these factors determine the approach needed. Another aspect of growing importance is the increasing generation gap. The children of immigrants are taking on more and more of the English culture, whilst their parents cling tenaciously to their old ways. Culture cannot be thought of in static terms, as it is always changing, gaining new form and shape. This fluidity and flux of cultures is one of the marks of the inner city areas.

(b) Diversity of Races

Colour is linked to race as well as to culture. It is the colour of a man's skin that initially determines how he will be received, and not his culture. Thus it needs to be emphasized that race is not synon-

ymous with culture.

Race is one of the important issues in most inner city areas, and this can be seen at election time. It is here that conflicts and tensions can arise. This can affect the church in several ways. Churches can refuse to accept those of other races: they can tolerate them as long as they remain few and conform, they can go all out to win them, and so stand the chance of alienating the local English population, or they can accept them and stand the chance of losing their English congregations.

Racial tensions in the community can and do have an effect upon the local church. Because church members are also members of the surrounding community they cannot escape the problems that exist there. It can be argued, with some justification, that since race has become an issue in politics numbers of black people have left the English churches, not so much because of open hostility, but because of uncertainty over the average white Christian's attitude towards them. At the same time the black non-christian does not come into the church, as he identifies the church with racism.

(c) Diversity of Religions
These include religions whose ideas are totally different to western thought, and which demand specialist approaches: e.g. Islam, Hinduism and Sikhism. The Christian groups include the West Indian churches, Irish Catholic, Greek Orthodox, other Orthodox from Eastern Europe, Maltese Catholics, etc. There are also Christian groups which function along racial and linguistic lines.

(e.g. the Chinese church).

(d) Diversity of Classes
It would be easy to regar

It would be easy to regard all people within the inner city areas as being working class, but this is not the case. In the various ethnic groups class distinction does play a part, but it is often based on home ownership, literacy, education, and ability to speak English, etc.

One important aspect, which has been developing of late, is that of the creation of pockets of middle

and upper middle class people in the inner city areas. This can be seen for example in Canonbury, in London, where rich people have been buying up old properties and converting them into town houses. In some areas the lines of demarcation between the communities are even more strongly defined. A prosperous middle-class in one corner may own their own homes, with working class people in council flats nearby, and an immigrant population in substandard housing a little way off.

The Deprivation of the Community

It can be argued that the poorer communities of the inner city areas are the deprived sections of British society. They have not the same privileges, benefits and opportunities that other sections of the community have, because they are basically powerless. Three important areas in which they are deprived are:

(a) Employment

The type of job they often have to do is menial, and can include shift work, labouring, etc. This can affect the West Indian ladies attending church, as they often have to work on Sundays. But this is not the whole story: many of them have never had a job at all. This affects particularly many of the black youngsters, who have not been able to get work.

(b) Education

Britain has education for everyone, but not everyone receives the full benefit of that education. The result is that certain sections of the community can grow up uneducated.

(c) Housing

This can be substandard and overcrowded, with slums, etc. the order of the day.

In these, and in other ways deprivation occurs, and with the deprivation comes oppression: for oppression can be not only physical, but mental and psychological. In a community where deprivation occurs people are not likely to respond immediately to any approach, until their confidence is won, until their problems are understood and if necessary shared, until they see you identified with them. If the church is to make any significant impact upon these communities it needs to understand their plight, their problems, their environment and the pressures it exerts upon them.

The Declension of the Church

This deprivation in society can also affect the church. In The Use of Church Properties for Community Activities in Multi-Racial Areas, the point is made: 'In many of the inner city, multi-racial, multi-faith areas, the local church fellowships reflect the general deprivation and are severely limited in their ability to be outgoing, even when the vision and will to do so are there.

Here is a quotation by Rev. Colin Scott from a survey of the church in South London published in 1888: 'Must there be something wrong in a machinery so vast, so costly, so long sustained, and so prominent, which yet produces results startling in their meagreness'. But he went on to say that their sad meagreness would sound like religious revival today. They lamented then that only 1 in 11 was in church in Sunday: the figure for the same area today would be less than 1 in 110, or ten times worse. Yet the machinery is still vast, and more costly than ever before.

There are two factors which we must take into consideration. First, is the fact of declining congregations, which can be caused by Council rebuilding programmes (the houses around the church are pulled down, and members of the congregation are moved: later when flats are built and the new population moves in, usually there are no church contacts), or by old people dying off, or by Christians who travel in stopping coming because the church has changed (e.g. black people have started to come, and so they no longer feel at home).

Second, is the problem of outdated buildings, which are too expensive to maintain, and which are unsuited for reaching the community. Sometimes buildings have to be sold and are used as warehouses, places of worship for other faiths, etc. This points to two things: (i) The possible death of the church in that area, with the resultant cessation of witness, and (ii) the possible take-over by those of other faiths.

This may seem rather a depressing picture, yet it is true, and I believe that if it is not taken seriously, then we may well see the death of the church in many inner city areas. It may be argued that there are churches which are strong in these areas, but from my experience they tend to be made up of commuter Christians, and not of local people.

Conclusion

What then ought our response to be? I believe that there are three things which we need to accept.

(a) The Challenge of these Areas

For the Christian they are not just problem areas, but places where the Gospel can be made known. Britain is now a mission field, a fact that we need to accept. These areas also present a challenge to our attitudes, and life styles.

(b) The Cost

If these areas are to be reached and the people won for Christ, then the cost must be faced and paid. It may involve going to live in these areas, or retired people spending their last years there. It may involve the giving up of a good assembly, good house, job, and neighbourhood to be a witness in these needy areas. Are we willing to face this cost?

(c) The Necessity of Change

Not change in the content of our theology and form of meetings, but in our strategy and approach to these areas. I believe that our emphasis ought to be upon church planting; the establishing of multiracial, multi-cultural, and multi-class assemblies in these areas. This may well necessitate the use of full time workers, who will need to be accepted as 'missionaries'.

An all-purpose Hymnbook

A Progress Report by B. Howard Mudditt

'THIS,' said the doctor, as he looked up from his hours-long scrutiny of the 715 cards with hymns and tunes, 'this is the most exciting thing that has happened in assemblies since I was a boy in South Wales.'

While we must attribute his gracious exaggeration to his early acquaintance with the Welsh enthusiasm for hymnsinging, no one can say that the seven years of preparation have been lacking in encouragement. At least weekly, and often more frequently, have come suggestions, requests, encouragements, and, best of all, assurances of continued remembrance in prayer, from every continent, and certainly every major country, in the world. Like Jacob, who found that the seven years that he served for Rachel were enlightened by the constant presence of his heart's desire, we have found that the mental and physical magnitude of the task, and the many frustrations by the way, were made light of by the continuous assurance that we were not alone, and that during all the seven years that have elapsed since this project was first seriously put in hand, many throughout the world were sharing with us in suggestions, in remembrance, and in the anticipation of the ultimate consummation of our united purpose.

Best of all, in a very real sense, has been the evidence during the years that, in spite of frustrations and disappointments, the Lord Himself was even in the delays. To give but one example—one major factor that looked like hindering our production for several years, and also increasing costs considerably, was finally eliminated, almost overnight, and in a totally unpredictable way, as recently as October, 1973, which was almost precisely the time at which we had to take a major forward step which, if this adverse factor had not been eliminated, would have been very difficult if not impossible.

Most of my readers will already have read the article which I wrote for the September 1967 issue of *The Harvester*, setting out the origin and purpose of the project, and the further progress which I inserted in the February, 1972 issue of *The Harvester* dealing with some of the thousands of letters that had been received from all parts of the world, making suggestions and expressing interest.

The Original Proposal

Copies of these articles are still available if specially requested, so I will do no more here than state that the original proposal was to make available an all-purpose hymn book which could be used in any normal meeting of a local church, whether for Worship, the Lord's Supper, Gospel Witness, Baptisms, Dedications, Prayer and Ministry, and so on. The need was underlined because some books that had been available in the past were going out of print, and it was felt that the opportunity should be seized to issue a book which would cover in a single volume all the likely needs of an active church, with the possible exception of highly specialised hymns for younger children. It was recognised that a tune book was essential, particularly in view of the tremendous advance of musical appreciation generally which had been brought about as a direct result of the musical work of the B.B.C. and other broadcasting organizations, and the consequent demand for higher quality in music for Christian praise and worship. In the second article in 1972 it was anticipated that at least two years would be necessary to complete the research and preparation which had already begun, and to proceed to the second stage of the actual publication of the book itself. This stage has now been

reached in almost exactly the two years estimated.

The selection contains 715 hymns and in its preparation at least three major features have guided the choice. First, it was obvious that a great opportunity offered itself to make the selection as catholic as possible, in the true sense of that word. Nowhere does the true unity of those who are in fact 'children of God, members of Christ, and inheritors of the Kingdom of Heaven' exhibit itself more clearly or more enthusiastically than in hymns. The praising, worshipping heart is the common heritage of all those who are born of the Spirit, or, to say it much better in words from a hymn by the incomparable Charles Wesley,

Names and sects and parties fall, Thou, O Christ, art all in all!

Consequently, our selection comprises contributions from authors with almost every kind of Christian background. some of whom alas-and this applies even to modern times as some of us will recognise-would have found themselves at loggerheads on differing points of doctrine, but who are one in Christ. The head of a mediaeval monastery ('Jesus, the very thought of Thee!') joins hands across the centuries with the present Archdeacon of Norwich (Tell out, my soul, the greatness of the Lord!'); J. N. Darby ('Rest of the saints above, Jerusalem of God!') is at one with the 12th century Bernard of Cluny, ('Jerusalem, my happy home!'); Quaker and Catholic, Dissenter and Conformist, Presbyterian and Episcopalian, all have made individual contributions to the sung praise of the on-going Church of God which are as valid to-day as when they were first written, because they were based, not on the man-made differences of the moment, but on the eternal verities of God's revelation in Christ.

Important Considerations

Even then, the selection needs to be made with care and understanding. One example of this will suffice. A most appealing hymn by William Bright which appears in some evangelical hymn books begins

And now, O Father, mindful of the love
That bought us, once for all, on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice.

Now it is possible with a certain amount of mental agility to sing this hymn without the overtones of sacramentalism and transubstantiation that it contains. But William Bright was a thorough-gong sacramentalist, and the title which he gave to this hymn, 'The Eucharistic Presentation,' clearly indicates that he intended this to be sung at the Elevation of the Host, as with one of his other communion hymns, 'Once, only once, and once for all.' Therefore this hymn cannot honestly be chosen for a hymn-book intended for wide general use. Fortunately, it is not necessary, since E. H. Bickersteth, a former Bishop of Exeter, took the same subject and dealt with it as follows:

O holy Father, who in tender love
Didst give Thine only Son for us to die,
The while He pleads at Thy right hand above
We in one spirit now with faith draw nigh;
And as we eat this bread and drink this wine,
Plead His once-offered sacrifice divine.

This is one of dozens of occasions when the whole church of God is in debt to Him for the gift of spiritual song through E. H. Bickersteth, and we gladly include the whole hymn in our selection. But the example indicates the sort of selective care that is necessary. Those who understand will realise that it is precisely this kind of thing that takes the time, and it may be offered as some small reason for apparently unexplained delays!

Principles of Selection

While we believe that our selection is at least as broadly based as any other currently available, there is a second principle which has guided our selection which, we believe, has made it unique. It has been a major purpose not only to bring under contribution the whole of the hymnody of the church of God in its breadth of thought as well as its historical length of time, but also and especially to include within the same selection the spiritual genius of what has come to be known as the Brethren movement, and its associated spiritual activities. Like the Holy Club and the Oxford Methodists, the early genesis of this movement included some of the choicest spirits of the age, and while it would be untrue to say that the poetic praises that sprang out of the movement equalled either in quantity or quality those of Charles Wesley, they were of a very high order indeed, not merely in their poetic quality, but especially in their spiritual content and understanding. The fact that they have remained so very largely unknown outside the circles of the movement is something of a mystery, although it is probably due as much to their own tendency to keep themselves to themselves as it is to the failure of other companies of Christians to understand them. Consequently this choice heritage of spiritual hymnody has been confined to separate collections of hymns mainly for the use of assemblies of the movement, who have naturally enough been reluctant to let it go, and who have been prepared to ignore the slight inconvenience and additional expense of a second hymn-book to provide it. By combining these choice contributions to the sung praise of the whole church of God in one selection with the historic hymns of the church already available from the past, the present selection not only makes these available within the circle of the Brethren movement itself, but, and possibly even more important, makes the hymns of that movement for the first time available for general use in other Christian communities. There can be no doubt that the mutual benefit will be considerable, since both contributions complement and supplement each other. For instance, Mary Bowly Peters' magnificent hymn beginning:

O blessed Lord, what hast thou done? How vast a ransom paid! Who could conceive God's only Son Upon the altar laid?

is fully worthy to stand side by side with Charles Wesley's 'O Love Divine, what hast Thou done?'; Robert Cleaver Chapman's 'Show me Thy wounds, exalted Lord!' to stand with 'Ah! show me that happiest place', again by Charles Wesley; John Nelson Darby's

'Hark, ten thousand voices crying 'Lamb of God' with one accord!

is no mean companion of Isaac Watts' 'Behold the glories of the Lamb'; while Alexander Stewart's 'Lord Jesus Christ, we seek Thy face,' (which has found its way in its own right into a number of denominational hymn books) is as good a hymn of spiritual devotion and worship as can be found anywhere. Not surprisingly, the hymnody of the Brethren movement is particularly rich in hymns for the Lord's Supper and its associated worship, including such gems of devotion as 'Gathered, Lord, around Thy table,' 'Jesus, Lord, I know Thee present at Thy table freshly spread,' 'The bread and wine are spread upon the board,' 'Around Thy table, holy Lord,' 'Sweet feast of love divine,' to mention only a few

choice items from that source. Yet the catholicity of the present selection is emphasised even in this particular section by the inclusion, for instance, of a hymn written by four young people in a church in Canada within the last year or two:

On this day of sharing Gladly do we come To the Lord's own table Gathering as one.

But the alphabetical list of hymn titles will give much fuller indication of these points

First principle of selection, then, is to draw from the widest possible background both in outlook and in time, the second is to provide an adequate representation of the special contribution of the heritage of the Brethren movement, and the third is to continue the first two principles, only in another area, that of an adequate coverage of the basic doctrines and experiences of Christian faith and life. It is interesting, and can be revealing, after making a substantial selection of hymns on the basis of their own merits, to classify them according to subject, and to look at the result. If the selection has been done with wisdom and knowledge, the classified result should show a proper coverage of all the main historical facts and doctrines of Christian belief and experience. Because we are Theists-that is, we believe in a personal God who reveals Himself-there will be a large section in praise of God the Father. It is just in this area that some evangelical hymn-books tend to be weak. But because we are Christians as well as Theists there will be a substantial body of hymns simply in praise of the name of Jesus. And, since we realise our own complete unworthiness in view of the revelation of God in Christ, there will be almost as many hymns expressing our desire for consecration and discipleship. Our collection has some 200 hymns under these three heads.

A Wide Coverage

Then there will be four or five further sections with some 40 to 50 hymns in each. In personal experience there will be hymns of Assurance and Thanksgiving, as well as of Pilgrimage and Guidance, with further sections on Prayer and Worship in the church, and centring around the Lord's Supper, Again, some 200 hymns cover these subjects.

Then will come a larger number of smaller sections, with some 20 to 30 hymns in each, dealing with the Grace of God in Redemption, with the Resurrection, Ascension, Coming and Kingdom of Christ, the Person, Mission and Work of the Holy Spirit, and in the realm of personal experience, the Call of God in the Gospel, Response and Repentance, the Fellowship of Believers, the World-wide Mission of the Church, and the Church Triumphant. The remaining hymns will be more widely dispersed among a larger number of topics with from 5 to 20 hymns in each, covering special activities and occasions.

The present selection has a particularly strong section consisting of hymns mainly for personal use in private devotion, although some could be used publicly in special circumstances. But a hymn book should be, as John Wesley said in his incomparable Preface to the 1779 edition of 'Hymns for the Use of People Called Methodists', 'a little body of experimental and practical divinity.' As such, it is a book to be read almost as much as to be sung, and even in music editions the words should be printed separately from the staves of music, so as to enable their message to be conveyed quickly and clearly to the reader or singer. The old practice of a former day, particularly in mission hymnals, of spreading the syllables of the words out so as to match the intervals of the notes in the melody may have been necessary to help people of the time to match the words to the tune, but it certainly tends to make the words incomprehensible, if not almost illegible, as spiritual poetry. But this touches upon the subject of tunes, which is so important as best to be left for a further article in our next issue.

CHRISTIAN WORSHIP Index of First Lines of Hymns

A debtor to mercy alone A'Man there lived in Galilee A mighty fortress is our God A mind at perfect peace with God 'Abba, Father,' Lord, we call Thee 'Abba, Father,' we approach Thee Abide with me According to Thy gracious word Ah, holy Jesu, how hast Thou offended! Alas! and did my Saviour bleed? All hail the power of Jesu's name All my heart this night rejoices All my hope on God is founded All people that on earth do dwell All praise to Thee, for Thou, O King All that I was-my sin, my guilt All things praise Thee All ye that pass by Alleluia, sing to Jesus Along the shining road Amazing Grace! Amidst us our Beloved stands And can it be, that I should gain And didst Thou love the race And did the Holy and the Just And is it so? I shall be like Thy Son! Angel-voices ever singing Angels from the realms of glory Approach my soul, the mercy-seat Arise, my soul, arise! Around Thy grave, Lord Jesus Around Thy table, holy Lord As with gladness men of old At the Lamb's high feast we sing At Thy command, our dearest Lord At even, when the sun was set Author of faith, eternal word Author of life divine Awake and sing the song Awake, glad soul, awake, awake Awake, my soul, in joyful lays Awake, my soul, awake and raise Awake our souls, away our fears Away in a manger Be still, my heart, these anxious cares Be still, my soul; the Lord is on thy side Be Thou exalted, holy Lord Be Thou my vision, O Lord of my heart Before the throne of God above Begin, my tongue, some heavenly theme Begone, unbelief Behold a stranger at the door! Behold the amazing gift of love Behold the amazing sight Behold the eternal King and Priest Behold, the glories of the Lamb Behold, the great Creator makes Behold the Lamb of God who bears Behold the Lamb with glory crowned Behold, the mountain of the Lord Behold the servant of the Lord Beneath the cross of Jesus Bless thou the Lord, my soul, Blessed be God, our God Blessing and honour and glory and power Blest are the pure in heart Blest be the everlasting God Blest Son of God we follow Thee Bread of heaven Bread of the world, in mercy broken Break Thou the bread of life

Breathe on me, Breath of God Brethren, let us join to bless Bright the vision that delighted Brightest and best of the sons of the morning By Christ redeemed, in Christ restored By every nation, race and tongue By Thee, O God, invited Child in the manger, Infant of Mary Children of the heavenly King Christ, above all glory seated Christ, from whom all blessings flow Christ is coming! let creation Christ is our corner-stone Christ is risen! Hallelujah! Christ the Lord is risen today Christ, whose glory fills the skies Christian, seek not yet repose Christians, awake, salute the happy morn Come and rejoice with me Come down, C love divine Come, every faithful heart Come, gracious Spirit, heavenly Dove Come, Holy Ghost, all-quickening fire Come, Holy Ghost, our hearts inspire Come in, oh come, the door stands open Come, let us join our cheerful songs

Come, let us join our cheerful songs
Come let us sing of a wonderful love
Come let us sing the song of songs
Come, let us to the Lord our God
Come, my soul, thy suit prepare
Come, O Thou traveller unknown
Come, risen Lord, and deign to be our
guest

Come Thou almighty King Come, Thou everlasting Spirit Come, Thou fount of every blessing Come, Thou long-expected Jesus Come unto Me, ye weary Come, ye faithful, raise the anthem Come, ye that love the Lord Come, ye sinners, poor and needy Come, ye thankful people, come Come ye yourselves apart and rest awhile Command Thy blessing Commit thou all thy griefs Creator Spirit, by whose aid Crown Him with many crowns Dear Lord and Father of mankind Dear Master, in whose life I see Depth of mercy! Can there be Disciples, friends of Jesus Dismiss me not Done is the work that saves Drawn to the Cross Earth, rejoice, our Lord is King Entered the holy place above Enthrone thy God within thy heart Ere God had built the mountains Eternal Father, strong to save Eternal Father, whose great love Eternal Light, Eternal Light Eternal Love, oh mighty sea Eternal Power! whose high abode For all the love that from our earliest days Far beyond the storm and tempest Father, again in Jesus' name Father, how wide Thy glory shines! Father, I know that all my life Father, in high heaven dwelling Father in whom we live Father most holy, merciful and loving Father of all! whose powerful voice

Father of heaven, whose love profound

Father of mercies, in Thy word Father, Son and Holy Ghost Father, Thy name our souls would bless Father, to seek Thy face Father, whose everlasting love Fierce raged the tempest o'er the deep Fierce was the wild billow Fight the good fight with all thy might Fill Thou my life, O Lord my God For all the saints For ever here my rest shall be For ever with the Lord! For my sake and the gospel's, go For the beauty of the earth For the bread and for the wine For the might of Thine arm we bless Thee For those we love within the veil Forth in Thy name, O Lord, I go From all that dwell below the skies From every stormy wind From the eastern mountains From whence this fear and unbelief Gathered, Lord, around Thy table Gazing on Thee, Lord, in glory Give me the faith which can remove Give to our God immortal praise Give to the winds thy fears Glorious things of Thee are spoken Glory be to God the Father Glory be to Jesus Glory yet of Jeans Glory glory everlasting Glory to God on high, Let earth Glory to God on high! Peace upon Glory to Thee my God this night Go, labour on; spend and be spent God and Father, we adore Thee God be in my head God be with you God calling yet! Shall I not hear God hath spoken—by His prophets God holds the key of all unknown God is gone up on high God is working His purpose out God made me for Himself, to serve Him here

God moves in a mysterious way God of all power, and truth, and grace God of mercy, God of grace God of the living, in whose eyes Good Christian men, rejoice Grace, 'tis a charming sound Gracious God, we worship Thee Great God, indulge my humble claim Great God of wonders Great is Thy faithfulness, O God Great Shepherd of Thy people hear Guide me, O Thou great Jehovah Hail gladdening Light! Hail the day that sees Him rise Hail, Thou once despised Jesus Hail to the Lord's Anointed Happy are they, they that love God Hark, my soul, it is the Lord Hark, ten thousand voices crying Hark the glad sound! Hark! The herald-angels sing Hark! The voice of love and mercy Hark! The song of jubilee Hast thou heard Him, seen Him He dies, He dies, the lowly man of sorrows

He expecteth, He expecteth
He loved me and gave Himself for me
He who would valiant be
Head of Thy Church triumphant

Heal us, Immanuel
Here from the world we turn
Here, Lord, we come Thyself to meet
Here, O my Lord, I see Thee face to face
His are the thousand sparkling rills
His be the Victor's name
Hold Thou my hand
Holy, Holy, Holy
Holy Spirit, Truth divine
How blest is life if lived for Thee
How bright those glorious spirits shine
How good is the God we adore
How pleasant, how divinely fair
How pleased and blest was I

How sweet the name of Jesus sounds How welcome was the call Hushed was the evening hymn I am not skilled to understand I am not worthy, holy Lord I am trusting Thee, Lord Jesus I am waiting for the dawning I bless the Christ of God

I cannot tell why He, whom angels worship I come, O blessed Lord, to Thee

I dared not hope that Thou would'st deign to come I hear the words of love

I hear the words of love
I heard the voice of Jesus say

I hunger and I thirst
I know that my Redeemer lives
I lift my heart to Thee
I sing the almighty power of God
I sought the Lord
I take Thy promise Lord
I thirst, but not as once I did
I will sing the wondrous story
I would commune with Thee, my God
I'll praise my Maker
I'm not ashamed to own my Lord
Immortal, invisible, God only wise
Immortal love, for ever full

(to be continued next month)

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Living for Christ Brian R. Mills

At the beginning of POWER, the national programme of evangelism, we feature this first in a new series of articles on personal witnessing by the Secretary of Counties Evangelistic Work. The editor welcomes the series the more because of his consciousness of his own inadequacy in this field.

Introduction

Many Christians pay lip service to the necessity for personal witness for Christ, but too few do anything about it in practice. There are four main reasons for this—

 We see no need for it personally (it's the province of the evangelists!),

We do not wish to witness (it's the life that counts anyway),

 We are afraid to witness (we might become unpopular, or perhaps our lives are not consistent enough), or

4. We do not know how to.

It was to meet the last objection that I was first asked to give some instruction in my home assembly, mainly in preparation for a mission in 1973. In preparing for the series, however, it became clear that the other three main objections had to be dealt with also, since personal witness and counselling cannot and should not be limited just to the short period of a Gospel campaign, but, in the New Testament sense, it should be spontaneous and continual. As Tom Allan has said, 'Evangelism is not a sporadic encounter, but a continuous engagement'.

To a great extent, the writer has drawn on the experience of others in the field of personal witness—not because he has no experience of his own, but because others have ministered, taught and practised the Biblical principles over more years and to a

wider group than he.

More value will be gained from this series of articles if adapted for use in a group. Audience participation in questions, discussion, demonstration, and then in actual practice was a feature of each session when this series was given 'live'. Need it be said that it will be those who give 'the more earnest heed to these things' who will gain the most from them?

PART 1: NOT SO MUCH A PROGRAMME . . .

Lest it be thought by some that a Christian's personal witness for Christ is a matter of technique and teaching let it be said that in the New Testament it was 'not so much a programme—more a way of life'. 'The great difference between present-day Christianity and that of which we read in the Epistles' writes J. B. Phillips (Letters to Young Churches) 'is that to us it is primarily a performance; to them it was a real experience. We are apt to reduce the Christian religion to a code or at very

best a rule of heart and life. To these men it was quite plainly the invasion of their lives by a new quality of life altogether. They do not hesitate to describe this as Christ living in them.'

What is witnessing?

It is better demonstrated than defined. In Acts 8: 4 the ordinary believers were those who went everywhere 'preaching the Word'. A gossiping of the Gospel by lip coupled with a demonstration of its transforming validity in the life.

Why Personal Witness?

Christ commanded it (Mat. 28: 19, Luke 24: 48, Acts 1: 8), the disciples practised it (see e.g. Acts 2: 32 and 5: 32).

Whose Responsibility?

We should do it. Paul referred to it as 'the ministry of reconciliation', which had been entrusted to him and called himself 'an ambassador'—Christ's personal representative. What an honour! (2 Cor. 5: 19-22). As he wasn't an actual witness of the resurrection, the inference that could be drawn that witness in The Acts of the Apostles was limited to those who were actually present with the Lord on earth is hardly applicable to Paul, nor, historically, to us-his successors. As A. T. Pierson has put it, Witnessing is the whole work of the whole church for the whole age'. All God's people are sent to do as the Philippians did—shine as lights in the world, holding forth the word of life. Jesus spoke of choosing us . . . 'to go and bear fruit'. As is seen in Gal. 5: 22-23, this fruit is the result of the indwelling Holy Spirit, and is the essence of true witness.

What Resources?

The Holy Spirit empowers us for witness. (Acts 1: 8, Gal. 5: 25, John 15: 26-27) 'We can only restrict the command to witness if we equally restrict the promise of power', writes John Stott (*Motives and*

Methods in Evangelism).

As the pre-Ascension commission is the complete answer to all the above questions, the implication is quite clear. 'If we are not taking an active part in Christian witness, we are not just ineffective, we are positively in revolt against Christ. It is sheer hypocrisy to pay lip service to the Lordship of Jesus if we do not heed His command to evangelize. A dumb Christian is a disobedient Christian.' (ibid p. 5).

We can say therefore that a non-witnessing Christian is a disobedient Christian, and that a Christian cannot bear an effective witness without leading, and living, a Christ-like life. Living in Christ is the prerequisite to a fruitful, Christ-

honouring life (John 15: 5).

It follows therefore that a prospective witness for Christ must be sure that he has life and is living the life. It doesn't necessarily follow that confessing Christians are committed Christians. Having been

born in a so-called Christian country, or been raised in a Christian home, or been made a member of a church of any denomination, or having been baptised and brought into fellowship'—none of these in themselves are yardsticks of Christian commitment. Committed Christians (a term that cannot be applied to those who are Christians in name only) are those who have Christ, and therefore have life (1 John 5: 11-12, 2 Cor. 4: 11), and then demonstrate this life constantly.

Trust and obey, For there's no other way To be happy in Jesus, But to trust and obey.

The application of the Gospel must have taken place first in an individual before he has something to witness to, and Someone to witness for. The very absence of evidence of new life, and the lack of obedience, calls into question the profession of many. 'Not everyone that says unto me, Lord, Lord, shall enter into the kingdom of heaven.' (see also Titus 1: 16).

In order to lead a life worthy of Christ, I must first of all have 'life'. This means (a) The Holy Spirit indwells me—I need to recognise this, and live in the good of it, (1 Cor. 3: 16 and 6: 19-20). It's the power of His presence which is the guarantee of the evidences of new life.

(b) I am consciously seeking to be obedient to the commands and claims of Christ.

(At this stage in a group study, all participants could be asked to define in writing:-

(a) What, in their own words, is a Christian, (b) How they became a Christian, (c) What difference Christ is making in their life now.

They could then be asked to describe:(d) What they understand by the term 'committed Christian' and (e) In what ways they ought to be obedient, quoting Biblical references where applicable).

Living for Christ involves Trust and Obedience

Obedience is the fruit and the proof of love, and of life. It is not a slavish observance of laws, borne out of fear, but a willing desire to do one's utmost for His highest. 'If you love Me, you will obey my commandments', said the Lord Jesus, and then He goes on to describe the results of this-'My Father will love him . . . I will love him and reveal myself we will make our abode with him'-a Trinity of blessing! (John 14: 15, 21, 23, see also 1 John 2: 3-6, John 15: 10-14, 17). Obedience is not abstract, nor theoretical. It isn't a doctrine to be discussed and debated. The only thing that can be done with a command is to obey it. Therefore obedience is essential practice for every believer. Some will say 'where do I start?'. By dealing first with the very thing you know is wrong in your life (what is in your mind now?)—confession before God, correction in your life! And then go on from there a step at a time.

Living for Christ means that the whole of one's life will be lived for Christ! It is essential that I stay close to Christ in a pathway of obedience, not only

for my sake, but also for others—and for Him. Dr. Charles Malik, one time president of the United Nations, said 'Only those who stay close to Jesus Christ can help others who are far away. Only those who prefer Him to everything else, even the call of the needy world, can be used of Him for the need of the world'. 'For me to live is Christ'. (Phil. 1: 21). Paul re-emphasises this to the Galatians (2: 19-20), the Romans (14: 7-8) and the Corinthians (2 Cor. 5: 15). He is of course only reflecting what Christ had said earlier, that he who does not love Him more than others 'is not worthy of Me'. (Mat. 10: 37-38).

We have seen that living for Christ involves trust, obedience, love—and now, discipline. We can express these concepts in a diagram—

Trust Obedience Discipline

In an anti-authority age, discipline is almost regarded as a dirty word. And yet it is a Biblical one. Those who followed Him were disciples—they had to be disciplined. Self-discipline is always to be preferred to imposed discipline, but initially it was for them an imposed kind—He said 'follow', and they did. But through His teaching and example He showed them how to be disciplined. We can say from this that the A.B.C. of Discipleship is:-

A—Be Available to God. For each prophet, apostle, or great man of God there has had to have been a willingness to say 'Here am I'. Bishop Taylor Smith used to say that 'consciously each day I present my body and myself anew to God'. Notice—not only a one-for-all response, but a daily one.

B-Believe God. Failure to do the will of God is basically caused through unbelief or a lack of trust. If I believe God, but fail to act on it, I don't really believe. Paul affirmed his trust and belief-'I can do all things through Christ Who strengthens me'. C-Commit without reservation. When the Lord said 'Follow' to His disciples, there was an immediate response-they left all and followed Him. There should be no less a response in principle from all who profess today to be Christ's disciples. As C. T. Studd said, 'If Christ be God and gave Himself for me, then no sacrifice can be too great for me to make for Him'. God uses such committed lives for His glory, whatever the environment. 'What the Holy Spirit uses to prick the unbeliever's conscience is the consistent, law-abiding, shining conduct of a Christian.' (J. R. W. Stott).

Christians are, at times, put to shame by the devotion of others, whose ideals are related merely to a philosophy, a political party, a different lifestyle, or a dead religion, and not to a Person. An American University student who was converted to Communism wrote a letter to his fiancée breaking off his engagement, saying 'We communists have a high casualty rate. We are the ones who get shot at, hung, lynched and jailed, tarred and feathered,

Tragedy in Ethiopia A Report

A young nurse from a London assembly was on her way home from V.S.O. work in Kenya when she volunteered to assist with famine relief work being conducted by missionaries in Ethiopia. She tells us here of the tragedy in their land—but does not mention that she had complete medical responsibility for a camp of some two hundred starving people and orphans. She asks to remain anonymous.

In Ethiopia, because of the mountainous terrain, much of which is volcanic, communications are very difficult, and certain areas have progessed much more rapidly than others. Much traffic passes each day between Addis Ababa and Asmara, a large town in the north of the country, most of it by road (a journey taking three days), although some now goes by air. This road passes through Wollo and Tigre provinces on the second day of travelling: these are the provinces that have been hit by the famine, mainly on the east side of the road.

The Danakil people, who live in the eastern part of this area, are nomadic. For years they kept cattle and camels. The people nearer the main road tended more to arable farming, although they had a few cattle and goats. For the last two or three years there has been no rain in these areas, and this has meant that the people were unable to grow crops for food for themselves and their animals. It was the arable farmers who were hit first by the famine, and those are the people who are now receiving most of the aid. The Danakil people managed to keep going until this year when they sold the remainder of their cattle to buy grain both to eat and to plant. Rain came this year, so their crops should grow; but their problem will come next year, when they have no cattle, and no money to buy more grain to plant.

There are very few roads passable for any vehicle east of the main road, and very little is known of

LIVING FOR CHRIST (continued)

slandered and ridiculed, fired from our jobs, and in every other way made as unfavourable as possible. A certain percentage of us get killed or imprisoned; we live in virtual poverty. We turn back to the Party every penny we make, over what is absolutely necessary to keep us alive. We communists do not have the time or money for many movies, or concerts, or T-bone steaks, or decent homes or new cars. We have been described as fanatics—we are fanatics! Our lives are dominated by one overshadowing factor-the struggle for world communism. We communists have a philosophy of life which no amount of money can buy. We have a cause to fight for . . . a definite purpose in life. We subordinate our petty personal selves into a great movement of humanity. There is one thing about which I am in dead earnest-that is the communist cause. It is my life, my business, my religion, my hobby, my sweetheart, my wife, my mistress, my bread and my meat. I work at it in the daytime and dream of it at night. Therefore I cannot carry on a friendship, a love affair or even a conversation without relating this force which both guides and directs my life. I have already been in jail because of my ideas and if necessary I am ready to go before a firing squad.'

Are we as committed?

As part of our devotion to Christ, we need to rediscover the value and need of a daily Quiet Time—not as a mere habit, but a meaningful practice This could include: reading and prayer—apart for one's self; use a prayer list—apart for others (a monthly cycle for friends and prayer needs is helpful); an ordered day—the whole for God and His Christ.

The tragedy for many who read such articles as this, is that they pass on to the next page, and promptly forget what has been read—or 'file' the outcome in a mental pending tray. If there are facets of life that need to be corrected, then prompt action is required. PRAY where a difficulty exists. OBEY where a command is involved.

My love is His life. His love is my life.

Assignment (for personal exercise at home. In a group study participants would be asked to share verbally some of their answersin a 'feedback' time at the beginning of the next session).

For a better understanding of 'commitment' look up the above Scriptural references in a translation not regularly used.
 Do this carefully and prayerfully.

(For the following questions, it would be helpful if answers are written down—they should *not* be handed to the group leader).

2. In what areas of your life do you know you are not living for Christ?

3. What are the remedies for these?

4. Ps. 66: 18 and Prov. 28: 13 tell us about the consequences of sin in our lives. Do you know any other consequences?

5. How can we overcome sinful failure and temptation?

6. What is the main reason that you find it difficult to speak to others about Christ? Booklist—for further reading.

Life of God in the soul of man—Henry Scougal (Inter-Varsity Press).

Mark of a Christian—Francis Schaeffer (Inter-Varsity Press).

Motives and Methods in Evangelism—John Stott (Inter-Varsity Press)

Pursuit of God—A. W. Tozer (Lakeland).

A.B.C. of Personal Evangelism—Ron Smith (Fishers Fellowship).

the area. This has made it extremely difficult to assess the extent of the famine and to arrest its progress. Perhaps the first that people from other parts of Ethiopia knew of the famine was when the starving people started migrating to the main Addis Ababa to Asmara road in order to beg for food. I understand that during the months of May through to September of this year there were literally hundreds of beggars living on this road, trying to grab a few crumbs of bread thrown from a passing car.

During these months various organizations, mainly those who were already doing some form of work in this area, felt the need to start a famine relief programme. Camps were set up where people could stay and receive food and a degree of basic medical care. These camps became extremely full, and because of the poor condition of the people diseases spread rapidly. It was decided that only those people who were already medically sick should be admitted to these camps; those who were hungry but not suffering from a medical disease should live outside the camps but receive food from them. This was an attempt to prevent the spread of disease. Again, as is to be expected in such a situation, the morale of the people was extremely low. People had lost their families, friends, homes, everything except their own life. A 'food for work' programme was started. Those who were fit were given work, some as cooks, others as guards, wood-cutters, road builders, etc. Schools were started for the children, sewing classes, child care classes etc., for the women. In places where the missions ran the camps they also endeavoured to bring a purpose into the lives of these people, many of whom were Moslem whose fatalistic belief was that all was 'the will of Allah'.

About October it was realized that while these camps filled a present need, they were not the final answer. While the drought exists people will continue to sell their homes and leave for the camps. What happens to them when they are discharged from the camp? They have no place to go. Efforts were made to survey the villages where these people had come from. This took a great deal of time, as most of the villages could only be reached by walking or riding on a mule. In the villages it was found that many people had died, others had walked to the road and few remained. But those who did remain had no food and were suffering, some from a very severe degree of malnutrition and various diseases. A programme is now in action, taking grain and medical care to these villages. A number of roads have been built to some of these areas in order to facilitate this grain distribution, and it is hoped that helicopters will be provided shortly and this will save many hours spent travelling to and from the villages.

What prospects are there for the future? Many organizations have sent in aid from overseas, and the Ethiopian government is also providing a certain amount of personnel and equipment. The Ethiopian people, themselves, are trying in many ways to help. The famine is being dealt with in a limited way. Perhaps now it is necessary to start long-term projects to prevent another famine. As mentioned previously, communications, owing to the mountainous countryside, are extremely bad. The water table in Ethiopia is falling every year, and perhaps something can be done to arrest this. It requires a great deal of money, which the Ethiopian economy has not got, to prospect for the drilling of wells so that these areas will not be without water again if the rains should fail. The people, themselves, could perhaps be encouraged to grow more nutritious foods so that in times of famine they stand a better chance. For the same reasons, health education and preventative medicine programmes need to be enlarged.

The situation has been desperate, but various organizations have been alive to the need and have been channelling aid into Wollo and Tigre Provinces. This is seen by the missions as a real opportunity for a practical outworking of Christ-

ianity.

(Editor's note: This is a vivid and practical report, which should stir us to consideration of the terrible needs of an area where, it is said, over 100,000 people have died of famine. The situation is compounded by the chronic poverty of a society where the feudal social structure can mean that a peasant must pay up to 75% of his harvest to his landlord as rent, in addition to tenancy fees, tithes and taxes).

Professor Bruce Asks

How do readers feel about the International Congress on World Evangelization which is to be held in Lausanne next July? The object—summed up in the Congress watchword, 'Let the Earth hear His Voice' is a good one. But some evangelical Christians in this country (David Winter, for example) have publicized their misgivings about the effectiveness of another Congress for promoting this object. Do readers share these misgivings?

Correspondence, please, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX by 15 February.

Edited by Kathleen White, 60 Bowood Road, Swindon, Wilts

Family Forum □

The Seven Ages of Man: Finale

Last scene of all
That ends this strange eventful history,
Is second childishness and mere oblivion,

Sans teeth, sans eyes, sans taste, sans everything. Even while I sit writing this last piece in the series, the old year is rapidly drawing to a close. As our hero, full of promise and vitality at the beginning of the saga shuffles out of life, a target of ridicule and contempt, so 1973, begat with high hopes for a better future only a few short months ago, is reaching its own dismal conclusion. The symbolism does not end here. An eminent Dutch politician speaking at the start of the power crisis proclaimed with deep inner conviction, 'Civilization as we know it is ending. Life will never be the same again.'

Has Mr. Average lived his life in vain? Have all his energies, enthusiasms and achievements finally been dissipated to no purpose, now he has become

a non-entity?

Shakespeare returns to this subject in another

play, this time the tragedy Macbeth.

... And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

Christians may not feel by the end of their lives that they have created a great reputation for themselves or made their mark on the world. Paul said in 1 Cor. 1: 26. 'For you see your calling, brethren, how that not many wise men after the flesh, not many

mighty, not many noble are called.'

That does not mean to say that there are no Christians who have made a significant contribution to national affairs, but most of us would admit our sphere of influence has been narrow, confined more or less to our immediate circle. Yet this has not been wasted. God takes account of our sincere, albeit

puny, efforts in His service.

One often feels very humble when meeting with a 'babe in Christ' who has accomplished more in two years of discipleship than we may lay claim to in a lifetime. Yet we are dealing with a God who 'seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart.' (1 Sam. 16: 7). 'He knoweth our frame; He remembereth that we are dust.' (Ps. 103: 14). He makes allowances for the frailty of the flesh in those who sincerely desire to serve Him, though in feebleness and imperfection.

However, to return to the fool's soliloquy, the subject himself may even be past caring about his lack of success in life. If he has indeed become the wreck that the lines suggest, a worn-out shell incapable of normal emotions and judgments, many modern radicals would be glad to confine him to the scrap-heap. 'There are too many aged,' they state, 'They are the parasites of our society. Give youth a chance and practise euthanasia on the feeble-minded and senile.'

This can never be a possible solution for serious thinking Christians. While rightly they abhor to see old people subjected to unnecessary painful treatment in the interests of medical research, and prefer for them to be left as peaceful and comfortable as possible to pass quietly away, they would not think it right to deprive them of life before God's time.

To be fair, the care of the elderly relative at home can become a very real burden in a busy household. The work is time-consuming and often unrewarding. Yet, let me quote from a newsletter about two very dear old ladies who live on a mission compound far away from here. 'Our two grannies are just the same; mentally, physically feeble—clear and peaceful spiritually. The room they share is a focal point of interest for family and visitors alike. There national Christians can really see practical love and compassion being poured out daily on those two frail bodies.'

As it is Christmas when I am writing, I am reminded of Scrooge's solution to the problem, He was approached by a gentleman asking for a subscription for needy old folk.

'Many thousands are in want of common necessaries, hundreds of thousands are in want of common comforts, sir.'

'I help to support the workhouses—they cost enough—and those who are badly off must go there.'

'Many can't go there and many would rather die.'
'If they would rather die, they had better do it

and decrease the surplus population.'

Christ shows us in perfection the divine answerto human want and suffering. John 19: 27: 'When Jesus therefore saw His mother and the disciple standing by whom He loved, He saith unto His mother, "Woman, behold thy son." Then saith He to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own house.'

However long Mary continued to live, and this is not divulged by history, (she may only have been middle-aged at the time of the Crucifixion), we may be sure that John cared for her devotedly as a precious charge from the Lord. And this concern should still mark His followers today.

Conducted by John Baigent, B.D., A.R.C.O. Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

The Harvester Bible School ☐ Galatians: Study 1

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

THE WRITINGS OF GALATIANS

Read straight through the Letter to the Galatians quite quickly and see what you can discover about (a) the author, his identity and his circumstances at the time of writing; (b) the addressees, their identity and the circumstances of their conversion to Christ. In each case collect references and make short summaries.

There is no need for us to discuss the identity of the author (1:1): Pauline authorship has rarely been questioned. We shall be looking at what this letter tells us about Paul next month. There are other introductory matters, however, which are not so straightforward. These will occupy our attention this month.

To Whom?

Evidence

(a) Biblical. Did you discover from Galatians that those addressed were called 'Galatians' (3: 1) and were grouped into 'the churches of Galatia' (1: 2), that they had been evangelised by Paul (4: 13ff.) in a mission that probably included miracles (3: 5), and that they also knew Barnabas very well (2: 1, 9, 13)? It looks as if the Galatians were largely Gentiles (4: 8; 5: 2; 6: 12).

Now use a concordance and find all the references to 'Galatians' and 'Galatia' in the NT. Study them in conjunction with a map of Asia Minor in the 1st century A.D. The most significant references are Acts 16: 6; 18: 23; but notice the difficulty of determining the precise meaning of 'the region of Phrygia and Galatia' (16: 8 RSV). Does it refer to two districts (cf. KJV) or to one (cf. NEB)? Did the prohibition to preach in Asia come before or after the journey through this region (cf. translations)?

(b) Historical/Geographical. Look up 'Galatia' in your Bible Dictionary, or see Lightfoot pp. 1-17, Ramsay, Galatians, pp. 1-234. Did you discover that the word 'Galatia' could have two different meanings? (i) Geographical/ethnic: the ancient kingdom of Galatia, the area occupied by the Gauls, towards the north of Asia

Minor and centred round the cities of Ancyra, Pessinus and Tavium. (ii) Political/administrative: the Roman province of Galatia, the old kingdom of Galatia plus the area in the south which included the cities of Antioch (called 'Pisidian' but actually Phrygian), Iconium (Phrygian and Lycaonian), Lystra and Derbe (Lycaonian). (N.B. only part of Phrygia was included in the Roman province of Galatia. Does this help with Acts 16: 6?)

Two Theories

(a) North Galatian. Until the 19th century all commentators assumed that Paul visited the geographical district of Galatia in the northern part of the Roman province of Galatia and established churches there. This must have taken place on the 2nd missionary journey (Acts 16: 6), and a further visit will have been made at the beginning of the 3rd journey (Acts 18: 23). If this is so, Galatians would naturally be addressed to those churches in the north of Galatia in cities such as Ancyra, Pessinus and Tavium.

(b) South Galatian. Since the 19th century, and largely as a result of the research of Sir William Ramsay, many commentators have suggested that Acts 16: 6; 18: 23 refer to the southern part of the Roman province of Galatia which was inhabited largely by Phrygians (and known geographically as 'Phrygia'). In this case, Galatians was addressed to the churches which were established on the 1st missionary journey (Acts 13: 1-14: 28), i.e., those in Antioch (Pisidian), Iconium, Lystra and Derbe.

Conclusion

Which of these two theories do you think best fits the evidence? What does Gal 4: 13ff. imply (see commentaries)? Can it be fitted into Acts 13/14? Is it possible to hold both theories, i.e. that the letter was addressed to both areas? For a full discussion of all the issues involved see commentaries (the northern destination is defended by Lightfoot, Conybeare and Howson, Calvin, etc., and the southern destination is favoured by most modern commentators, including Bruce, Cole, Hendriksen, Ridderbos, etc.).

It seems then that the question cannot be

finally settled—the evidence is insufficient—at the most we may prefer one theory to the other. Does it really matter? As J. Bligh says, 'The theological interpretation of the Epistle is unaffected by this dispute' (Galatians [St. Paul Pubs. 1969] p. 7). Yet if we adopt the northern theory it means that we know nothing else outside Galatians about the recipients of this letter; whereas if we adopt the southern theory we know much more about them and it may well throw light on some of the references in the letter. As F. F. Bruce says, '. . . if the Epistle to the Galatians was indeed addressed to the churches of Pisidian Antioch, Iconium, Lystra and Derbe, then we have important historical, geographical, literary and epigraphic data which will provide material for its better understanding' (BJRL 52.2.). In the light of this you should study Acts 13: 13-14: 28 and find out all you can about the cities mentioned (use your Bible dictionary).

When and Where?

Evidence

Our answer to this question depends upon our decisions about the following matters.

(a) The destination of the letter. If it was to north Galatia it could not have been written before c.50 A.D. (Acts 16: 6) and probably after c.52 A.D. (Acts 18: 23 cf. Gal 4: 13). If it was to south Galatia it could have been written as early as c.48 A.D. (Acts 14 is c.47 A.D.).

(b) The meaning of Gal 4: 13. Does it imply one visit, two, or more? If two, on the southern theory, was Acts 14: 21 or 16: 6 the second visit? How does the decision about this verse affect the

dating? See commentaries.

(c) The meaning of Gal 1: 6. Does 'quickly' imply a short time since their conversion or since Paul's last visit? Could the word mean 'easily'? See commentaries. How is this relevant to the

dating?

(d) Paul's visits to Jerusalem. Compare Gal
1 and 2 with Acts 9-15 (especially Gal 1: 18,
2: 1ff. with Acts 9: 26ff. 11: 30; 15: 2ff.). Is Gal
2: 1-10 the visit of Acts 15 or of 11: 30; or
could there have been a visit not recorded in
Acts? Do the chronological details in 1: 18; 2: 1
help? Study this for yourself first, then see
commentaries and reference books. If Gal 2: 1-10
is the visit of Acts 15 (and the north Galatian
theory compels this identification) the date of
writing will have been after the Council of Jerusalem
(c.49 A.D.). If it is the visit of Acts 11: 30 then
it was probably written before the Council of
Jerusalem.

(Note: for the problems of exact dating see *NBD* art. Chronology of NT, or Rowdon, *NTC* pp.64ff.)

Suggestions

(a) Written shortly after the 1st missionary journey (Acts 14: 28) possibly from Antioch (Syrian) or just before the Council of Jerusalem (Acts 15), i.e. c.48/49 A.D. (Southern theory only.)

(b) Written on the 2nd journey, possibly at Corinth (Acts 18: 1ff.) just before I Thessalonians, i.e. c.50/52 A.D. (Possible for southern theory;

very unlikely for northern.)

(c) Written on 3rd journey, probably at Ephesus

(Acts 19), i.e., c.54 A.D. (Either theory.)

(d) Written on 3rd journey on the way to Achaia, or at Corinth (Acts 20: 2ff.), before Romans, i.e., c.57/58 A.D. (Either theory.) (Note: there are similarities between Galatians and Romans not only in subject-matter but also in verbal expressions, e.g. Gal 3: 22/Rom 11: 32; Gal 5: 14/Rom 13: 8, 9; Gal 3: 29; 4: 28/Rom 9: 8; etc. If you have time you could look for further parallels.)

(e) Written during the first Roman imprisonment (Acts 28: 16ff.) i.e., c.60/62 A.D. (cf. subscription

in KJV). (Either theory.)

Conclusion

Which one do you prefer? Try to state your reasons. You can see what a complicated matter it is! No solution is without difficulty. Again, it makes very little difference to our understanding of the letter. Answers (a) and (b) would, however, mean that *Galatians* is the earliest extant letter of Paul.

Why?

Read through Galatians (yes, again!), this time looking for evidence of why Paul wrote the letter. Make careful notes of what you find. Try to distinguish the different groups of people mentioned. What can you infer about their identity and characteristics?

Evidence

Did you discover that Paul has three groups of people in mind? (i) the readers, the Galatian Christians; (ii) the apostolic group in Jerusalem (1: 17-24; 2: 1-10ff.); (iii) false teachers who 'troubled' and 'bewitched' the Galatian Christians (1: 7; 3: 1). It is this third group, whose activity and teaching provoked Paul to write this letter, that we must investigate more fully.

(a) What did they teach? Did you discover the following clues? They preached a perverted form of the gospel (1: 6-9); they probably questioned Paul's authority and motives (1: 1, 10; cf. 1: 11-2: 10); they apparently taught justification by works (3: 2, 10ff.), that Christians should keep the law of Moses (5: 4; 4: 9, 10, 21; cf. 3: 23ff.) and especially that they should be circumcised

(5: 2ff. 6: 12); they wanted to avoid persecution (6: 12; cf. 5: 11). It is not absolutely clear whether they taught that the law was necessary for salvation (cf. Acts 15: 1) or only that it was necessary for perfection in the Christian life. (We will investigate their teaching more fully in a

later study.)

(b) Who were they? They are often referred to as 'Judaizers', but this is a rather loose term. Were they members of the local congregation or men from outside? Does Paul intend us to identify them with those mentioned in 2: 4; 2: 12; (cf. Acts 15: 1)? Were they Jewish (non-Christian), Jewish-Christians, or Gentile proselytes (converted to Christ)? (Look up 'Proselyte' in a Bible dictionary.) What are the implications of 6: 13? Did they have a particular leader (cf. 5: 7, 10)? Why is Peter (Cephas) picked out for special mention (1: 18; 2: 11ff.)?

Conclusion

We must be careful not to over-simplify the position in the Galatian churches, it was no doubt extremely complex (cf. Corinth).

Nevertheless, it is clear that Judaizers of some sort were troubling the Gentile churches of Galatia with demands that, to be good Christians, they must first become good Jews. Paul saw this teaching as a denial of the gospel that he had preached there and therefore sent this letter to deal with a critical situation.

How?

How does Paul attack the problem? Attempt an analysis of *Galatians*: try to divide it into its main sections, giving each one a suitable heading. Then compare your result with analyses in commentaries and dictionaries. It is often assumed that Paul wrote *Galatians* in a hurry (or at least, with a sense of urgency), in which case we must not expect it to have a clear and logical structure. Others, however, have claimed that 'he planned it with immense care and skill' and that it 'does not contain hasty thoughts produced on the spur of the moment' (J. Bligh, *op.cit.*, pp.19f.).

The letter seems to fall into three main

sections:

(i) Chs.1/2. Paul's self-defence (apologia): a historical argument which also acts as a defence of the divine origin of the Gospel.

(ii) Chs.3/4. The Gospel of justification by faith: vindicated by theological arguments.

(iii) Chs.5/6. The moral implications of the Gospel: the Christian life as a life of freedom in the Spirit.

At this point you might like to find out about literary methods in the time of Paul, and consider the meaning of Gal 6: 11 (see commentaries).

Use a Bible dictionary, articles 'Epistle', 'Letter', 'Writing'.

Final Conclusion

You may feel that this study has been inconclusive and unsatisfactory. It is important, however, that we appreciate the problems involved in a historical investigation of a biblical book. At least we should realise that on these sorts of matters dogmatism is very unwise and usually impossible. At least we have begun to come to grips with *Galatians* itself and that is a good beginning.

For Further Reading and Study

Bruce F. F. The Spreading Flame (Paternoster,

1958) chs. VII-X.

Bruce F. F. Lectures on 'Galatians Problems' published in the Bulletin of the John Rylands Library, Manchester: 'Autogiographical Data' (BJRL 51, pp.292-309); 'North or South Galatians' (BJRL 52.2, pp.243-266); 'The Data of Galatians' (BJRL 54.2, pp.250-267).

Bruce F. F. The Book of the Acts (New London Commentary, Marshall, Morgan & Scott, 1954)

on passages mentioned in the study.

Guthrie D. NT Introduction: The Pauline Epistles (Tyndale, 1961) ch. IV

Munck J. Paul and the Salvation of Mankind (London, 1959)

Ramsay W. M. St. Paul the Traveller and the Roman Citizen (London, 1920)

Ramsay W. M. Historical Geography of Asia Minor (London, 1890)

Ramsay W. M. The Church in the Roman Empire (London, 1893)

Ropes J. H. The Singular Problem of the Epistle to the Galatians (London, 1929)

Essay Ouestions

(1) How far does a decision about the destination and date of *Galatians* affect our understanding of this letter?

(2) 'No other Epistle is more clearly stamped with the marks of its origin. It springs up hot and eager to meet its provocation' (W. F. Adeney). Discuss.

Next month: Paul, apostle to the Gentiles

Some CBRF publications

The Ministry of the Word—Steven S. Short
Prophetic Developments, with particular reference
to the early Brethren Movement—F. Roy Coad

From:

34 Tewkesbury Ave., Pinner, Middx. 19p inc. postage.

TEAR FUND SUNDAY is MARCH 3rd

What can we really do – individually or as a fellowship – to help in a catastrophe thousands of miles away? What can we contribute to everyday grinding poverty which never hits the headlines? Is there genuinely a role for us? Or must we leave the responsibility to folk on the spot? What should our function be as members of the worldwide Christian family?

On March 3rd – TEAR Fund Sunday – we will help you think through such questions. At lunchtime on that day we suggest that you meet to become more informed and involved in the work of TEAR Fund. One way of symbolically identifying ourselves with needy people is by having just a sparse meal. TEAR Fund will use the money saved for one of their current projects. Materials highlighting three areas of action – praying, giving and going – will be available, together with aids for your own Bible Study on the theme of Christian responsibility.

Of course there are other areas of action – political involvement, lobbying of MPs, pressure on mass media – but these are areas of personal responsibility and for personal judgment.

TEAR Fund's function is to provide opportunities for informed prayer, for strategic giving and for direct short-term involvement. Please will you discover

more and think further on March 3rd concerning the implications of God so loving the world that He gave?

Please send me the following materials for despatch at the beginning of February for use on TEAR Fund Sunday. 'Love Never Gives Up' - a new soundstrip of approximately 18 minutes length, describing the contribution made by TEAR Fund short-term volunteers in Bangladesh. For hire: 50p □ For purchase: £2.50 □ Tape commentary ☐ Cassette commentary ☐ Please tick appropriate boxes posters advertising TEAR Fund Sunday TEAR Fund place-mats, in quantities of 12 and 50, for use at hunger lunches. Cost 12p and 50p. Bible Study outlines 'The Christian's Responsibility in a World of Need'. 2p per copy. Opportunities for short-term service overseas a new TEAR Fund leaflet. Cassette tape of current prayer requests from Christians engaged in projects around the world. Cost 50p. PS-leaflets explaining TEAR Fund's new programme for Prayer Support. I enclose £ to cover the cost of the above materials. Name: Address Please return to: TEAR Fund, 1 Bridgeman Road, Teddington, Middlesex, TW119AJ.

Correspondence for this page should be sent to Professor F. F. Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

Question and Answer, with Professor Bruce

Ritual in the Wilderness

Ouestion 1944

With reference to Question 1932 (November 1973), I find it difficult to accept the implication of your answer-namely, that the tabernacle ritual did not function during the wilderness period-since the tabernacle is said to have been erected in the first month of the second year (Ex. 40: 17), at which time the bread was placed on the table (verse 23). As I said, some agricultural activity was possible during the time of residence at Kadesh, and later in Transjordan; this could have provided the occasion for baking twelve cakes of fine flour (Lev. 24: 5) for the holy table. But there were several areas of the Mosaic legislation which, while laid down in the wilderness, could not be put into effect until after the settlement in Canaan; the three pilgrimage-festivals, which were geared to the agricultural year, provide an obvious example. This is made explicitly plain in the lawcode of Deuteronomy, where the people are repeatedly told that this or that is what they must do when they have entered into the land which the Lord their God is giving to them (cf. Deut. 12: 1; 26: 1).

Psychological Phenomena

Question 1945

Further to Question 1940 (December 1973), when you say that some charismatic manifestations 'may be psychological phenomena and nothing more', is it not necessary to indicate the impulse or control by which these phenomena are caused? That which proceeds from the soul, if not innate or implanted by the experiences of life, must be the result of an external interference or intrusion.

Even if they arise from the experiences of life, they would be due to interaction of the self with external influences. Some experiences of life are not consciously remembered but are stored up in the subconscious mind and produce effects which appear to be quite irrational and cannot be explained until the forgotten cause is extracted by psychoanalysis. I am not a psychologist and so cannot speak with knowledge in this field. But I agree with you in holding to the primacy of the gifts of wisdom, knowledge and faith (1 Cor. 12: 8f.). There are, as you say, a variety of spiritinfluences, good and bad, wise and unwise. Those charismatic manifestations which proceed from the Spirit of God will be known as such by their close association with the fruit of the Spirit in the lives of those concerned.

Laws and Conventions

Question 1946

Further to Question 1934 (November 1973), should

Christians be foremost in observing the laws of the land in which they live, especially with regard to marriage and related matters?

Except where the laws of the land are in direct conflict with the law of God or the ethics of the gospel, Christians should be foremost in observing them. I would go farther and suggest that they should be foremost in observing the conventions also of the social groups within which they liveagain, except where these conventions are in direct conflict with the law of God or the ethics of the gospel. Where social conventions have to be defied as a matter of principle, this defiance will be more effective if it comes from people who normally go along with convention than from people who habitually flout it. (Having said that, I must recognize that the conventions accepted by my generation are not necessarily those accepted by the rising generation, and I must not expect the latter to observe the conventions of my generation). In those areas where the laws and conventions of the land are marked by a progressive departure from Christian standards, it is the more incumbent on Christians by their conduct to bear public witness to those standards.

'Cutting' a Covenant

Question 1947

I understand that in Hebrew one 'cuts' a covenant What is the significance of the cutting? The idea of cutting the covenant (to translate Heb. karath berith literally) is usually regarded as going back to the dividing of the covenant victim, as in Gen. 15: 10. Similar idioms are found in other languages, as in Greek horkia temnein or Latin foedus ferire. But it is usage and not origin that determines the meaning of a phrase, and all these expressions came simply to mean 'to make a treaty', just as in English we do not think of literal 'striking' nowadays when we talk of 'striking a bargain'.

Force of a Preposition

Question 1948

When Paul talks about 'living in sin' (Rom. 6: 2) or 'walking in sins' (Eph. 2: 2; Col. 3: 7), what is the force of the preposition 'in'?

It seems to denote the attendant circumstances which characterized existence in the unregenerate state. The same people could be described as 'living in sin' and 'dead in (or rather 'through') sins' (Eph. 2: 1, 5); in the latter instance the dative case has instrumental force. When Paul speaks of being 'dead to sin' (Rom. 6: 2), the dative means 'in relation to'. It is the immediate context that must determine the exact force of the dative case, whether used with or without a preposition.

Looking at Books □

A Richness of New Bible Versions

With this issue of The Harvester we are able to greet no less than four new editions or versions of the Scriptures. Perhaps one is tempted to wonder whether enough is not enough, or whether the process will continue until every English-speaking student has his own personal version! But these four are all welcome additions to our spiritual armoury. The oldest of the four, the Common Bible, is a new edition of the Revised Standard Version, and is reviewed at length below by John Baigent. Two of the others are children of 1974, and are more briefly noticed in this issue. The fourth is THE TRANSLATOR'S NEW TESTAMENT, published in October by the British and Foreign Bible Society: intended in particular as a scholarly aid to those who are engaged in Bible translation work, it will also be most helpful to the serious Bible student. A full review will, we hope, be carried in a later issue of The Harvester.

NEW INTERNATIONAL VERSION: THE NEW TESTAMENT: (Hodder and Stoughton), 60p. paperback, £2.25 hardbound.

This completely fresh translation has been welcomed by scholars on both sides of the Atlantic, and is unique in being the first ever to have been produced by an international team of evangelical scholars. It will undoubtedly have a special appeal to *Harvester* readers, and will be reviewed at length in a later issue.

A BIBLE IN PENGUINS!—THE NEW ENGLISH BIBLE. (Penguin) £1.60 paperback.

The appearance of the New English Bible in a Penguin paperback edition is an event which must be warmly welcomed by every one who is concerned that the Scriptures should be disseminated and read as widely as possible. It will undoubtedly contribute immensely to popular acquaintance with the Bible message, and with the Penguin imprint will be appearing in sale channels which would otherwise never see a copy of the Scriptures. This edition like the Common Bible, includes the Apocrypha, which some may regret, but if it is more widely acceptable for that reason, then the more strength to its circulation. One caution: for presentation purposes and enduring use, the cheap hardbound edition published by the British and Foreign Bible Society and illustrated by Horace Knowles is probably better value for money, although it is without the Apocrypha.

SOSTHENES

COMMON BIBLE: Revised Standard Version. Collins (1973) £1.50 (Fontana paperback £1).

Since its appearance in 1946(NT)/1952(OT) the RSV has received a wide measure of acceptance and more than proved its usefulness. In 1966 Nelson published a Catholic Edition of the RSV which incorporated slight changes in the text (NT only) to suit Catholic tradition, and distributed the books of the Apocrypha (or 'Deutero canonical books' as the Catholics call them) throughout the OT in the order of the Latin Vulgate.

Now we have an edition of the RSV which has been accepted and approved by representatives of the Catholic and Orthodox Churches as well as of Protestant Churches. In this 'Ecumenical' edition the Apocryphal/Deuterocanonical books (including those omitted from earlier Catholic bibles) have been collected between the OT and the NT (a practice initiated by the Reformers). The Preface contains a helpful discussion of the origin and status of the Apocryphal books. Those who believe that these books should not be included in any copy of the Bible might consider the fact that they appeared in many early Protestant translations, e.g. Luther (1534), Coverdale (1535), Matthew's Bible (1537) and King James/AV (1611). Luther added the title, 'Apocrypha, that is, books which are not held equal to the sacred Scriptures, and nevertheless are useful and good to read.' Article VI of the 39 Articles of the Church of England says, 'And the other books . . . the Church doth read for example of life and instruction of manners: but yet it doth not apply them to establish doctrine.'

The text of the NT is the second Edition of 1971 in which a number of modifications have been made. The longer ending of Mark (16: 9-20) and the account of the woman taken in adultery (Jn 7: 57-8: 11) have been restored to the text, as have also Luke 22: 19b-20 and 24: 51b. Extra notes have been added to explain additions and omissions and to give the equivalents of ancient coinage. There has been some re-phrasing and rewording in e.g Mk 5: 42; Lk 22: 29-30; Jn 10: 33; I Cor 3: 9; II Cor 5: 19; Heb 13: 13.

This 'Common Bible' will probably prove very useful to those working amongst Catholics, especially in Eire.

(Note: For those who desire a copy with the second edition of the NT but without the Apocrypha, Nelson publish one, and there is also the New Oxford Annotated Bible.)

J. W. BAIGENT

MISSIONARY MATTERS

Turning the World Upside Down, Echoes of Service, 700 pp. £1,25 (paperback).

The hardback edition of the *Echoes* centenary history—and a monumental work it was—was reviewed at article length by Dr. Harold Rowdon in the March 1973 issue of *The Harvester*: the fact that the edition sold out so quickly was proof of its value and acceptability. That this paperback edition should now be available will therefore be warmly welcomed on all sides.

U.K. Protestant Missions Handbook, E.M.A., 19 Draycott Place, London SW3 2SJ, 56p (paperback).

The 1973 edition of this invaluable work of reference was published by the Evangelical Missionary Alliance recently, and gives basic facts and figures about nearly 200 British missionary societies. It is an essential purchase for all concerned with missionary work.

(While on the subject of the Evangelical Missionary Alliance, those who are concerned with radio work will be glad to note that the highly successful radio courses of 1973 are being repeated from 18th to 25th April, and 28th August to 4th September 1974. The courses are not intended only for newcomers to radio work: those already involved will also find them of value. Early application should be made to the E.M.A. at the address given above).

The Missionaries. Geoffrey Moorhouse. Eyre Methuen. 368pp. As an introduction to Protestant Missionary work in Africa, south of the Sahara, this book is thorough and readable; allied subjects such as the English attitude to missionary work, the effect of the work on African culture, the African sects and missionary 'propaganda' (prayer letters, games, books and public meetings) are also given a good, if cynical, airing. The helpfulness and challenge of the book has however been reduced firstly by its apparent prejudices and secondly (and more importantly) its lack of understanding of the evangelical position. The latter point can best be illustrated by two quotations; firstly on page 301 'they were all evangelical in their cast of mind; they believed in something called "spreading the Gospel", which meant preaching a code of conduct and a mythology but doing nothing to elevate the African pupil to the status of his white teacher' and secondly on page 322 'when one considers how ill equipped many of the missionaries were, it is surprising that anything was achieved at all'.

The power of God is not considered as a factor even when discussing such items as the revival in Baganda, the motives for missionary giving (on pages 159/160 those who gave substantial sums during their lifetime are described as eccentric even though legacies, with their 'have your cake and eat it' aspect, are acceptable) or the possibility of African converts adopting a New Testament morality. This ignoring or disbelief in the power of God also affects, of course, the parts

of the book dealing with non-evangelical and Catholic missionary work.

The prejudice appears at intervals particularly when comparisons are drawn between the Protestant and Roman Catholic missionaries. Whatever the comparative merits of the respective groups the author loses his objectivity by using cynical and emotive descriptions of the Protestant efforts while dealing sympathetically with most of the Catholic efforts. Many of the passages about Protestant work are interwoven with comments about 'gun boat evangelism' and racism.

The author impliedly recommends the Catholics on page 300 for viewing the Africans as unsuitable material for priests, i.e. not of a high enough standard, but when the Protestant missionaries made similar comments they are accused of racism. An example of the harsh attitude to Protestant work is on page 271 where at the conclusion of a chapter (and therefore an important point of impact) he quotes 'but one was bound to say that the Protestant English missionaries were chiefly responsible for rendering the African useless'. By comparison chapter 12 and pages 324, 339 and 340 illustrate the different treatment of Catholics.

As can be imagined from the foregoing comments the treatment of the early missionaries is scarcely along the line of Victorian biographies. In this aspect the book is useful as an antidote to the views created by only reading the more sentmental of the whitewashing biographies. David Livingstone is given some praise even if mainly as an explorer.

The author gives quite a bit of attention to the undoubtedly difficult problems of the relating of Church discipline to the existing polygamy, sacrifices and African culture. How far can one go in removing the wrongs of a society without destroying its culture?

To many the criticism of missionaries will be viewed in the light of personal contact with them. The great majority of those whom I have met have been sympathetic and sensitive to the people and culture of their adopted home but there are the few who in blind dogmatism have tried to enforce, as important, western culture patterns or denominational trivia (e.g. in clothing). We may feel that the author has some grounds for his criticism that missionary communities are sometimes 'more English than the English', but when surrounded by disease and corruption this should be viewed sympathetically. Many of the early missionaries, some of whom may have been clumsy and naive, paid for their sincere belief that they were doing God's will with their life. One example from the book is on page 64 when we are informed that in 1823 seven schoolmasters and the wives of five of them travelled out to the West Coast of Africa. Six of the twelve had died within the year and ten were dead within eighteen months. Despite this more followed knowing the risk. How can we in the comfort of our own homes be cynical about those who paid in such a costly way for following the command of our Lord to go into all the world and preach the Gospel?

> G. R. TRAVERS HARPUR (more reviews on page 48)



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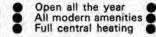
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Replies to Professor Bruce

The December Ouestion

I am disturbed to find that some Christians, in face of international conflicts (e.g. in the Middle East) or social upheavals, are more interested in their possible fulfilment of prophecy or their likely impact on our church and missionary institutions than in their bearing on the basis of righteousness. Do others share this experience, or have I got my priorities wrong?

Mr. C. F. Fraser-Smith replies:I feel that Prof. Bruce, in his final query for 1973, has his priorities right. The Editorial's 'jumping into favourite

prophesyings' is very apt too.

Prophetical preaching and articles, with their dramatic and sensational aspects, audience appeal or egocentric thrust of one's own personal interpretation, have so often in the past proved mis-applied, discreditable and sad time

Prophecy is not our own vaunted prescience or speculation. Prophetical Scriptures, surely, are given so that as they are fulfilled we then wonder and praise God, marvel at the authenticity of God's Word, and rejoice-'when these things come to pass, then look up . . . for your redemption draweth nigh.' Christ's reply as to the future is definite—'NO man

Prophetical involvement (as in many other doctrinal subjects) can too readily lead Christians away from basic issues. We become so interested that the foremost objective the Master gave His followers can become secondary. In Acts we do not read of this happening! The command Teach the Gospel to ALL nations is simple and basic, and, as international events arise, we must not be sidetracked and waste time on prophetical pontifications.

Take the E.E.C. The Harvester sagaciously started 1973 prophets of with articles on this event, in spite of many doom' concerning the Common Market. The basic issues here is that Europe is more open to the Gospel to-day than ever before, and are we concentrating on this, and getting

the Bible and its message there?

And the Mid-East? Concerning this, being expounders and hearers of prophecy won't help one jot. *Present* vision and mission are our job. The only enduring solution that

can bring and maintain sanity and peace and restrain aggressiveness in the Mid-East, as in Europe, is God's Word. If we cannot reach the Arab World easily in the Mid-East we can reach them in the E.E.C. area of which we are part. Millions of Arabs have come for Euro-work and present a great opportunity and responsibility such as we have never had before. Has God put them in our midst for a purpose, in order that they, themselves, can take back His Word to their own countries?

Surely such basic issues as these should be our foremost

interest and concern?

I am sure very many of us, too, would like to thank Mr. R. Coad deeply for his first year's editorship, and Prof. F. F. Bruce for his searching questions. As Page 271 indicates, we can thank God that *The Harvester* 'will continue to raise matters which are worthy of discussion' and may we be delivered from 'withdrawal into our own tiny burrows and clinging to procedures of the past' and 'looking for reinforcement of deeply held beliefs and attitudes.

Mr. Coad also writes 'How sorely we need the breadth of Christ.' May The Harvester continue courageously to stir us, shake us, and liberate us from any closed shop enslave-ment, throughout 1974, as it has in 1973, and may the 'breadth of Christ'-the great heart and open mind of the Master-

dominate its pages and our lives.

Mr. J. W. Forrest replies:-

My short answer to Professor Bruce in the December question is that I find Christians rather slow to react in any way to current events. I encourage them to detect the trend of events, including the definite interest prevalent in the occult, to seize the opportunities that may result for evangelism, and to realize 'what manner of men ought we to be.

(Still looking at books . . .)

THE OCCULT AGAIN

Escape from Witchcraft, Roberta Blankenship, Zondervan Books, 114 pp. (paperback). The Fortune Sellers. Gary Wilburn, Scripture Union, 45p

Roberta Blankenship is (when the story begins) an American High School teenager who began to be involved in after school seances. From this, her association with witchcraft spread to ouija boards, curses, astrology and hypnotism, until she came to the point when she 'bowed down on my knees, raised my arms in the oir, and said, "Satan, you are my master and prince. I know you are my source of power. Use me as you will. I am yours" (p. 58). Through Christian friends, and especially the ministry of Ron Hutchcraft, a staff worker with Youth for Christ, Roberta found the way of Escape from Witchcraft, and on into a ministry with Youth for Christ, sharing the secret of deliverance from the power of Satanism through Jesus Christ with many similar American young people.

Although this highly personal and most readable auto-biography is set against the American scene it is just as relevant for English young people inclined to dabble with the occult. Because it is a personal account, the book is short on the nationwide situation, and contains hardly any examination of the Scriptural teaching on the occult. To have included some of the former, and most of the second would have made this a most worthwhile book.

I was expecting these shortcomings to be answered by The Fortune Sellers, especially as this was published by the Scripture Union. But I found myself disappointed. I think this was because I took some time to discover what aim the book had. Its author, Gary Wilburn, who has been involved in a student ministry in the States, and is well-known over there as a lecturer on the Biblical view of the occult, has researched most thoroughly. He has presented us with a work describing what he calls the art of mantic, of fortunetelling; the facts of magic (both black and white), and the third division of the occult-spiritualism. We move from Ouija boards to Tarot cards, palmistry, witches, Satanism. We are introduced to an in depth study of Jeane Dixon and her popular prophecy and the Spiritualistic experiences of Bishop James Pike. All this is gain, and I don't know another book that covers this ground for us. The assessment and Christian estimation of each aspect is weak. We are presented with a few proof texts at the end of each chapter (and the reader only knows where these are found by careful reference to the footnotes after each chapter), and a final short chapter on 'The True Spiritualism' giving the Christian

What therefore remains in the reader's mind is the detailed examination and illustration, which we are warned against rather than told why it is wrong, and why the Christian answer is more attractive. My mind was informed against what was wrong, but my heart was not warmed for that which is right, and therein lies my disappointment.

MICHAEL COLE

Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions, or further questions on which they would like help, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX.

Ouestion 8 (submitted by a questioner who wishes to remain anonymous)

What should a brother or sister do, if on removal to another town they find that there is either no 'open' assembly, or that fellowship with an existing assembly is well-nigh impossible? (Replies, please, by 15 February, for April issue)

Ouestion 9 (submitted by Mr. J. W. Forrest)

How do the elders at your assembly arrange to interview candidates for baptism? By that I mean, do all the elders take part or do, say, a couple of them take turns, and do they encourage someone to speak in support of a candidate at the interview. Are there any original observations?

(Replies, please, by 15 March, for May issue).

The Ouestion for this month

Would readers comment on the standards by which they calculate financial support given to ministering brethren? Recent examples, known to me professionally, are: a full time Christian worker in this country (in an area where typists expect £1,500 p.a.), formerly a leading missionary, total income £1,400 p.a. Worsea country area Bible teacher, total receipts from a full diary of meetings, £260 in a whole year.

Mr. I. M. Sutton replies:-

You will probably receive replies assuring you that the Lord is no man's debtor, and that if a man acts in faith, in accordance with His will, then the support will be provided. If these replies come from missionaries or others in full time work, then I deeply respect and honour them for it: the Lord will indeed recompense their honouring of Him. If, on the other hand, such replies come from people in this country whose job it is to examine whether they are fulfilling the task that God has given them in supporting His servants, then I must begin to wonder (with all respect to them) how much humbug they need to purge from their thinking. The missionary in the question may be able to make out-though, in all conscience, we might question whether we are justified in being satisfied with seeing a long experienced man earning considerably less than the average wage for all workers in this country. But the other case is past comment. Do elders of assemblies never do the simple sum of dividing their own income by the number of meetings which a full time worker is likely to take in a year, and fixing the result as the standard which ought to be given to a full time worker for a visit to a service in their assembly? (Remember too that they will be charged income tax on their 'earnings' if they are large enough!). (Perhaps, too, we might find a demand for a . . . but, no, I have said enough).

Mr. John Rawding replies:-

The questioner gave the impression, from his examples, that he thought ministering brethren weren't being adequately provided for. Whether this is so or not, Scripture makes it clear that those who proclaim the gospel should, if they are full time, be able to live by the gospel (1 Cor 9: 11, 14; Gal 6: 6; 1 Tim 5 17; 2 Chron 31: 4-10; 3 John 5-8 RSV). It also tells them, and us, that we can expect God to supply all our need, not according to our need, but (praise the Lord!) according to his riches in glory by Christ Jesus (Phil 4: 19), for God will with-hold no good thing from them that walk uprightly (Ps. 84: 11). The founder of a well known Missionary Society claimed these promises and sought to fulfill this condition when he had as his financial principle—'God's work done God's way, never lacks God's supply'. Today, over a century later, bringing their financial needs to the Lord in prayer each morning is still this society's only way of seeing these needs met.

Before however, our ministering brethren can live in God's supply, we need to have realised the blessedness of giving (2 Cor 9: 6-15; Lk 6: 38; etc.), and then remember that we are giving to God, and not to them, and they are receiving from God, and not from us. When this is so we don't need a standard to calculate by because, as we are giving to God we give the right amount, and as they are

receiving from God they receive the right amount.

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Correspondence

Correspondence from readers is welcomed, and letters should be sent to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX.

Books and Accounts of Churches and Charities

From Mr. J. Barclay Adams

Dear Sir,

It has been suggested to the Committee of the Accountants' Christian Fellowship that there is a need within the field of accountancy which we could help to meet.

Professional advice and assistance is available to the larger organisations, but there seems to be an absence of any publication which could be used by people not trained in these matters who nevertheless are responsible for the finances of local Churches, Missions and small Charities.

We think we may be able to help by issuing booklets in non-technical language on such subjects as (1) Cash handling and recording, (2) Banking and the control of expenditure, (3) Simple forms of accounting statements, (4) financial management, (5) Audit, (6) The advantages of giving by deed of covenant and how to administer the same.

Before proceeding with this project we should like to be assured that there is such a need and would therefore be glad to hear from any of your readers involved in this work. The briefest of comments or detailed suggestions would be much appreciated and should be addressed to the undersigned at 53 Downsview Drive, Wivelsfield Green, Haywards Heath, Sussex RH17 7RN.

53 Downsview Road, Wivelsfield Green, Haywards Heath, Sussex RH17 7RN. The Accountants' Christian Fellowship

The Enquiry Desk

From Mr. John M. Brown

Dear Mr. Coad,

Regarding Mr. F. Nickels' article in the Dec. 73 issue of *The Harvester*, on the parable of the treasurer in Matt 13: 44, might one take the liberty to comment? Is it not possible that in seeking to understand the parables, we are too anxious to interpret them word for word rather than get the substance? After all, the Lord said the kingdom of Heaven was *like* this and that, (not actually it). In the story of Jonah there is only one point of comparison with the Lord Jesus. All other points are in contrast.

Most of the early divines gave the interpretation of this parable as the Lord Jesus being the treasure, and of course that of the pearl, likewise, and could quote plenty of Scripture to prove it. This in turn was all of a piece in suggesting that the leaven and mustard seed represented the Word of God permeating the earth, till eventually God's kingdom should be universal, and all would know Him from the greatest to the least.

It was such men as John N. Darby who gave most of the parables of Matt 13 an entire different slant. To them the leaven and mustard seed were the growth of a counterfeit system and the pearl and treasure, the Church and Israel in that order; they also produced Scripture in support. Most brethren writers have followed this line of teaching. Mr.

Schofield in his reference Bible upholds these views. So who is right?

Would it be incongruous to accept both views for what they are worth; one, shall we say, interpretation; the other application: without being too dogmatic as to which is which. Many a saint in past days has enjoyed the thought of Christ being the treasure and well worth forfeiting all else to obtain. Many enjoy the idea of the Church as His peculiar treasure for which He gave Himself. A good hymn seems to bring the two together. 'He and I in that bright glory—One deep joy shall share. Mine to be forever with Him—His that I am there.'

18 Beachway, Largs. Yours sincerely, John M. Brown

'To set up a Workshop'

From Mr. H. V. G. Morris

Dear Mr. Coad.

I was delighted with this article, and for the courage which lay behind it.

I am prompted to suggest another neglected field of service, requiring greater ability and consecration than the narrow confines of the usual assembly, and requiring also a fellowship of service with other churches.

I have just come out of Hospital (my seventh such experience) In the normal-sized town, there must be very many full-time servants of the local churches, but preparation for preaching, committee meetings, cups of coffee with interesting people—all these seem of greater importance than the sick and the lonely. The visiting by those authorised to this work, and with ability, is scanty, and so the opportunity comes to Christian in-patients to speak a word in season, when they have become mobile in the ward.

May I quote one example: a man was brought in, but we did not realise how ill he was. I sat by him during a Communion Service, and thereafter sat by his bedside, comforting him, holding his hand, praying for him, and listening with difficulty to his words of faith and assurance. I passed some words to him which seemed appropriate, and upon my release from Hospital, he asked that I should remember him in prayer, Luke 24: 29:-

'So these two men, now in life's eventide, And come together, sitting side by side, Break bread together (many tears to hide) With heart-felt longing, Lord with us abide.'

He died a few days later, and I was glad to have comforted him in the time of extremity.

The point I am labouring over, is that a more important work awaits the one who would serve, but it may have to be linked with the local Church Council, this bogey of the assemblies.

Mini-Boma, 19 The Knoll, Gt. Gonersby, Grantham, Lincs. Sincerely, Hubert Morris

(Several further letters on Biblical Justice and the Evangelical have been held over to the next issue—Ed.).

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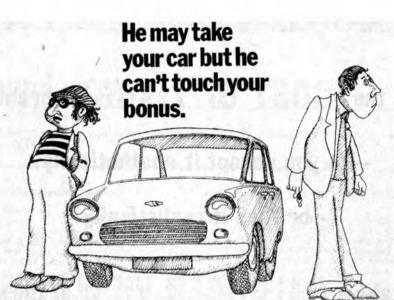
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The News Page

Press Day, Mar. 1974, Monday, Feb. 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

Evangelism:

A recent Crusade at Wallsend was well attended every evening, writes Ken Brighton. Children filled the Hall every night and some professed conversion. Two teenagers also trusted Christ during the Crusade.

R. J. Whittern had an excellent time in Barnsley, conducting a campaign for young folk. Good numbers came in spite of the snow and a number of parents were present on the final evening.

At Leverstock Green Mr. Whittern had the joy of seeing two young couples coming to the knowledge of the Lord.

Evangelists' Conference, High Leigh:

The Evangelists' Conference at High Leigh, sponsored by the Evangelical Alliance, was attended by a record number of 147. Several were accompanied by their wives, who

were invited for the first time this year. Bible readings by the Rev. John Stott explored the teaching about the Christian ministry found in Corinthians chapters 3 to 6, drawing out the paradox of the glory of the message and the fragility of the human messenger. Another high point was the talk by Paul Little of the American IVCF, who is currently working for the 1974 International Congress on World Evangelism in Lausanne. He surveyed some of the encouraging ways in which God is working around the world, and appealed for a positive attitude as we view the Christian scene, with all its imperfections. Dr. James Burton spoke to the evangelists about the importance of giving due regard to their health, and other sessions taken by the evangelists themselves illustrated some of the varying methods adopted—open air work, home meetings, films and work in schools. The S.U. soundstrip 'In the Bin' made a great impact, and the conference was specially impressed by the tremendous openings for evangelists nowadays to speak in general studies and R.E. periods in schools.

As in previous years there was a deep sense of Christian fellowship in the Conference: many evangelists work in lonely situations and they value the chance to share their

concerns.

Next year's conference will be from 9th to 11th December and the Bible Readings will be given by the Rev. David Pawson. Friends who would like further information should contact Gordon Landreth at the Evangelical Alliance, 19 Draycott Place, London S.W.3. Telephone 01-584 9333/4.

George Tryon was mainly engaged in a series of ministry meetings during December, G. K. Lowther hopes to visit Southern Spain in February, having meetings for the English speaking population Los Boliches and ministering by interpretation at Malaga.

Home-Calls

Leonard Bednell on December 2nd aged 85. Converted in early life, our brother was in fellowship in Hill Street assembly, Coventry. During the 1914 war he served as an N.C.O. On his return he gave himself assiduously to work among young people. He eventually gave up his commercial concerns and went to Plas Menai, Llanfairfechan in 1927. In 1938 he went to live in Paignton and was associated with the late Mr. Wilkinson in his work at Torbay Court. He was in happy fellowship with the assembly at Gerston Hall, where he was held in the highest esteem. He was predeceased by his wife in 1961.

Stanley Corrick on November 30th. He was much respected not only by those in Cardiff and district, but also by a

large number of visiting speakers from this country and abroad. For 16 years he served the Cardiff assemblies as Secretary of the Conference Committee, and in preaching the Gospel and ministering the Word over a very wide area. He was also an active member of the Gideons International. Whatever he did was done efficiently and heartily. He was a Christ-like man whose home call leaves a void in many spheres of God's work. He is survived by his widow and two daughters for whom prayer is requested.

Edward Cureton on December 26th, suddenly at his home in Liverpool aged 72. Our brother passed away suddenly in his sleep. He was responsible, with two others for the commencement of the testimony at Ramilies Road Chapel over 25 years ago. A true pastor, minister of the Word, and consistent visitor over the years of all who were unwell or in any kind of trouble. A Christ-like example to all who knew him.

Tailpiece

That Three Day Week!

As we go to press, it looks as though this issue of The Harvester will not be unduly delayed by the three day working week. However, it is likely that the disruption caused by it will have a cumulative effect. From this distance, it looks as though the situation is likely to last well into February.

if not further.

Readers will no doubt realise that things might have been a great deal worse. We could not possibly have known, when we moved the production of the three Paternoster magazines to Maslands of Tiverton, that the present situation was going to arise. However, in the mercy of God, one result of this move is that we are able to work very closely with our printers, who are co-operating quite magnificently in enabling us to publish more-or-less on time. Even when the current industrial disputes are settled, it will be some weeks before things return to normal again. We would therefore ask all contributors to the News Page to get their announcements for the Prayer List, Forthcoming Events, Out and About etc. in as early as possible. This will greatly assist us in keeping to a schedule which leaves us only 12 effective production days per

Fortunately, our work at The Paternoster Press itself is hardly affected at all. We have just completed a heavy publishing programme which began 18 months ago, and all the work-load is at present falling on our editorial department, as is amply demonstrated elsewhere in this issue! We are able to continue our office routines and to despatch orders to all parts of the world without difficulty. We would ask you to join in prayer with us for our retail customers in Christian bookshops up and down the country, whose task has, however, been made very much more difficult than our own. In particular, it might be as well to remind you that your local Christian bookshop needs your active support more than ever in these difficult days. In any case, with 'The Box' closing down at a providentially early hour, you will all have much more time for reading!

'A Darkling Plain'

Anyone who surveys events domestic and international just at the moment cannot help but feel a deep sympathy with Matthew Arnold's lines:

And we are here as on a darkling plain, Swept with confused alarms of struggle and flight, Where ignorant armies clash by night'.

Prophetic words! In fact, they describe the present situation with uncanny accuracy. The vast majority of us are

helpless witnesses of a bitter struggle involving a tiny minority. Alas, both sides seem to be not merely ignorant but completely careless of the inconvenience and potential

disaster which they are causing.

This domestic situation is but one example of similar crises in other parts of the world. It is instructive, and perhaps a little frightening, to try to imagine what an historian, looking back in a century's time, will find to say about the age in which we live. An appropriate, if slightly cynical epithet, would be 'The Age of the Lunatic

However, 'the present discontents' face Christians with a clear challenge. There are at least three areas in which we

can and should be vigorously active:

(A) We must pray. By this I do not mean a weary cataloging of our troubles at the Throne of Grace, but a positive and daily renewed plea that God will speak to a lost world through present events, and that he will break through and use them to His glory.

(B) We must not take sides! To take sides in any secular dispute, whether it be international or domestic, is to compromise our Christian witness, and to act as a divisive force within the local church. Inevitably, we should find ourselves on different sides of the fence, whether it is the management/union fence or the Government/

Opposition fence or any other! Indeed, there is a very real sense in which we cannot take sides. We have plenty to do as Christians without degrading ourselves to the standard of the vicious and bitter confrontations which characterise the age in which we live.

(C) We must be increasingly active in God's work in His world. The current situation presents local churches with a tremendous opportunity to proclaim the Christian message of reconciliation to God and new life in Christ. There are increasing signs that non-Christians are becoming disillusioned with the specious promises of politician and social reformer alike. We must no longer apologise for the Christian message nor for demanding a hearing for it.

Above all, we need to show by our life-style that to be a Christian in today's society makes a difference to the here and now, and not simply to the hereafter! It would be foolish not to be concerned at present events. However, it would be still more foolish to turn in upon ourselves, to a form of introspective pietism, because of their pressure. Rather should they drive us to a renewal of concern for the eternal salvation of those who live and work alongside us in the crisis-laden darkness that is 1974!

Tailpiece

People and Places

New addresses

Glasgow: Correspondence for Abingdon Hall Assembly to Alex Macinnes, 10 Caird Drive, Glasgow G11 5DS.

A. W. Grimsey, Grimsey, 2 Swanton Drive, E. Dereham, Norfolk. Tel: Dereham 3954.

Home Worker's Fund:
130 Wood Street, Cheapside, London
EC2V 6DN. The gifts received
towards the above Fund for the
month of December amounted to

Stewardship

Missionaries' Children's Fund: 130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of November amounted to £251.24.

Retired Missionary Aid Fund: 12 Cleveland Crescent, North Shields. The gifts and legacies for the month of November amounted to £4,760.02.

Prayer List

Stamped letters addressed c/o The Paternoster Press, Pater-noster House, 3 Mount Radford Crescent, Exeter, EX2 4JW will be forwarded to any of those whose names appear below.

Anon.It Kingston & Woking 3; Wembley 5; Buckhurst Hill 6; Ewell 7; Cardiff area 8-28.

Bathgate, T.: Gravesend 3-12; Rochester 5-18; Ramsgate 6, 10, 17, 24; Gillingham 7-26; Maidstone 13.

Blackburn, A. G.: Bristol I; Yeoford 3; Spetesbury 6; Nailsea II; Beer 14; Exmouth 20, 21; Plymouth 24, 26.

Brighton, K.: Oxford 1; Bath 3; Maidenhead 4; Slough 5; Old Dean 9; Chandlers Ford 10; Southmoor 15; Witney 16-17; Faringdon 22; Newbury 23; Swindon 24.

Swindon 24, Burnham, A. E. J.: Southampton 3; Selborne 7; Havant 10; Portsmouth 13, 20; Winchester 17; Chelmsford 24, 25; Also at Selborne, Alton and other places. Calver, C. R.: Wivelsfield Green 1-8; L.S.E. London 2; Thamesmead, London 9-10; Isle of Wibbl 11, 22; Siden 23, 2 March 23

2; Fhamesmead, London 9-10; Isle of Wight II-22; Sidcup 23-2 March. Campbell, B.: Truro; Redruth; Falmouth, Greenaway, G. H.: Ipswich 3; Hopton 10, 17, 24; Ely 20. Also 20; Also personal evangelism.

Greenwood, A.: Liverpool 3; Blackburn 7, 10, 14, 17, 21, 28; Warrington 26. Grimsey, A. W.: Hillsdon, Norwich 3; Attleborough

Harpur, G.: Glasgow I, 2; Chelmsford 3, 10, 17, 24; Sidcup 4, 11, 18, 25; Burnt Oak 5, 12, 19, 26; Leigh-on-Sea 6, 13, 20, 27; Gravesend 7, 14, 21; Manchester

Hiffe, D. J.: Littlehampton 2, 9, 16, 23; Chichester 4, 11, 18, 25; Horsham 3; London and Horsham 7; Eastbourne and East Preston 10; Crawley 17; Selsey 21, 28; Crowborough 24.

Knight, J.:
Staines 2: Farncombe 3: Camberley
4: Welling 5: Walthamstow 16:
Reading 17: Manor Park 19: Bracknell
19: Liphook 20: Eastbourne 21:
Loughton 23, 24, 25: New Mitton
26: Tolworth 27: Hampton 27: Reigate 28.

Lowther, G. K.: Southern Spain, Los Boliches and Malaga.

Meadows, D. R.: Fareham 5; Swanwick 22-24; Remain-der of time in Bournemouth and

Mills, B.: Burton-on-Trent 2, 3; York 16, 17; Rainham, Kent 26; Deal 27; Graves-

Morgan, G.: Merthyr I; Treforest 3; Newport 5, 6, 9, 11, 12, 15; Cardiff 7; Hereford 10; Tredegar 14; Bristol 16; Seven Sisters 17-Mar 3.

Phillips, C.:
Hatch End 3, 10; London Colney,
Alexander Hail 5, 12, 19, 26; Enfield
6, 13, 20, 27; Tunbridge Wells 7, 14,
21, 28; Bloomsbury, London 16;
South Ruislip 17, 24; Harlow 23.

Pierce, D. H.: Langtree 2; Puddington 3; Barnstaple 5; Newport, Monmouth 8-12; Falmouth 16-19; Shebbear 20; Barn-staple 22; Ireland 25-March 25.

Robinson, A. J.: Eastacombe 3, 4; Bishops Tawton 10; Lovacott 17; St. Giles on the Heath 20; Bideford 21; Kenton 24.

Tryon, G.: Aveley 3-6; Kingston 10, 12, 19; Farncombe 11, 18; Tolworth 14, 21; Guildford 17; Dorking 23; Hersham 24-28

Whittern, R. J.: Luton I, 2; Clapton 3; Tewkesbury 4-17; Regional Fellowship 18; Worcester 21-March 18.

Widdison, P. J.: Swindon 3-14; Harrow 17; Wembley 19; N. Leigh 20; Newbury 23; Bracknell 24-Mar 13.

Willoox, D. S.: Tiverton 3, 10, 17, 24; Yeovil 5; Corsham 6; Sherborne 7; Paulton 12; Pensford 13; Martock 14; Neare 20; West Monkton 21; Radstock 25; Coleford 28.

Forthcoming Events

The Publishers regret that, owing to demands on space, it is not possible to insert an announcement in more than one issue. Correspondents should indicate clearly in which issue they wish their announcement to appear.

Bournemouth: Hants. & Dorset Bible Rdgs., St. Andrews Church Hall, The Square, Feb. 2. E. J. Strange.

Bradford: Chrn. Rally at Bankfoot Gospel Hall, Manchester Road, Feb. 2 at 7.00. W. E. Craig. Feb. 9 at 7.00 Dr. F. A. Tatford; Feb. 16 at 7.00. E. J. Strange; Feb. 23 at 7.00, D. B. Ogden. Cardiff:

Cardin: Chrin, Rallies at 7.00. Feb. 2 (Ebenezer) E. Donald; Feb. 9 (Mackintosh) P. Lewis; Feb. 16 (Canton) cfce.; Feb. 23 (Adamsdown) A. E, Phillips. Eastbourne:

Chrn. Convention at Edgmond Hall, Church Street, Feb. 7 at 7.30, A. E.

Crewkerne: Bible Rdgs., at Gospel Hall, East St. Feb. 9 at 6.30. P. Charles.

Letchworth: Ministry Mtgs., Radburn Way Chapel, Feb. 9 at 7.00, Mr. Plumbridge; March 9 at 7.00, Mr. Sutton.

Wembley: Conv. Bible Rdgs., Uxendon Hall, N. Wembley, Feb, 9 at 7.00, R. N. We Jeffery.

Grimsby Monthly Rally at Wellowgate Chapel, 67 Wellowgate, Feb. 16 at 7,30, D. J.

Luton: Bible Rdg., at Onslow Road Gospel Hall, Feb. 16 at 4.00 and 6.30, J. Baker

London Monthly Mtg., at Hope Hall, Kilburn Lane, London W.10, Feb. 26 at 7.00, C. E. Hocking.

Glasgow: Glasgow: Young Women's Cfce. at Elim Hall, 5 Prince Edward Street, March 2 at 3.00-6.00 Mrs. Mary Batchelor, Mrs. Joy Sinclair. Soloist—Miss Pamela Glover.

Sheffield: Sheffield & District Sunday School Workers' Cfce., at Lansdowne Chapel, March 2, G. Simmons.

Walthamstow:
South West Essex Missy, Cfce, for
Women at Folkestone Road Hall,
March 9 at 3.30 and 6.00, Miss J.
Stunt; Dr. B. Holt; Mrs. M. Barker;
Mrs. L. Frampton.

Northampton: Northampton:
Northampton Assemblies' Missy.
Weekend. Gladstone Jnr. School,
Streatfield Road, March 23, at 3.30
and 6.15. Spencer Dallington Comm.
Centre, Tintern Avenue March 24
at 4.00; Duke Street Hall, March 25
at 7.30; Boyd Aitken; Eric Grove;
Edward Jaminson.

The Harvester Classifieds

The charge for Classified Advertisements is £1.00 for 25 words (min.) and 4p per word thereafter. Box numbers 15p extra; also allow for 6 words to be added to your advertisement.

Personal

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Editorial

The Consternation of Tyre

'O Tyre, you said, "I am perfect in beauty." Your frontiers are on the high seas, your builders made your beauty perfect . . . you had all sea-going ships and their sailors to market your wares; men of Pharas, Lud and Put, served as warriors in your army; . . . Tarshish was a source of your commerce, from its abundant resources offering silver and iron, tin and lead, as your staple wares . . . great islands were a source of your commerce . . . so many were your undertakings . . . you were deeply laden with full cargoes on the high seas. . . . Who was like Tyre, with her buildings piled off shore? When your wares were unloaded off the sea you met the needs of many nations; with your vast resources and your imports you enriched the kings of the earth. Now you are broken by the sea in deep water . . . among the nations the merchants

jeer in derision at you.'

As the fateful winter of 1973-4 goes its way, there can be few Britons who read the words of Ezekiel without a dreadful sense of their appositeness: without a sense that God is speaking fatefully to our own nation. As these words are written we still do not know whether, by the time they are read, the nation will not have once again chosen a new government. But events are already moving beyond the apparent capacity of men to control. A Professor of Economics has just written to The Times to put forward the sobering fact that the total resources available to every man, woman and child in these islands, if equally divided, would provide us with approximately £14 per week each: 'there is nothing else left in the barrel', he writes, 'unrealistic aspirations will not be met. Inflation will continue at an ever-increasing rate with consequential horrors which only a student of economic history can begin to understand.'

The material world alone is failing the hopes of men. But, as Christians, we are the disciples of One Who taught us to put away anxious thoughts about food to keep us alive and clothes to cover our body: for life is more than food, and the body than clothes. All these things the heathen run after, but we have a Father Who knows that we need them. But how do we introduce men to that Father, and how do we ourselves show that we understand these things and allow them to shape our lives? The questions are deeper than we sometimes

think . . .

The Christian Parent and his Child's School—1

Comprehending Parents for Comprehensive Schools

Charles G. Martin

The Head of Sixth Form at Broad Oak School, Weston-super-Mare, writes this month of Comprehensive Schools within the state system. Next month we have an article on Independent schools.

The 'silent majority' is not only an American phenomenon. The greater part of British parentry swings into action only at predictable times. Just as they used to go to church for baptism, marriage and funeral, so they get excited about school when children start in the infants, take the 11 plus, and receive doubtful forecasts for O level. A minority doggedly attend every parents evening, speech day, open day, and even watch all the team games in which their offspring play. The majority 'let 'em get on with it'. Some teachers like it that way, too.

The result is that when major changes occur in education, the majority of parents are poorly informed and have few trustworthy links with teachers. Even if they turn up to meetings organised by pressure groups they find it hard to evaluate arguments for or against proposed reorganisations. There is a natural distrust of change, and difficulty in coming to terms with educational methods so different from one's own memories. Christian parents are likely to find other causes for uneasiness when the whole social structure and standards seem to be changing for the worse. Change in education may focus this unease. In some homes there is anxious discussion and wondering whether the better known paths of public and direct grant school would be worth the financial sacrifice. In most homes this is not an option, and parents await fearfully the impact the 'new comprehensive' will have on Johnny. Comprehensive schools do not enjoy a good press, and the anxious parents are unlikely to read the laudatory publications of A.C.E. or the balancing dicta of The Times Educational Supplement. Yet it is at these times of change that parents need more than ever to understand what is going on. In what ways is the comprehensive school different? How is contact best established? What help does the child need? These questions will apply differently in different areas, and at different times in the development of comprehensive schools in a neighbourhood.

Comprehensive

Infant and junior schools have always been comprehensive. Within the school there have been groupings by ability, but playgrounds weren't streamed. Cramming for 11 plus is something we can do without, though it would be nice to see the three R's shine a bit more brightly through the trendy programme sometimes. Nice and nasty

mingled—except insofar as neighbourhood was one-class—and parents were not unduly disturbed.

At secondary level the idea of all abilities mixing in one huge unit raises more anxiety. Perhaps parents feel their own influence is decreasing, and that in a large unit, without the focus of rugby and open scholarships, there may be too many temptations to idleness, cynicism and uncouthness. Are

these fears well grounded?

More than half the country is now reorganised on comprehensive lines. Some comprehensive schools have been going for nearly twenty years. Schools vary in size from 5-600 to a very few over 2,000. Some have children taught in sets or groups according to ability; a few have mixed-ability teaching throughout: most have a mixture of the two. In the days of selection, a grammar school of 500 could maintain a strong academic sixth form of 150, offering a good choice of A level courses. That 500 was less than a quarter of the year groups concerned, so a comprehensive school would have to be about 2,000 strong to offer exactly similar sixth form facilities. Hence a number of schemes provide for a sixth form college collecting customers from a group of 11-16 schools of 6-800 each. More pupils stay beyond 16, and the comprehensive sixth form must provide courses appropriate to their ability—usually aiming to go from CSE to O level in a number of subjects in a one year course.

So the problems facing the governors and headmaster of a large comprehensive school are wider than the more clearly defined requirements of a smaller grammar or secondary modern school. Basically the question is one of resources and their allocation-resources in money, premises, facilities and staff. A large unit of 1,500 commands considerable resources so can pursue expensive fads if run by educational faddists. But if you set up and run your own radio or TV centre, you won't have so much to spend on textbooks for the second forms, and some of our most expensive staff will be maintaining the equipment instead of teaching the kids. Building a computer or setting up a zoo may be in competition with starting A level Russian course or remedial English. The most common and serious example of this problem is the tension between pastoral and academic concern. In a large unit communication is vital. In some ways this is an administrative matter-efficient systems of accounting; quick information through a daily bulletin. In other ways it is more difficult. It is not essential that the head or any one member of staff should know everybody in the school, but it is essential that every pupil should be well known by someone. So resources-especially in the form of

highly competent and sensitive staff—are allocated to look after year or house units; time, training and facilities are devoted to making a form or tutor system work, and to ensure that class and ability barriers do not arise. Hence the rule of the academic barons-the heads of departments who wield such power in selective schools—is weakened. Many of the best maths teachers or language teachers do less classroom teaching because their great gifts in personal guidance and counselling are being used on the pastoral side. Some parents feel it is easy to measure the 'fall' in academic standards—a simple sum shows that O level success is a mere 70% compared to 85% at the Grammar school in X. It is hard to measure 'improvement' in social adjustment and self-confidence produced by the vastly expanded pastoral system. The number of youngsters on probation is not such a reliable yardstick as examination results. For many teachers, too, changes are exhausting. It is hard to learn new techniques and to adapt to new structures, so for the academic it is a welcome relaxation to retreat into a classroom with familiar A level material. Perhaps the material gets less preparation and the class less push than they used to when 'sir' didn't have to attend two year meetings, a CSE moderation, and prepare material for next year's integrated Humanities mixed-ability course. And if the A level candidates feel themselves a cut above this plebian herd, that doesn't help their results either, or give them any more self-disciplined effort.

I simply describe the sort of problems raised by allocating large resources in a large school. It is no purpose of this paper to pass judgment. There are fierce exponents of 'parity of esteem', 'breaking the vicious spiral of disadvantage,' and of social justice (and Christians should have a large stake in that). There are voices contending for academic excellence (and anyone who knows the parable of the talents should have a stake in that—as long as it is clear Who gives the talents.) All parties to the debate could profitably clarify these concepts and see how they can be related rather than opposed, At any rate the schools are where the action is and decisions have to be made while the talking goes on. A lot of children are affected by the decisions. It is important that parents know as much about the decisions as possible and how they are affecting particular schools.

One other factor is particularly important in comprehensive schools—staff turnover. Mr. X leaves college to teach in Inner London and is fortunate to get a bed-sitter he can just afford. After a couple of years he has gained experience that might get him a Scale 2 or 3 post. But he wants to marry and won't find anywhere within miles of his work that he can afford, so he moves to a scale 3 post in the provinces where their combined incomes just enable them to buy a flat. Some London schools have 30% staff turnover annually. Some kids are

taught by three different English teachers in a year, and don't know the name of the new maths teacher, or the woman who's standing in since the geography mistress left. In such circumstances the elaborate pastoral system is more than ever necessary to give stability—and harder than ever to maintain—and the academic subjects sadly lack continuity. Incidentally, this isn't the fault of comprehensive education—just another price we pay for the heady pleasures of an inflationary society. But it explains why comprehensive schools (in general) work so much better in rural districts than in inner cities.

Parents

What can they do? The general answer is not 'Find out what they're doing and tell them it's wrong?" but 'Find out what they're doing and fill in the missing bits'. Children rarely liven tea-time conversation with law-abiding, establishment stuff like good lessons where everyone behaved well and enjoyed learning. They regale parents with news of the form comic, the year bully, or the colourful Miss X who wants to legalise pot. A few comments about evolution may be thrown in, too, if Dad is susceptible to such bait. Things may be wrong, of course, grievously wrong. Then a determined parent can have surprising influence, as shown by the Exeter case where an offending manual of sex education was amended following parental protest. But don't jump to the conclusion that every school needs this kind of treatmentmost are doing their best, and may be imperfectly represented in the snippets John and Jill bring home. There should be other channels for finding outoccasional parents' evenings, interviews by arrangement with the year head, pupils' record book or homework diary, as well as the bombardment of circulars, notes, and pamphlets of information which pour off the school's newly acquired offset litho machine. By discreet use of these channels parents can find out what needs strengthening. You may not be expert in O level German but it is possible to establish a parent-child relationship that encourages Jill to use a textbook sensibly and stick at the homework till she understands it. It may not be as painless as the careful coaching and flogging in other schools, but the eventual pass will be at least as meritorious. You may have reservations about some of the set books for the literature syllabus (incidentally, do you know what they are?) -you are unlikely to alter the school's choice, but you may be able to enthuse John to read something mildly corrective. It would be a useful local church activity to consider these problems, and there should be enough expertise in most groups to make sensible recommendations to parents who can't know all the answers themselves.

Businessmen know that half of all advertising expenditure is wasted—the trouble is that no one

knows which half it is. So most teachers know that half the kids don't need the pastoral care, the personal/sex/moral education or careers advice that absorb so much resources, but no one knows which half. In any case, can you timetable the 'well-cared for' to extra maths while the 'underprivileged' have their dose of moral education? Here Christian parents may have even deeper misgivings-they may fear the education is less moral than they would like. But at least issues are being raised and it will be more profitable to encourage a relationship of openness and confidence so that John is happy to tell you all Miss X said (and not just the baiting bits) and carry on the discussion with you. You may be alarmed at the confidence and ease with which he expresses himself on matters you never discussed at school (except in the third form toilets) but you may soon find him sincerely wanting you to express, just as openly, what you think about it, or how you think the Bible is relevant. Many Bible class leaders have been through this mill and welcome the youngsters' readiness to talk-although it has made them re-think their methods, and sometimes their theology. But don't leave it to them, or the keen camp you send John to in the summer. Take a constructive hand in helping Johnny face himself and the world as they really are.

All this amounts to a plea for complementarity, not polarisation. Don't let John and Jill see you and the school as natural enemies. They may side with the school. And if they side with you, it won't help them get the best out of school. Labour patiently to foster the good and repair the breaches.

Parents Together

Most schools have some form of parents' association. It is a pity if Christian voices are never heard. It is not everyone's job to devote a lot of time to the Parents' Association. On the other hand, the Bible Study is not necessarily a more holy pursuit than deciding how to raise money for a new school minibus. You will probably not welcome organising dances and raffles. If you can think of any other way of raising money (which is what most Parents' Associations spend a lot of time doing) you will be welcome. (Tell the Editor, too; positive Christian alternatives are highly publishable).

A few parents may feel their Christian service can be as manager or governor of a school. Some schools (particularly 'new comprehensives') are proud to refer to 'Mrs. Y, our parents' representative

on the governing body'.

What about a parents prayer meeting? Not just to pray that the godless headmaster will be converted, but to think before God about our children and the school. Comprehensive schools haven't exactly *made* problems. They've shown up very clearly problems that have always been there and that our present society makes more urgent.

'When she could hide him no longer she took for him a basket made of bulrushes, and daubed it with bitumen and pitch; and she put the child in it, and placed it among the reeds at the river's brink. And his sister stood at a distance, to know what would be done to him'. If you know Moses' God, have courage. A comprehensive school is no more dangerous than the Nile or Pharoah's court—and you have to push Johnny out on to the waters of life sooner or later.

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Making a Hymnbook

Plans and Purposes by B. Howard Mudditt

THERE is nothing quite like making a hymn-book! It is an exciting and exhausting business, and it makes you discover in new ways what you believe and what you don't . . . I look forward eagerly to this book's final appearance. I am so glad somebody else is fastidious about grammar and syntax! Perchance, even in Sodom, there be forty righteous!" So, in a letter just to hand, writes with characteristic grace and wit Dr. Erik Routley, the editor of The Bulletin of The Hymn Society, who, in spite of heavy pressures on his time, has been personally encouraging and practically helpful in our present project in many ways.

Planning the structure

In his stimulating book Hymns Today and Tomorrow Dr. Routley deals, among many other relevant matters, with the classification (or sometimes, the lack of it) of hymns, and suggests a characteristically intelligent and novel scheme for a hymn-book. It is interesting to see how editors of hymn-books intended for different communions interpret this task. We are all familiar, of course, with hymn-books that do not really begin-they just start, and then after a few lame attempts at classification of the more obvious kind, give way to one section of many hundreds of titles under the heading "General Hymns." As Dr. Routley so wisely asks, "What is a 'general' hymn?" Characteristically, the English Hymnal begins with the Christian Year-Advent; Songs of Praise has a more humanistic approach, and settles for the calendar year, and after a brief single skirmish with New Year, we have a series of ditties about Spring. In general, denominations who use liturgical worship are usually less particular about the arrangements of their hymn-books than those in which hymns are the major united congregational activity. Most liturgical hymn books begin with the idea of "The Approach to God." Sometimes this lands them in slight anomalies such as the book which begins with "Approach my soul, the mercy seat, where Jesus answers prayer", which other hymn-books usually put under the section for Prayer Meetings. It is not surprising that The Methodist Hymn Book begins with Charles Wesley's great outburst of praise, "O for a thousand tongues to sing," and some nondenominational hymn-books follow this example, but one characteristic of such books is that they almost all tend to be weak on hymns in praise of the Triune God, or God the Father, so anxious are they (understandably enough) to unite in personal praise of our Lord Jesus Christ. Consequently they may begin with a hymn such as "May Jesus Christ be praised!" and sometimes it is difficult to find hymns dealing with the Eternity, the Majesty, the Creatorial care and the Redeeming Grace of God. Our two greatest hymn writers, Wesley and Watts, together hold these two emphases in proper balance. Watts is the cosmic hymn writer ("O God our help") and even where he writes in praise of the Lord Jesus, he emphasises that He "shall reign where'er the sun"; even on the cross, He is still the "Prince of Glory." Wesley on the other hand is the poet of personal experience and devotion to Christ. He usually gets the name "Jesus" into his first line, and even where he does not do this he contrives to get it into the second or third! So we all tend to over-emphasise in one way or another and it is a valuable exercise to find that all the gifts of the Spirit are needed for a fully united praise.

Where do we start?

Congregational Praise begins, appropriately enough, with "All people that on earth do dwell, Sing to the lord with cheerful voice," while The Church Hymnary (Presbyterian), well grounded in the doctrines of grace, begins with "Holy,

Holy, Holy, Lord God Almighty!" One hymn-book began with a hymn of which the first letter was "B" and one could not help feeling that this had no more purpose behind it than the determination to avoid beginning a book with the unfortunate word "Alas!", which was the first word of the second hymn. All the remainder were strictly alphabetical.

All of which will serve to emphasise the traps for the unwary or inexperienced in planning a classification of hymns in a hymn-book. It is a job which cannot be shirked, for not only does a great deal of the value of the book to the user depend upon this, but it is also a fairly clear indication of whether or not the editor knows his business. I was therefore a little shaken when a ministering brother suddenly shot at me the question, "What is the first hymn in your book?" I suddenly felt almost naked, but was comforted to be able to reply, after a moment's reflection,

Come, Thou Almighty King, Help us Thy name to sing, Help us to praise!

That, I felt, was as suitable an opening hymn as one could wish for—it begins with a humble petition, it continues with a prayerful desire, and it concludes with an outburst of praise. Yet it was not put first deliberately, since, while it would not be true to say that it was an accident, its position came as the result of the general plan and not of individual choice.

Progress of doctrine

Since the classification of hymns is so important, we prepared a huge diagram some 24 in. by 34 in. on which we analysed in columns the classified contents of nearly every major hymn-book known to us. This painstaking job was the work of Denise Condie, who was then helping us, and who is now helping her husband run The Bible Bookshop in Exeter. It is a monument of diligent draughtsmanship, and enabled us to draw up what we felt would be the best scheme of classification for our proposed hymn-book. We abandoned any fancy or elaborate ideas, and finally settled on the following nine main sections, with 28 sub-divisions:

- 1. The Holy Trinity
- 2. God the Father:

Praise and Adoration His Work in Creation, Providence and Grace

3. God the Son:

His Advent and Incarnation His Life and Ministry

His Sufferings and Death His Resurrection and Ascension

His High Priesthood

His Coming and Kingdom His Glory, Name and Praise

4. God the Holy Spirit:

His Person, Mission and Work

- 5. The Holy Scriptures
- 6. The Christian Life:

The Call of God
Response and Repentance
Assurance and Thanksgiving
Pilgrimage and Guidance
Consecration and Discipleship
Service and Witness

7. The Church of God:

The Dedication of Children

Baptism Prayer and Worship The Lord's Supper Christian Fellowship The World-Wide Mission The Church Triumphant

8. Special Occasions:

Morning and Evening; New Year; Harvest; Marriage; Family and Nation; Doxologies

9. Mainly for Private Devotion

However, let it not be thought that to decide on the classification is to solve all problems; rather, it is then that problems begin. One classification which we thought was important was "The Church of God: Its Character and Calling"; but eventually we found that there was only one hymn which could be said to deal with this and nothing else—'The Church's one foundation.' But that, of course, went even better under the heading "The Church of God: Christian Fellowship", along with "Christ, from whom all blessings flow," "Disciples, friends of Jesus" and "Glorious things of thee are spoken," though, again, the difficulty of categorical classification is shown by the fact that this last-named hymn is put in at least one hymn-book under "Praise and Worship."

Again, where is one to put that superlative hymn "Lord, enthroned in heavenly splendour"? Some have put it under "God the Son: His Kingdom Present and Future." In fact it was written as a communion hymn of considerable length, and contained two verses which had a clear sacramentalist application, and in one or two hymnals it is so used. Yet when the length of the hymn is reduced to manageable proportions by omitting these particular verses, it becomes a magnificent hymn in praise of the Risen Lord. Consequently we have inserted it under "God the Son: His Glory, Name and Praise," where it fits exactly. Another difficult hymn is Frances Ridley Havergal's "Thou Art Coming, O My Saviour!" This seems so obviously a hymn concerning the Second Advent that it is usually put in that classification. But F.R.H. wrote it as a communion hymn, as the following verse indicates:

Thou art coming! at Thy table
We are witnesses for this,
While remembering hearts Thou meetest,
In communion clearest, sweetest,
Earnest of our coming bliss.
Showing not Thy death alone,
And Thy love exceeding great,
But Thy coming and Thy throne,
All for which we long and wait.

The classification is by subject rather than by singersthere are no special sections, for example, for Women's Meetings or for Young Children; the latter, in particular, need to be catered for by the many excellent modern songbooks suited to them in size and content, but throughout the various classifications will be found hymns for young people, such as "Just as I am, Thine own to be," "O Jesus, I have promised," or "Go thou in life's fair morning." The same is true of hymns of evangelism-by no means all of these will be found under "The Call of God, Response and Repentance," since many of them deal with different aspects of the work of Christ, and are suitably included in the section relevant to that. "Man of sorrows!", for instance, is a "Gospel hymn" if ever there was one, but it is properly found under "His Sufferings and Death", "Hark, my soul, it is the Lord", under "Consecration and Discipleship", "I hear the words of love", under "Assurance and Thanksgiving", and so on, Indeed, a hymn like "Who is He in yonder stall?", which refers to nine different facets of our Lord's life and ministry, could be put under any classification from "Advent" to "Coming and Kingdom." It is usually put under Advent, but as the chorus has a ninefold repetition of "King of Glory," we have put it under "His Glory, Name and Praise."

Glory," we have put it under "His Glory, Name and Praise."

The text of the hymns is given as nearly as we have been able to discover in the original words the author wrote. But we have not been pedantic about this—for instance, in "When I survey the wondrous cross" we have not reverted to Isaac Watts' strong and striking original line:

Where the young Prince of glory died

Isaac Watts could both write and sing that; on the lips of most modern congregations it would sound strange, to say the least. But we have restored his line in "Jesus invites His saints":

Here pardoned rebels sit and hold Communion with their Lord.

I could imagine Paul singing that with deep feeling. Or again, in the same hymn:

We the young children of His love, And He the Firstborn Son.

How not to do it

Of all hymn-writers probably Samuel Medley has suffered most at the hands of meddlers—certainly in proportion to the number of hymns he wrote. We have included three of his hymns, and some of the variants have been so bowdlerized as to be almost unrecognizable. "Oh, could I speak the matchless worth!" ("Come, let us sing the matchless worth," and the outrage gets worse as it goes on!), "I know that my Redeemer lives" ("The Saviour lives no more to die," the bowdlerized first line of a later verse beginning, "He lives, He lives, no more to die!"; one hymn-book had both indexed as first lines of two separate hymns!); but sing Medley's mounting paean of praise to the Risen Lord to the Methodist tune "Torquay" (yes, we have given you "Church Triumphant" as an alternative if you must, but we hope you won't) and you will find it an unforgettable experience.

Almost the worst of all bowdlerizations was suffered by "Awake, my soul, in joyful lays." We were fortunate to have access to an original authentic text, by the kindness of the Librarian of New College, Edinburgh, and among other things we have restored the moving verse:

> When I was Satan's easy prey, And deep in debt and bondage lay, He paid His life for my discharge— His lovingkindness is so large!

If I found that my heart did not leap at great stuff like that, I should feel like having an ECG to find out what was wrong! Note in passing that Medley did not finish each verse with the feeble rhetorical question "Oh how great", etc., but with the definite present indicative statement of fact, "Is so great"—that is, "it really is as great as that". The tragedy is not so much that meddlers alter these things, but that they do not realize what they have done. And let one editor make the change and all the rest like sheep will go astray. And so arises the insidious "doctrine of established error"!

More space will be needed to comment even briefly on tunes. Let it only be said now that we have rescued the tune St. Bees from the clutches of "the child she-bear" and have reunited it with "Jesus! Name of wondrous love," which is the hymn for which J. B. Dykes specifically wrote it, and which it fits perfectly. Nottingham, in 3-2 time, with its short unaccented stress on "she", dispels the ursine image.

Let him who reads, understand!

(to be continued)

CHRISTIAN WORSHIP Index of First Lines of Hymns

(Continued from last issue) In full and glad surrender In heavenly love abiding In memory of the Saviour's love In the bleak midwinter In the cross of Christ I glory In the depths of His bright glory In Thy name, O Lord assembling Infant holy, Infant lowly Inspirer of the ancient seers It came upon the midnight clear It is a thing most wonderful It is finished! Blessed Jesus I've found a Friend, oh such a Friend! lerusalem, my happy home Jerusalem the golden Jesus, and shall it ever be lesus calls us o'er the tumult lesus came-the heavens adoring lesus, do Thou my vision fill lesus Himself drew near lesus how much Thy name lesus I will trust Thee Jesus, in Thee our eyes behold lesus invites His saints lesus lives: thy terrors now Jesus, Lord, I know Thee present lesus, Lord, Redeemer lesus, Lord, we come together lesu, Lover of my soul lesus, Master, whose I am Jesus, my Lord, how rich Thy grace Jesus, my Lord, my God, my All esus, my strength, my hope lesus!' Name of wondrous love Jesus, of Thee we ne'er would tire Jesus, our Lord, with what joy we adore Thee

Jesus, Saviour, pilot me Jesus shall reign where'er the sun esus, stand among us lesus, still lead on lesus, the First and Last Jesus! the name high over all Jesus, the sinners' friend Jesus, the very thought of Thee Jesus, these eyes have never seen lesus, Thine all-victorious love Jesus, Thou joy of loving hearts Jesus, Thou source of true delight Jesus, Thy blood and righteousness Jesus, Thy boundless love to me Jesus, Thy dying love I own Jesus, Thy far-extended fame lesus, we look to Thee Jesus, we remember Thee Jesus, we thus obey Jesus, where'er Thy people meet Join all the glorious names Just as I am Thine own to be Just as I am, without one plea King of glory, King of peace Lamb of God, our souls adore Thee Lamp of our feet, whereby we trace Lead us, heavenly Father, lead us Lead us, O Father, in the paths of peace Let all the world in every corner sing Let earth and heaven agree Let earth and heaven combine Let the song go round the earth Let us with a gladsome mind Lift up your heads, ye gates Lift up your hearts! We lift them, Lord, to Thee Light of the lonely pilgrim's heart

Light of the world, faint were our weary

feet

Light of the world, for ever, ever shining Light up this house with glory, Lord Light's abode, celestial Salem Lo, He comes with clouds descending Long did I toil and knew no earthly rest Look, ye saints, the sight is glorious Lord and Saviour, at Thy word Lord and Saviour, we remember Lord, dismiss us with Thy blessing Lord, enthroned in heavenly splendour Lord God, from whom all life Lord God the Holy Ghost Lord, her watch Thy church is keeping Lord, I was blind, I could not see Lord, in this blest and hallowed hour Lord, it belongs not to my care Lord, it is good for us to be Lord Jesus, are we one with Thee Lord Jesus Christ, our Saviour Thou Lord Jesus Christ, we seek Thy face Lord Jesus, come Lord Jesus, gladly do our lips express Lord Jesus, in the days of old Lord Jesus, in Thy name Lord Jesus, in Thy name alone Lord Jesus in Thy footsteps Lord Jesus, Thou who only art Lord Jesus, Thy disciples see Lord Jesus, to tell of Thy love Lord of all being, throned afar Lord of glory, we adore Thee Lord of light, whose name outshineth Lord of our life, and God of our salvation Lord of the harvest, hear Lord of the living harvest Lord of the worlds above Lord speak to me, that I may speak Lord teach us how to pray aright Lord, Thy ransomed Church is waking Lord, Thy servants forth are going Lord, Thy word abideth Lord, we would ne'er forget Thy love Lord, when Thy Kingdom comes, remember me Love divine, all loves excelling Loved with everlasting love Low in the grave He lay Make me a captive, Lord Man of sorrows! what a name March on, my soul, with strength Master, we Thy footsteps follow May the grace of Christ our Saviour May the mind of Christ my Saviour Meeting in the Saviour's name 'Midst the darkness, storm, and sorrow Mighty God, while angels bless Thee My faith looks up to Thee My God, accept my heart this day My God, and is Thy table spread My God, how wonderful Thou art My God, I love Thee-not because My God, I thank Thee, who hast made My gracious Lord I own Thy right My heart and voice I raise My heart is full of Christ My heart is resting My hope is built on nothing less My Lord, my Master, at Thy feet adoring My Redeemer! oh what beauties My Saviour, Thou hast offered rest My Shepherd is the Lamb My song is love unknown My song shall be of Jesus My soul, repeat His praise My soul, there is a country My spirit longs for Thee My times are in Thy hand Name of Jesus, highest name

Nature with open volume stands Never further than Thy cross New every morning is the love No blood, no altar now No bone of Thee was broken No condemnation, O my soul No gospel like this feast None other Lamb, none other name None teacheth, Lord, like Thee No, not despairingly Not all the blood of beasts Not all the outward forms on earth Not far beyond the sea, nor high Not for our sins alone Not what I am, O Lord Not what these hands have done Not worthy, Lord, to gather up the crumbs Now from the altar of my heart Now God be with us, for the night is closing Now I have found the ground wherein Now thank we all our God Oh bless the Lord, my soul! O blessed God, how kind O blessed Lord, what hast Thou done O blessed Saviour, is Thy love O body bruised for my sake O Bread to pilgrims given O Breath of God, breathe on us now O Breath of life, come sweeping through Oh come all ye faithful Oh come, Thou stricken Lamb of God Oh could I speak the matchless worth Oh day of rest and gladness O dearest Lord, Thy sacred head O Father all-creating O Father, for this little life O Father, who didst give Oh for a closer walk with God Oh for a faith that will not shrink Oh for a heart to praise my God Oh for a thousand tongues to sing O God of Bethel, by whose hand O God of glorious majesty O God of love, to Thee we bow O God our Father, who dost make us one O God our help in ages past O God the Rock of Ages Oh grant us light O happy band of pilgrims Oh happy day Oh happy home where Thou art loved the dearest O head so full of bruises O heavenly King, look down from above O Holy Father, who in tender love Oh how blest the hour, Lord Jesus O Jesus Christ, grow Thou in me O Jesus, I have promised Jesus, King most wonderful O Jesus, Thou art standing O Lamb of God, still keep me Oh little town of Bethlehem O Lord of heaven and earth and sea O Lord, we adore Thee O Lord we know it matters nought O Love divine, how sweet Thou art O Love divine, what hast Thou done O Love, how deep, how broad, how high O Love of God, how strong and true O Love that will not let me go O Love, who formedst me to wear O loving Lord, who art for ever seeking O Master, let me walk O Master, when Thou callest O my Saviour, crucified O my Saviour, lifted

O patient spotless One O perfect God, Thy love Oh perfect life of love! O perfect Love, all human thought transcending Oh praise ye the Lord! O sacred Name! O Name of power! O saving Name! O Name of power! O Saviour, I have nought to plead O Saviour, precious Saviour Oh send Thy light forth Oh sing a song of Bethlehem O Spirit of the livng God Oh teach me more of Thy blest ways Oh teach me what it meaneth Oh teach us, Lord, Thy searchless love to know Oh the deep, deep love of Jesus! O Thou eternal Victim, slain O thou, my soul, forget no more O Thou tender gracious Shepherd O Thou who camest from above O Thou who dost direct my feet Oh walk with Jesus, wouldst thou know Oh where is He that trod the sea Oh wondrous hour, when Jesus Thou O Word of God incarnate O Word of pity, for our pardon Oh worship the King Oh worship the Lord Omnipotent Redeemer On that same night, Lord Jesus On Thee my heart is resting On this day of sharing Once in royal David's city Once more before we part One who is all unfit to count Open Lord, my inward ear Our blest Redeemer, ere He breathed Our Father we would worship Ours is a rich and royal feast Peace, perfect peace Praise God from whom Praise God, ye seraphs bright Praise my soul, the King of heaven Praise the Lord; ye heavens Praise the Saviour, ye who know Him Praise to the Holiest Praise to the Lord, the Almighty Praise ye Jehovah! Praise ye the Lord again, again Prayer is the soul's sincere desire Precious thought, my Father knoweth Prove Him, an almighty Rejoice, the Lord is King Rejoice, ye saints, rejoice Rest of the saints above Revive Thy work, O Lord Ride on, ride on in majesty Rise my soul, behold 'tis Jesus Rise my soul, thy God directs thee Rock of ages, cleft for me Salvation to our God Saviour, again to Thy dear name Saviour, blessed Saviour Saviour, from sin, I wait to prove Saviour, quicken many nations Saviour, Thy dying love Say not, my soul, from whence Search me, O God, my actions try See, amid the winter's snow See how great a flame aspires See, the Conqueror mounts in triumph Seek ye first, not earthly pleasure Send forth the gospel! Servant of God, well done! Shepherd of souls, refresh and bless Show me Thy wounds, exalted Lord Silent night, holy night Sing, oh sing, this blessed morn!

Sing praise to God who reigns above Sing we the King who is coming to reign Sinners Jesus will receive Soldiers of Christ arise Sometimes a light surprises Songs of praise the angels sang Son of God, exalted now Souls of men, why will ye scatter Sovereign grace, o'er sin abounding Sow in the morn thy seed Speak, Lord, in the stillness Speed Thy servants, Saviour Spirit divine, attend our prayers Spirit of God, descend upon my heart Spirit of holiness, do Thou Spirit of faith, come down Spread, oh spread, thou mighty Word Spread the table of the Lord Stand up and bless the Lord Stricken, smitten and afflicted Stupendous height of heavenly love Sun of my soul, Thou Saviour dear Sweet feast of love divine Sweet feast of love, in Jesu's name Sweet is the work, my God Sweet is the work, O'Lord Sweet the moments, rich in blessing Sweeter sounds than music knows Take my life, and let it be 'Take up thy cross', the Saviour said Talk with us, Lord, Thyself reveal Teach me, my God and King Teach me Thy way, O Lord Tell me the old, old story Tell out, my soul, the greatness of the Lord! Ten thousand times ten thousand Thanks to God whose word was spoken The blood of Christ, Thy spotless Lamb The bread and wine are spread upon the board The Church's one foundation The countless multitude on high The day is past and over The day of resurrection! The day Thou gavest, Lord, is ended The God of Abraham praise The great God of heaven is come down to earth The head, that once was crowned with thorns The heavens declare Thy glory, Lord The Holiest we enter The King of love my Shepherd is The Lord is King! Lift up thy voice The Lord is rich and merciful The Lord is risen indeed! The Lord is risen; the Red Sea's judgment flood The Lord Jehovah reigns. The Lord's my Shepherd, I'll not want The race that long The sands of time The Son of God goes forth to war The Son of God, the Prince of Life The Spirit breathes upon the word The strife is o'er The veil is rent, lo! Jesus stands Thee will I praise with all my heart There is a fold where none can stray There is a fountain filled with blood There is a green hill far away There is a land of pure delight There is a name I love to hear There is a name, one only name There's a light upon the mountains Thine arm, O Lord, in days of old Thine be the glory Thine for ever! God of love

This is the day of light

This is the day the Lord hath made Thou art coming, O my Saviour Thou art the everlasting Word Thou art the way—to Thee alone Thou didst leave Thy throne Thou dear Redeemer, dying Lamb Thou hidden love of God, whose height Thou hidden source of calm repose Thou life of my life, blessed Saviour Thou Shepherd of Israel, and mine Thou who wast rich beyond all splendour Thou whose almighty word Throned upon the awful tree Through all the changing scenes of life Through the love of God our Saviour Through the night of doubt and sorrow Thy ceaseless, unexhausted love Thy Kingdom come, O God Thy life was given for me! Thy name we bless, Lord Jesus Till He come-oh let the words To Calvary, Lord, in spirit now To Christ the Lord To God be the glory To Thee and to Thy Christ, O God To Thee, O Lord, our hearts we raise To us a child of royal birth Today Thy mercy calls us Unto the hills around do I lift up Unto us a boy is born Victim divine, Thy grace we claim Walk in the light: so shalt thou know We are by Christ redeemed We bless Thee for Thy peace, O God We come, O Christ, to Thee We give immortal praise We give Thee but Thine own We have a gospel to proclaim We have heard the joyful sound We have not known Thee as we ought We limit not the truth of God We love the place, O God We plough the fields and scatter We rest on Thee, our shield and our defender We saw Thee not when Thou didst come We sing the praise of Him who died 'Welcome happy morning! What a Friend we have in Jesus What grace, O Lord, and beauty What shall I do my God to love What Thou hast given us, Lord What was it, O our God When all Thy mercies, O my God When came in flesh the incarnate Word When I survey the wondrous cross When Israel, by divine command When morning gilds the skies When my love to Christ grows weak When quiet in my house I sit When the day of toil is done When, wounded sore, the stricken soul Where high the heavenly temple stands Wherewith, O God, shall I draw near While shepherds watched With gladness we worship Who fathoms the eternal thought Who is he, in yonder stall Who is on the Lord's side Who is this, so weak and helpless Why should I fear the darkest hour With glorious clouds encompassed round With Jesus in our midst With joy we meditate the grace Ye gates, lift up your heads Ye holy angels bright Ye humble souls that seek the Lord Ye servants of God Ye servants of the Lord Ye that know the Lord is gracious

Loving to Christ Brian R. Mills

The Secretary of Counties Evangelistic Work contributes the second in his series of articles on personal witnessing.

Feedback

In a group study the first ten minutes would be devoted to sharing results of the previous month's assignment, with reference particularly to questions 4, 5 and 6. This serves as a recap, as well as helping to lead into this month's topic.

Introduction

Last month we looked at 'commitment', which concerns our relationship to God. We love Him, and the proof is that we keep His commands. No one can truly love God and not, as a principle of life, seek to do what He says. The apostle John wrote, 'He who says "I know Him" but disobeys His commandments is a liar, and the truth is not in him; but whoever keeps His word, in him truly

love for God is perfected (or matures)'.

This month we look at 'contact', which concerns our relationship with others—both Christians and non-Christians. This must again be based on LOVE. John's letter has a lot to say on the subject of Christian love—please look up 1 John 2: 9-11; 3: 10-11, 14, 16-18, 22-23; 4: 7-8, 11, 12, 16, 19-21. 'The Christian has to practise both God's holiness and God's love. Anything that an individual Christian or Christian group does that fails to show the balance of the holiness and love of God . . . is a caricature of the God Who exists.' (Francis Schaeffer—Mark of a Christian).

MOTIVE FOR EVANGELISM-LOVE

(a) For fellow-Christians

John's letter is blunt and explicit. No love for my brother (or sister) in Christ? Then I am a liar and a murderer (1 Jn. 3: 15). If only we Christians could grasp the practical implications of these verses, and go in repentance to our God and in humble confession to those we have wronged, we would begin to see some practical outworking of Christ's love, instead of the many manifestations of the lack of it in so many groups of believers. 'Without love', writes Theodore Epp, 'all our profession and talents will lead only to pride, conceit, self-praise', which in turn can lead to 'slandering of others and telling lies about them'. Such is the deceit of the human heart. It is inconceivable that we can profess to be Christians verbally without practising love in our relationships with other Christians. Love is not something passive—it is active and positive.

Jesus commanded us to 'love one another as I have loved you'. God's visual aid on love was the Cross—it has a horizontal as well as a vertical spar. Nothing less than the basis of Christ's love for me should govern my love for my brethren in Christ. Despite my personal sin and imperfections,

He has loved me 'unto death'. Despite the sin and imperfections of others (in the guise of denominational or doctrinal differences, personality clashes, verbal criticisms, character deficiencies and the like), I am to love them for Christ's sake—as He has loved me. That doesn't mean a kind of silent condemning tolerance, but a practical outworking of costly love. Love finds a way of expressing itself, if it is truly divine love in us. 'Each local church, as a fellowship of God's own people, is a supernatural community. It betrays its true nature as a divine society only when it is characterised by divine love.' (J. Stott in Our Guilty Silence). Before we can begin to think of showing Christ's love to the world, His agape love needs to be visible in His people. (John 13: 34-35).

'We cannot expect the world to believe that the Father sent the Son, that Jesus' claims are true, and that Christianity is true, unless the world sees some reality of the oneness of true Christians.' (F. Schaeffer—op. cit.). When this observable love is seen, then 'by this shall all men know you are

my disciples'.

(b) For non-Christians

The second greatest commandment (which takes priority-Barclay), is Mark 12: 31. Again our relationship and attitude must be based on love. This is where 'loving to Christ' becomes operativeloving other people so that they come to Christ. There is a tendency to look on 'outsiders', as they are termed, as 'Gospel material', who are potential evangelistic 'heads'. Some who say folk are 'ripe for the Gospel', are determined to get the message to them. But despite all this evangelistic zeal, too often there is lacking the basic element of love. And in this the zealous are as guilty as those who have no concern. A lack of effort or concern for others suggests a complete lack of love for them, and a lack of love for God. John Stott has said, 'If we do not see, or feel, or seek to relieve the great spiritual need of our fellow men, there is only one conclusion to be reached. Not only are we disobedient to the command of Christ, but God's love does not dwell in us'.

Again love for 'our neighbour' isn't a passive matter—it is time-consuming and costly (love always is), and is compared with love for our own selves. Its origin is also divine, so the expression of it must be for divine motives and glory.

This involves both prayer and practice.

Jesus had compassion for the multitudes, but also met the material, physical and spiritual needs of individuals. We think more often of the spiritual needs of the multitudes, and too little of the physical and material needs of the individual. We send our missionaries overseas to engage in a variety of socially helpful activities, but at home we shy

away from involvement, saying the 'social gospel' is unspiritual. More could be said about the need to show Christ's love to the socially deprived, the sick, elderly, lonely and unhappy people all around us.

The Christian family and the Christian's home are God-given instruments for showing practical love to our immediate neighbours and other individuals. One heard of a Christian family that became concerned for their non-Christian neighbours, with whom they had had little real contact. As a family they discovered their neighbours' common outside interest or hobby, studied the subject, then invited them around for an evening, just to share what had become a common interest. Eventually this new friendship created a bridge for sharing Christ, and the neighbours were converted. Love found a way. Unfortunately many Christians have been so afraid of being 'contaminated' by worldliness that they have avoided any social contacts with unconverted. What witnessing they do is usually artificial and forced, rather than the spontaneous outgrowth of genuine friendship. 'A sure preventative against the spread of the Gospel is to isolate its carriers from everyone else' (Paul Little-How to Give Away your Faith). It's not what you say, but what they hear.

METHODS OF EVANGELISM

We shall now look at some practical ways in which personal contact can be made with non-Christians, as a means of witness, or what might be termed 'sharing Christ'.

(a) Potential

Kenneth Strachan, founder of Evangelism in Depth, discovered that 'the growth of any church is in direct proportion to its ability to mobilise its membership for continuous evangelism.' If each born-again believer were to pray for, and set out to win to Christ, one person each year, and then to lead that new Christian to do the same each year, it would be mathematically possible to win the whole world to Christ within 25 years, by means of person-to-person contact. The unfinished task is not an impossible one. In some parts of the world the new birth rate is already outstripping the natural birth rate. If each Christian were to take seriously his relationship with God, other Christians and non-Christians, then there would be no gap between the 'man in the street' and the 'man in the pew'. 'Evangelism puts sparkle into the Christian life', says Paul Little (op. cit.). 'We pray specifically, we ask God to illumine someone in order to introduce them to the Saviour. We watch God answer prayer. The Bible becomes increasingly alive and relevant as we see others responding to its truth. And when we're concentrating on evangelism, we don't have time to pick at other Christians and their faults. We forget minor irritations and weaknesses, and the sins that worry us most are our own.'

Witnessing isn't the prerogative of the 'professional evangelist'—it is the high calling of every child of God. If evangelism is the responsibility of every believer, then the first essential is contact—close personal contact.

The following principles are equally applicable in regular or occasional witness—whether evangelising strangers or people we know. In group Study it is suggested that practical demonstrations, followed by a critical discussion of the group's observations, would be helpful for all concerned.

(b) Practical

As has been mentioned, there is a great need for Christians to make personal friends with those who are not Christ's. We cannot win people at the end of a barge-pole—we need to get alongside others and get involved with their needs. And we do not need to wait for a catastrophe in someone's life before starting. Many folk are just longing for someone to take an interest in them as individuals. Practical opportunities of showing ourselves friendly, helpful and loving are limitless, but it may take time to remove barriers that have stood for years. Paul said, 'I have made myself the slave to all, that I might win the more', (1 Cor. 9: 19).

When Christ came to this earth, He didn't come on a flying visit and then hurry home again. He stayed in the world which He had made. The word was not spoken from the sky-the Word became flesh, and then 'He dwlt among us'. He gave men a chance to behold His glory-not from a distance, but at close quarters. He touched untouchable lepers, dined with sinners and publicans, helped the physically helpless. He did not recoil from the touch of a prostitute. As He came into the world, so He sends us into the world—the secular godless society all around us. And He wants to show His glory through us. Have you built a 'bridge' with any 'neighbour' which can be used as a communication channel of God's love in you?

(c) Direct

Some may have the ability to start a conversation on spiritual matters with a point-blank question or an incisive statement—a kind of shock tactic. This 'bold, brave and brassy' approach has dangers—it can repel people rather than attract, particularly if done by a nervous, well-meaning Christian whose whole aim, it seems, is to ask the question, hand over a leaflet (usually unsuitable), and then beat a hasty retreat! But if done in a loving, gracious, cheerful way by someone who knows what he or she is doing, it may well be God's way of speaking to the person concerned. What is always important is to find a point of contact to which the person will relate.

(d) Indirect

The classic example is Christ's encounter with the woman at the well in John 4. The aim is to start with the natural, slide into the spiritual, and settle

on Christ. On one occasion, for example, I was visiting a home with a Counties evangelist. Whilst he was talking to the woman, I started weeding her garden, and used the opportunity to speak about the activity of weeds, comparing them with the problems of sin. The transition was not forced, but natural and truitful. A simple question, perhaps of a personal nature, will often start a conversation that leads naturally on to spiritual matters. In fact people are more often ready to listen than we are to speak. We cannot create conviction, but, as guided by God's Spirit, we can communicate truth. However we do not have to communicate the whole counsel of God in one conversation.

(e) Collective

Congregational evangelism in an area should be continual, not sporadic and rare. Because of our natural group instinct, personal witness is usually more effective when done by a group. Christ had twelve with Him in His group. Paul had Silas, Luke and others accompanying him on his missionary journeys. Those keen on doing something regularly could form themselves into a 'Witness Cell'. With no more than ten in the group, they could meet once a fortnight, say, to compare notes, introduce contacts who are interested, help each other, pray and discuss difficulties, and plan their tactics. Once the group gets to twelve or fourteen, it should divide off into two. This may be the first step towards the multiplication of a local congregation.

GENERAL GUIDELINES FOR WITNESS (a)Our Attitudes Be prayerful Be friendly

Be watchful Be natural and sincere

Be persistent Be loving (but not a nuisance)

Ask yourself, 'Am I showing Christ's love? How can I show Christ's love?' Above all L.I.S.T.E.N. It is perhaps not insignificant that God gave us two ears and only one month!

(b) Our Answers. When faced with an objection in conversation-

Ask yourself—what's behind the question?

Comeback—turn the question back to the questioner personally.

Biblical—answer the real question from the Scriptures.

Illustration—use a diagram, a quotation, a suggestion to follow-up.

Turn the tables—make a positive witness for

The above guidelines should then be the subject of discussion and practical demonstration, when tackled in a group. In all witness, one needs to remember that 'it is not what we say that counts, but what others hear'. And one needs to remember that our efforts to 'reach the unsaved' will mean nothing unless motivated and carried through in an attitude of love (1 Cor. 13: 4-7).

LOVE is the answer, LOVE is His way.

Assignment

- A. Attempt to get to know someone in the fellowship that you haven't spoken to before, or don't know well.
 - Go and visit someone you know is needy-try and show some practical love.

 - Avoid speaking critically or harshly to, or about, someone.

 Pray daily for a non-Christian friend, that he or she might be won to Christ. Seek to befriend them to this end.
- Endeavour to show understanding love and consideration to others.
- If you haven't time for the above, is there something that you can change to give yourself time? Is there someone to whom you know you have been hurtful? Pray and seek for an opportunity to make this up. For 3. Christ's sake.
- Read through the 1st Epistle of John in one sitting-carefully and prayerfully. Write down the things that you learn from the epistle.

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Family Forum □

A Testimony

(Meeting Joan Bradley at the School of Christian Writing run by the Billy Graham Organistion, I was tremendously impressed by her enthusiasm and tenacity. She wrote her testimony 'praying that somebody may be helped by it', and asks for prayer as she is preparing stories for a small magazine for circulation among R.C. children in rural areas.)

The water dripped from my face and the wet dress clung to my body, but the details were not important. It was a day to be remembered in my life. That day the answer to two almost life-long questions had appeared, or so it seemed. To explain, I had better go back to the year when I was four years old.

'Wobble, wobble, wobble', this is what happened to my leg when the doctor asked me to lift it up from my bed. I was ill and the doctor had called to see me. When he saw what happened, he quickly covered me up and slowly left the room. It was then my mother heard the verdict. 'Infantile Paralysis'. Yes, that is what polio was called in the early days. 'She may not live and if she does, she will always be an invalid', the doctor said. 'They will have one little girl left, anyway.' This was what a neighbour commented as she looked into the pram at the baby.

Very gradually the paralysis spread over my body until some internal organs were affected and I had to be removed to hospital. I then lived in the midlands of Ireland and it was during the Second World War, so a taxi had to be hired to take me to hospital in Dublin, some fifty miles away. Soon the only voluntary movement left in my whole body was in my right hand and part of my forearm. I had to be fed and turned, every few hours, to prevent bed sores. There was nothing I could do for myself.

When the pain receded, my first occupation was to pull fluff off the blanket with this hand and blow it into the air. Yes, I could blow, my lungs had not been affected; which was just as well, as there was no iron lung.

Or was it just as well? Who could be blamed if they had thought, as many did, 'Better for everyone, if she does not live'.

Many questions were asked, including the first one already referred to. 'Why?'

I can remember one day getting the desire to pull myself up by clinging to the bars of my cot. 'You are a good girl,' the nurse said. It was unusual, as the nurses seldom gave any encouragement, so I tried again and again. 'If you take her out of hospital she will never walk.' This is what the

specialist told my mother just about one year after I first went into hospital. By this time I was only a pale, thin handful of a child and my mother was atraid I would die just from lack of the care a mother can give. Many children in hospital did in those days. I had completely forgotten my father and when he did manage to get to see me one day I thought he was a new doctor.

My mother could not bear to see me failing any more, so she took me home and the doctor's insistence that I would never walk only made her more determined to do all she could for me: but I was a nervous wreck. The insecurity of being removed from my parents at an early age and the frightening stories told by the nurses to keep us quiet all had their effect. I had nightmares, most of which I can still remember clearly.

My mother made up her mind to do her best for me and I inherited her strong will. When I saw my brothers and sisters playing and running about, I was determined to do what they did. I tried and tried, and soon I was able to crawl on hands and knees, then I walked with sticks, and then without them. Falling became part of my life, and when I really wanted to do something I scarcely felt the pain caused by doing it.

When I was nine years old, I started school, and progress continued educationally and physically. I learned to cycle, ride a pony, skip with a rope and later on to swim. By the time I was thirteen years old, I was able to go to boarding school.

Now I am going to ask the second question. It is the same as the first one. 'Why, did I get so much better?' Other children with the same amount of disability never walk.

About one year after I went to boarding school it was decided that I would benefit from a course of treatment which I could get in Bristol. So I went there and stayed with relatives while I had it. It was there that I heard the Gospel message for the first time. I could not understand why someone had not told me before. So I decided to accept Jesus Christ as my Saviour.

I thank God for keeping me during those few years until I was able to leave school and find Christian fellowship. 'Would I ever have heard the Gospel if I had not gone to Bristol for treatment?' I certainly would not be able to do the kind of work God has called me to, amongst young people, without the excellent physical ability I now have. God's ways are wonderful and past our finding out.

The occasion mentioned in the first paragraph was the day I publicly showed the change that the Lord Jesus had made in my life, when I was baptised. The answer to the two questions of Why? was supplied that day. God had a purpose for my life.

JOAN BRADLEY

Conducted by John Baigent, B.D., A.R.C.O. Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

The Harvester Bible School ☐ Galatians: Study 2

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

PAUL: APOSTLE TO THE GENTILES

According to Guthrie (p. 1), 'Using data drawn from this epistle alone it is possible to form a surprisingly full portrait of the apostle and to gather something of his movements and methods,' Let us see if this is so. Read Galatians chs. 1 and 2 looking for personal details about Paul and arranging them under the following headings:

(a) his pre-Christian life; (b) his conversion; (c) his commission; (d) after his conversion; (e) his relations with the apostles at Jerusalem (f) his dispute with Peter. Now work through the following notes using your commentaries on Galatians, and (if possible) Acts.

Paul's Autobiography

(a) His pre-Christian life: 1: 13, 14. This is kept short because his readers already knew about it. For fuller details see *Acts* 8: 1-3; 9: 1-2; 22: 3-5; 26: 4-11; *Phil* 3: 5-6. See also commentaries on *Acts* and *NBD* arts. 'Paul' section 1.a., and 'Judaism'.

(b) His conversion: 1: 15, 16. Again, there is little detail, but the wording is highly significant. For fuller details see *Acts* 9: 3ff.; 22: 6ff.; 26: 12ff. and commentaries. What do you think Paul meant by 'reveal his Son to (lit. in) me'? (cf. *NEB*) Consider the comment of J. Bligh (*Galatians* [St. Paul Pubs. 1969] p. 58): 'It is hard to think how Christ could have produced a more effective witness to his lordship than by converting the arch-persecutor.' Cf. *I Tim* 1: 12-17. (cf. Stott p. 31f.).

(c) His commission: 1: 1, 16; 2: 7f. Compare Acts 9: 15f.; 22: 15, 21; 26: 16ff. We will treat this aspect more fully in the second part of this study.

(d) After his conversion: 1: 17. How does this fit in with the account in Acts 9: 19-25? Cf. II Cor 11: 32f. Where was 'Arabia'? See commentaries and NBD arts. 'Arabia', 'Aretas', 'Nabataeans'. For what purposes do you think that he went to Arabia? (Cf. Stott p. 34). Does 1: 18 imply that he stayed there three years?

(e) His relations with the apostles at Jerusalem: 1: 18-24; 2: 1-10. How does 1: 18-24 fit in with

Acts 9: 26-30; 11: 25f.; 22: 17-21? Why does Paul pick out Cephas (i.e. Peter) in 1: 18? What may have been the purpose of his visit?

Does 2: 1-10 correspond with Acts 11: 27-30 or 15: 1ff.? Or could there have been another visit not recorded in Acts? What does 'by revelation' (2: 2) mean? Could it refer to Acts 11: 28? Why is Titus mentioned? Could verses 3ff. mean that he was circumcised, but voluntarily (so Duncan, q.v.)? See NBD art. 'Titus'.

(f) His dispute with Peter: 2: 11ff. 'Antioch' refers to the one in Syria (Acts 11: 27; 15: 22 etc.). Consider the dating of this incident. Could it have occurred after the Council of Jerusalem (Acts 15)? Must we charge Peter with complete inconsistency? Even if it occurred before the Council (cf. Acts 15: 1), should not Peter have known better (cf. Acts 10: 9-16, 24-29, 34ff.; 11: 1ff.)?

(g) Other details. You could go through the whole letter noting what it reveals of Paul as a human being: his deep emotions, his spiritual experience, his concern for his converts, his attitude to preaching, his bluntness and independence, etc. In particular you should investigate the clues to his physical condition given in 4: 13f.; 6: 11, 17 (see commentaries).

Paul's Apostleship

In this section we will try to determine what Paul meant when he wrote 'Paul an apostle' (1: 1). At this point you should jot down what you understand by the word 'apostle'.

The meaning of Apostle

Using an English Dictionary, Greek lexicon, concordance or Bible dictionary, discover the basic meaning of the Greek word apostolos and its derivation. If possible, also discover its use in classical Greek, in the Septuagint (LXX) and in Jewish writings.

Did you discover that apostolos derives from apostellein 'to send (forth, away, from)' and means 'someone sent out (on a mission)', 'a missionary', 'commissioned messenger' or 'ambassador'? Compare it with the word angelos,

'a messenger' who simply bears the message but has no special authority or capacity to represent the sender. With the verb apostellein compare the usually more neutral word pempein 'send'. Apostolos was (apparently) not a common word in Classical and Hellenistic Greek; it could be used of a personal envoy, but more often it was used of a naval or military expedition or a group of colonists. The only use in the LXX is I Kings 14: 6; but the verb apostellein occurs as the regular translation of Hebrew shalach 'send'. If you have the time and inclination it would be profitable to use your concordance to investigate the use of shalach 'send' in the OT, especially in the cases where God 'sends' someone, and particularly the 'sending' of the prophets (cf. Isa 6: 8). Note also 2 Chron 17: 7ff.

Jewish rabbinical writings (later then the NT) refer to a *shaliach*, an authorised messenger entrusted with messages or money and empowered to act on behalf of the sender. Normally his function was legal rather than religious and his appointment was temporary; but the word *shaliach* was also used by the Rabbis of Moses, Elijah, Elisha and Ezekiel as the commissioned and authorised messengers of God. Although a lot of commentaries assume that this rabbinical word was in use in NT times (cf. Cole p.31), there is no clear evidence that such a title was used in the time of Christ or that the Greek word *apostolos* was used as an equivalent.

Apostles in the NT

Using your concordance pick out the references to 'apostle' and 'apostles' in the NT, study them in their contexts and then try to distinguish different usages of the word. Compare

your findings with the following notes.

(a) The Twelve: e.g. Luke 6: 13. Why were they chosen? See Mark 3: 14f.; Matt 28: 19f.; Acts 1: 2ff., 8 (cf. Acts 2: 32; 3: 15; 13: 31). Why were there twelve? Was their ministry to the Jewish people in particular? Cf. Matt 19: 28; Eph 2: 20; Rev 21: 14. Why was it considered necessary to make up the number when Judas killed himseh (Acts 1: 15ff.)? What were the necessary qualifications for an apostle (Acts 1: 21t., 24)?

(b) Paul. On what does Paul's claim to be a genuine apostle rest? See I Cor 1: 1; Rom 1: 1; Gal 1: 1, 15f. I Cor 15: 8; 9: 1. What does 2 Cor 12: 12 mean? Cf. Acts 8: 14ff.; 19: 6; I Cor 9: 2; I Thess 1: 5; Mark 6: 7. (For one view, see W.J. Chantry, Signs of the Apostles (Banner of

Truth, 1973).).

Did Paul see any distinction between his apostleship and that of the Twelve? Gal 1: 17. cf. I Cor 15: 9; (2 Cor 11: 5; 12: 11 are probably not relevant?). Is it significant that no one else in the NT refers to Paul as an 'apostle'? The only

exception is Luke in Acts 14: 4, 14 and there Barnabas is included (is this a weaker sense of the word? See below. Acts 9: 27 seems to make a

distinction.).

(c) Others. Was James, the brother of Jesus, called an 'apostle'? See Gal 1: 19; 2: 9. Was it in the same sense as Paul (cf. I Cor 15: 7)? Was Barnabas as 'apostle' in the same sense as Paul (Acts 14: 4, 14. cf. I Cor 9: 5, 6) or does it simply mean 'accredited messengers of a congregation' (cf. 2 Cor 8: 23; Phil 2: 25; in both cases the word is apostolos) with reference to Acts 13: 2ff.? What about Rom 16: 7 and I Thess 2: 6 (i.e. Silas as well?)? Why were Timothy (Phil 1: 1) or Apollos (I Cor 3: 5ff.) not called 'apostle'?

The significance of Apostleship

Summarise what you have discovered in the NT by writing a short definition of the nature and function of a NT apostle. Compare it with your

earlier attempt.

Although, as we have seen, there are some problems over determining just who could count as an 'apostle' in the early church, it is quite clear that Paul saw himself as a full-fledged apostle with status and function equal to that of the Twelve. He regarded the apostles as God's highest gift of ministry to the Church as a whole, and not as officials of a local congregation (I Cor 12: 28; Eph 4: 11). An apostle was someone personally commissioned by the risen Lord himself (Gal 1: 1) to preach the Gospel and teach with the authority of Christ himself (John 13: 16; Gal 1: 16; I Cor 1: 17; 2 Cor 5: 20; Rom 1: 1, 5). The apostles were the touchstones of doctrine, the trustees of the authentic tradition. (What is the relationship between apostolicity and canonicity in the NT? See NBD art. 'Canon of the NT'.)

What authority (or 'special responsibility'?) did an apostle have over the churches he had planted (cf. Paul's letters; e.g. *I Cor* 4: 14ff. 5: 3ff. *2 Cor* 13: 1ff. etc.)? What was his relationship to other churches? Cf. Paul's letter to the Romans, e.g. 1: 11ff. (You might also like to consider (a) why a woman could not be an apostle; (b) why the idea of 'apostolic succession' is ruled out by the NT.)

Note: for a fuller discussion of 'apostle' see NBD art. 'Apostle'; Lightfoot, Galatians: Excurses on The Name and Office of an Apostle; K. H. Rengstorf's article on apostolos in G. Kittel, Theological Dictionary of the NT (Eerdmans 1964) Vol. I pp. 406-446 (also in Black's Bible Key-Word series, now out of print); or any good Bible dictionary.

The scope of Paul's apostleship

Do Gal 1: 16; 2: 7ff (cf. Rom 11: 13) mean that Paul was to preach only to Gentiles? See Rom 1: 16; 2: 9, 10; I Cor 1: 22ff. Cf. his practice in Acts (e.g. 13: 14. cf. v. 46; 17: 1ff.).

Study the meaning of 'Gentile' using English dictionary, concordance or Bible dictionary (look up 'nations', 'heathen', 'pagans' as well as 'Gentiles'). The English word is derived from the Latin gentilis used in the Vulgate. In the OT it is used to translate the Hebrew goyim 'nations', which can be used in the singular for Israel but the normal word is 'am 'people'; in the NT 'Gentile' translates some of the occurrences of ethne 'nations' and (AV/KJV only) some of Hellenes 'Greeks', in both cases where the contrast is with 'Jew'.

What was Paul's attitude to the Gentiles? On what was it based (see the OT references given in the margin of the following passages)? How did he see the relationship between his Gentile mission and the spread of the Gospel amongst the Jews? See Rom 2: 9ff. 4: 13ff. 9: 21ff. 10: 12ff. 11: 11ff. 15: 8ff. and commentaries on Romans, especially H. L. Ellison, The Mystery of Israel (Paternoster 1968). Does Gal 1: 13ff echo Isa 49: 1-6? Is Gal 6: 16 relevant here? If you have time, study what the OT and the rest of the NT teaches about the Gentiles. See NBD art. 'Gentiles'.

Paul's Argument

Compare the way Paul begins most of his letters (why are the letters to the Thessalonians different?) with the way other NT writers introduce themselves (especially James, John and Jude). Why did Paul so strongly emphasise his status as an apostle? Was it simply because it had been challenged? Was he upset that they had dared to question his authority? Cf. I Cor 9: 1ff. 2 Cor 11: 1ff. 12: 11 ff.

Read Galatians chs. 1 and 2 again and then summarise Paul's argument. Compare your result with the following.

The Origin of Paul's Gospel

(a) Paul's authority as an apostle (accredited representative of Jesus Christ) had been received direct from Jesus (1:1) and, moreover, his message had been received direct from Christ (1:11, 12). Therefore any other Gospel is not the true Gospel (1:6-9).

(b) He proves this from history, from the facts of his own autobiography. He clearly did not receive either his apostleship or his message from

the other apostles (1: 13-24).

(c) On the other hand, the other apostles recognised the validity of his apostleship and genuineness of his message (2: 1-10). He received his message independently, but it was the same as theirs (cf. I Cor 15: 11).

(d) The independence of Paul's apostolic authority, as well as the correctness of his interpretation of the Gospel, is demonstrated in the incident when he rebuked Peter (2: 11-21).

Note: What does 1: 12 really mean (cf. I Cor 11: 2; 15: 2)? Does it refer to the facts of the Gospel or the interpretation of those facts? Was it simply the new understanding of the person and work of Jesus or did Paul receive detailed instruction (cf. I Cor 11: 23)? See Stott p. 34; Cole p. 47.

Conclusion

For Paul the truth of his Gospel and the validity of his apostleship belonged together (but cf. 1: 8). 'A man with a divinely given gospel carries with it a divinely given authority. (Guthrie p. 47). This was why Paul defended his apostleship so vigorously: an attack upon him was an attack upon his Gospel. His main concern was the defence of the Gospel. (Does this mean that the Gospel message of a modern preacher has less authority than that of an apostle? What is the source of the preacher's authority? Can the modern Christian say 'my Gospel' [Rom 16: 25] as Paul could?) Is J. Bligh (op. cit. p. 54) right when he says, 'Apostolicity is the canon of orthodoxy. This arises from the nature of Christianity as a revealed religion: only the official recipients of the revelation are in a position to specify its content.'?

For further Reading and Study

Barclay W. The Mind of St. Paul (Fontana) chs. 1, 2.

Bruce F. F. 'Autobiographical Data' (Bulletin of the John Rylands Library, Manchester, Vol. 51.

pp. 292-309).

Dupont J. 'The Conversion of Paul, and its Influence on his Understanding of Salvation by Faith' in Gasque and Martin, Apostolic History and the Gospel (Paternoster 1970).

Ellis E. E. art. 'Paul' in NBD.

Howley G. C. D. 'Paul the Man' in NTC pp. 114f. Hunter A. M. Paul and his Predecessors (London 1961).

Machen J. G. The Origin of Paul's Gospel (Grand Rapids 1947).

Munck J. Paul and the Salvation of Mankind (London 1959).

Pollock J. C. The Apostle: A Life of St. Paul (Hodders).

White E. Saint Paul: The Man and his Mind (London 1958).

Whiteley D. E. H. The Theology of St. Paul (Blackwell 1966) ch. 1.

Essay Ouestions

(1) Using the information provided in Acts and Galatians draw up a summary (in table form) of the life of Paul from his conversion to the Council of Jerusalem. Give some idea of dating.

(2) 'To reject Paul is to reject God' (Stott

p. 37). Discuss.

Next month: The Gospel of Justification

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Correspondence for this page should be sent to Professor F. F. Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

Question and Answer, with Professor Bruce

A conjectural alteration

Ouestion 1949

It has been stated in a recent publication that the clause 'Where the Spirit of the Lord is' in 2 Cor. 3: 17 could very well be translated 'Where the

Spirit is Lord'. Is this so?

It is a quite impossible rendering of the Greek, where the noun 'Lord' is unambiguously in the genitive case. The rendering 'where the Spirit is Lord' is based on nothing better than a conjecture, and it is strange indeed to find the author of the publication you mention building on such a precarious foundation. An attempt has been made to repunctuate the sentence so as to make it run, 'where the Spirit is, there is the liberty of the Lord'—but there is no advantage in this. A handful of manuscripts omits 'of the Lord'; one of these adds 'holy': 'where the (holy) Spirit is, there is liberty'. But there is not the slightest reason for departing from the accepted text, punctuation and translation.

'Adam' or 'Man'?

Ouestion 1950

Should Gen. 5: 2 be rendered 'He called them Adam' (so LXX, RV, ASV, NASB mg., JND) or 'He called them man' (so, or similarly, RSV, NEB, Robert Young and most Scandinavian versions)? The question has bearing on the present

revision of the Faeroese Bible.

There are other places in the early chapters of Genesis where the same problem arises. It is due to the fact that in these chapters the Hebrew noun 'adam is sometimes used in its normal sense as the generic term for 'man' or 'mankind' and sometimes as the personal name of the first man. It might be possible to make the best of both possibilities by rendering 'Adam, that is, Man'. Here, I am sure, the word has its generic force; that is plain from the wording: 'He called their name 'adam', I should be disposed, then, to follow the Jerusalem Bible and say: 'He blessed them and gave them the name "Man" on the day they were created.' (NASB text renders similarly.) No doubt an awkward transition to verse 3 follows, because in verse 3 'Adam' is required as the personal name of the father of Seth. Even so, the distinction is clear: in verse 2 the race is referred to, in verse 3 the father of the race.

Cleansing the Heavenly Things

Question 1951

What are the 'heavenly things' of Heb. 9: 23 which need cleansing with 'better sacrifices' than those by which the earthly sanctuary and its

furniture were cleansed?

The 'heavenly things' are the spiritual realities of which the earthly sanctuary, its furniture and ritual, were 'copies'. Let me answer your question with a quotation from my 'New International' Commentary on Hebrews: 'our author has provided the answer in the context. What required to be cleansed was the defiled conscience of men and women; this is a cleansing which belongs to the spiritual sphere. The argument of verse 23 might be paraphrased by saying that while ritual purification is adequate for the material order, which is but an earthly copy of the spiritual order, a better kind of sacrifice is necessary to effect purification in the spiritual order . . . the people of God are the house of God, . . . His dwellingplace is in their midst. It is they who require inward cleansing, not only that their approach to God may be free from defilement, but that they may be a fit habitation for Him.' Similarly in 1 Pet. 2: 5 the community of believers in Christ is 'built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices', but in order to be such a spiritual house (if you like, a heavenly tabernacle), they must have experienced regeneration and cleansing by 'sprinkling of the blood of Jesus Christ' (1 Pet. 1: 2, 19, 22 f.). 'Basin' or 'Threshold'?

Question 1952

Is it correct to state that the 'basin' of Exod. 12: 22 was the hollow part of the threshold, worn out by the feet of people entering and leaving the house? It should not be stated dogmatically but may be stated as a possibility. The Hebrew word saph (or perhaps two separate words with identical spelling) may mean (i) threshold, (ii) basin or cup. The NEB gives 'threshold' as an alternative rendering in Exod. 12: 22. If the animal's throat was cut over the threshold, then its blood would be collected in the hollowed out part, into which the hyssop might be dipped so as to smear the lintel and the two doorposts with blood, so that the entrance would be safeguarded on all four sides. But there is no means of being sure one way or the other.

Professor Bruce Asks

In a period of industrial disagreement such as we have experienced of late, is there a way in which Christians of good will can render constructive help or express moral judgments (if they dare), without seeming to favour one party to the dispute more than the other?

Correspondence, please, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX, by 15 March.

Looking at Books

THE NEW INTERNATIONAL VERSION: THE NEW TESTAMENT Hodder and Stoughton. 546pp. £2.25 Hodder and Stoughton. 546pp. £2.25

(hardback), 60p (paperback).

With the coming of the New Year, we in Britain celebrate the appearance of a major new Bible translation: The New International Version (already circulating in the United States since last autumn). Publication of this version perpetuates an era already remarkable for its productivity in Bible-translation projects. In fact, the choice of versions available to the English Bible reader is as astounding as it can be bewildering. The temptation, therefore, could be to regard this newcomer as 'just another among many' and so fail to pay it further notice. In the present circumstances, this would be a singularly unfortunate reaction. Indeed, there are several reasons why the NIV (so it is becoming known) deserves a special hearing.

 It is a completely new translation—not a revision.
 This means that the translators have been free to forge their own version independent of any previous English Bible tradition or style. For a real breakthrough into the language of our day, this would seem to be an indispensable freedom, and one which our translators have used to discreet advantage. Thus, where a bold departure from standard formulation is called for they have not hesitated to use it, e.g. Peter's retort at the scene of his denial. Luke 22: 60, 'Man, I don't know what you're talking about!' On the other hand, where a more conventional phrase adequately expresses the sense of the original, they have not sacrificed clarity for noveltyhence the familiar ring of John 14: 1, 'Do not let your hearts be troubled. Trust in God; trust also in me.' But even though the NIV is a fresh translation, it needs to be stressed that it is a translation-not a paraphrase. The expansionary liberties of the paraphrase are altogether foreign to the objectives of the NIV undertaking.

2) It is international. Although the project was originally conceived several years ago in North America and, since 1967, funded by the New York Bible Society, the participating scholars (approximately 100) represent all of the major English-speaking nations: United States, Canada, England, Australia and New Zealand. The purpose behind this multi-national representation has been to produce a version in keeping with the world-wide character of the English language, being careful to avoid expressions peculiar to any one region.

3) It is transdenominational. The participation of scholars from many denominational backgrounds is intended to

safeguard the version against sectarian bias.

4) It is evangelical. What unites this diverse body of scholars is their common allegiance to the 'high view' of Scripture as set forth in the well-known Confessions such as the Westminster, the Belgic and the Statement of Faith of the National Association of Evangelicals in the United States. This 'high view' is described as a commitment to the 'full authority and complete trustworthiness' of the Scriptures, a commitment to the conviction that the originals are 'Spirit-inspired' and consequently convey 'God's Word in written form.' It is clear that the Committee has wished to emphasize the primacy of this evangelical ground-rule in the execution of its task.

 It is scholarly. None of the characteristics so far described would by themself ensure a reliable translation. In addition, those responsible must also be technically qualified. In the case of the NIV, the competence of the men involved may readily be substantiated. The governing Committee is composed for the most part of biblical specialists from universities, colleges and theological seminaries. The machinery set up for carrying out the actual translation ensured that the entire New Testament underwent three thorough revisions, during each of which faithfulness to

the original Greek was given highest priority. Textual problems are handled with academic integrity and sound judgement. For instance, the episode of the woman taken in adultery is left in its place but set apart from the rest of the narrative by a pair of lines and introduced by the formula, 'The most reliable early MSS omit John 7: 53-8: 11,'

The long ending of Mark is handled in the same way. Other texts of weak attestation are wisely relegated to the footnotes with appropriate explanations, e.g. John 5: 3b-4, Acts 8: 37,

The footnotes serve several functions. In addition to citing varying textual traditions, as above, they are also used to suggest alternate translation possibilities, e.g. John 8: 38, where the sentence can be read either as an indicative or as an imperative. On other occasions the footnotes give the literal Greek of a word or passage which has been more idiomatically rendered in the actual text. An interesting example is John 2: 4 where the NIV actually leaves a word untranslated ('woman') because its inclusion would convey the wrong impression in English. Still other footnotes contain useful clarifications, e.g. in Acts 1: 12, 'a Sabbath's day walk' is explained as 'about half a mile.' In general, weights, measures and monies are defined in standards familiar to the

English reader.

6) It is contemporary. This is a translation in the language of today. Its lofty, self-proclaimed goal is 'To do for our time, what the King James version did for its day.' To help realize this objective the Committee has made frequent use of literary experts who possess a feel for style and rhythm; their hand is evident on every page. The choice of vocabulary is such that it will appeal to the widest possible spectrum of readers—it is up-to-date, but never overly casual nor overly formal. The easy flow of the sentences produces an effect of refined simplicity and clarity that is quite extraordinary and constitutes one of the very real strengths of this version. Many examples could be cited, but compare Galatians 3: 15-16 in the King James with the easy flow and clarity of the NIV: 'Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.' The readability of the version is further enhanced by the clear use of paragraphs and section headings.

The NIV is obviously a very serious translation effort and merits widespread circulation. The Committee has aimed at producing a version suitable equally for public worship and for private study; in this they seem to have succeeded admirably well. They even hope that their version will encourage the 'wholesome practice' of Scripture memorization! May the public interest shown in the New Testament of this translation be such as 40 give the Committee added incentive as quickly as possible also to complete the Old Testament section! S. KENNETH SODERLUND

Photo-guide to the Old Testament David Alexander (with an introduction by Prof. D. J. Wiseman). Lion Publishing 157pp. £1.75.

Lion Publishing's Photo-guide to the New Testament has already met with a warm welcome, and an equally enthusiastic reception is inevitable for its magnificent companion volume.

At a first superficial sight it might risk classification as a 'Christian coffee-table book' (but why the worse for that?), but a closer inspection shows this Old Testament volume, like its New Testament companion, to be much, much more. With the help of David Alexander's genius in photography, and the splendid work of the printer, the reader of the carefully selected Scripture passages and notes which accompany the illustrations soon finds that he has in his hands a unique and evocative introduction via eye-gate to the world of the Old Testament. We can share for ourselves the sudden breath-taking view from Mount Gilboa, feel the enclosing menace of the cliffs of Sinai, wander by the streams of Jericho, or stand on Carmel with Elijah. Need we say more? No lover of the Bible can fail to be enriched by this volume. Here is a conducted tour of the Holy Land for £1.75unpackaged and without the crowds or the tourism!

SOSTHENES

Replies to Professor Bruce

The January Question

Are there any circumstances in a modern liberal democracy of 'western' type in which Christians might properly break the law in the spirit of Acts 5: 29? I mean actual or probable circumstances, not remote and theoretical contingencies.

Mr. Albert Chapman, B.Sc.(Econ.), LLM., replies:-

My immediate reaction to the proposition that there may be circumstances in a modern liberal democracy in which a Christian might properly break the law was to recall the flag saluting cases, which arose during the Second World War in the U.S.A. The Supreme Court held that this interfered

with freedom of speech and religion.

In ancient Rome religion was tolerated provided the sects recognised the emperor as head of the state and submitted to emperor worship. Under no circumstances could Christians acknowledge pagan emperors as worthy of worship. In spite of what Paul wrote in the 13th chapter of Romans, later Christian philosophers began to argue a duty to resist a tyrant, and Thomas Aquinas argued that where the ruler's power was derived from the people it is lawful for the people to enforce the condition upon which authority had been granted. Aquinas was very much concerned with the sanctity of the law. It was teutonic custom for the validity of law to depend on recognition and consent. Aquinas argued that human law must be in accord with the divine and the natural law, and where this was not so the human authority promulgating such a law had no right to insist on obedience and the individual could disobey with moral impunity. The statement of Peter in Acts 5: 29 concerns their respon-

The statement of Peter in Acts 5: 29 concerns their responsibility to propagate the Gospel and has to be read in conjunction with other scriptures. It is hard to find examples in English law where there is a conflict between a Christian's duty to God and his duty to the State. To say that Christian's

in Britain might be placed in a similar position to Daniel and the three other young men in Babylon is to dwell on the remote. Similarly, to refer to restrictions which might curtail some forms of assembly or expression and unavoidably provide no exceptions for Christian worship and activity are theoretical considerations.

Our political system is an open system in the sense that citizens can propagate whatever views they wish, and to do this they have the mass media at their disposal. Usually before legislation is placed before the House of Commons by the Government there has been a great deal of consultation with interested parties; and the substantial amending of bills before Parliament, through the force of public opinion, is still not unknown. I believe that the occasions when Christians might justifiably break the law are rare; this is an ultimate after all other constitutional methods to

change the law have been exhausted.

A message which continuously comes to me as I read my Bible is that one of the tests of the righteousness of a nation is in its commitment to social justice and to positive discrimination towards the disadvantaged. This is not the place to draw comparisons with other countries or a bygone age, and in spite of the fact that we seem to show concern more than ever for the dignity of man injustice and evidence of man's inhumanity are still found in Britain. I believe that Christians should be active in influencing society for good and their views should frequently be heard by both Government and Parliament in order that righteousness might prevail.

Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions, or further questions on which they would like help, to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX.

Question 9 (submitted by Mr. J. W. Forrest)

How do the elders at your assembly arrange to interview candidates for baptism? By that I mean, do all the elders take part or do, say, a couple of them take turns, and do they encourage someone to speak in support of a candidate at the interview. Are there any original observations?

(Replies, please, by 15 March, for May issue).

Question 10 (submitted by Mr. I. Chaman)

Does your church conduct any special meetings for young people and children other than the Sunday School or Bible class/Covenanters etc. groups? If so, what form do they take and have you any practical advice?

(Replies, please, by 15 April, for June issue).

The Question for this month

Question 7 (submitted by Mr. H. A. King)

I would welcome comments on church finances. Some assemblies seem selfish in the way they spend 'the Lord's money' and do not always use it on what is really the Lord's work. Do we, on the other hand, make sufficient use of the advantages the State gives us through Deeds of Covenant?

There were no replies to this question.

Correspondence

Correspondence from readers is welcomed, and letters should be sent to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX.

Prophecy and the Roots of Righteousness

From Mr. D. C. Fairhead

Dear Mr. Coad,

Professor Bruce is rightly concerned when he finds Christians more interested in the possible fulfilment of prophecy, as they hear of international conflicts, than in their bearing on the basic issues of righteousness. The hope of Christ's coming and the prospect of the end of the age are constantly presented in the context of righteous living (1 Thess. 3: 12, 13; 1 Thess. 5: 4-8, 23; II Peter 3: 11-14) and a pre-occupation with a sensational interpretation of prophecy as an end in itself

is reprehensible. This is one aspect.

Whereas Professor Bruce finds some Christians more interested in discerning the details of fulfilled prophecy in the 1970's I find many Christians not interested in prophetic interpretations which were commonly accepted among a wide cross section of evangelical Christians for at least a century. For instance, the C.S.S.M. published in 1928, a lesson book for young people which set out clearly a sequence of events in an authoritative way and not as one of a number of possibilities. We can only welcome a firm rejection of the kind of bizarre 'prophetic' pronouncements current in the 1930's. These may, in part, have been responsible for the swing in viewpoint which has gained momentum in the last twenty five years. Is it not strange that so many have become uncertain of the validity of prophetic expositions by outstanding scholars of the 19th century at the very time when their conclusions have been so amply confirmed? These expositors wrote without recourse to prophetic charts. They did not observe political and social events and fit them into a prophetic scheme. At a time when the traditional eschatological interpretation of the Scriptures by other scholars was against them (an interpretation which is again being accepted) and before the events of which they spoke had begun to take shape, these teachers gave an original exposition. Was theirs a new authentic insight or a passing fashion to be discarded?

In 1855 B. W. Newton wrote 'The Roman Empire disappears in the record of Scripture when Jerusalem had been subverted; its reappearance in Scripture narrative will synchronize with the time when Jerusalem shall again assume a national existence'. Again, 'I by no means pretend to say when it may please the great Disposer of events to cause the last tenfold division of the Roman world to be accomplished. That it will not be effected before the return of the Jews to their Land and City, is, I think, very evident'. Speaking of Egypt and Syria, he said 'they are likely to

arise in new vigour'

In 1868 J. N. Darby lecturing on Romans 11 and quoting extensively from Isaiah said concerning the Jews, 'We learn thus their return by some political movement, their subsequent desolation in their land; yet they are brought to the Lord, and they themselves bring their offering to Jehovah in Zion'. Referring to many other Old Testament quotations he says, 'The testimonies I have cited are amply sufficient to show to every one who receives the testimony of God's Word as true, the certainty of the restoration of Israel to their own land to be blessed under Christ and the new covenant . . . Further, in the series of events which usher in the blessing, the Gentiles are gathered against Israel and are judged . . . In the same year, lecturing on Daniel, J. N. Darby said 'the world as connected with Israel and God's ultimate purposes on the earth, is divided into Western Europe, and the basin of the Mediterranean, the Roman Empire, and Eastern Europe, or the Russian; these two are never confounded in

Scripture

In 1896 Dr. Alfred Burton wrote, 'Some of our readers, looking at Europe as it now exists, may find it difficult to believe that it will ever be gathered together into one empire. But when God interferes directly with the affairs of the world, He will carry out quickly what He has long since foretold will be the course of events'. Dr. Burton wrote also of the certainty of the re-union of Christendom and of Russia's pre-occupation with Palestine.

I have only selected scattered quotations from three authors. Other eminent scholars could be quoted, the feature of whose writings was their extensive knowledge of history and comprehensive exegesis of Old and New Testaments. It would appear that the prophetic teaching which developed during the last century has been brought into disrepute partly by some later and lesser teachers who have been more excited by current events than controlled by a sober appreciation

of the 'more sure word of prophecy whereunto ye do well that ye take heed'. (II Peter 1: 19).

While accepting that good and godly men have differed in their understanding of details of prophecy (as did Newton and Darby) I would suggest that research is required as to whether the teaching of those scholars, who, before the events, asserted, inter alia, that Israel would be re-settled as a nation in her ancient land, Western Europe would federate in opposition to Russia and Christendom would be re-united at a time of wide-spread departure from Biblical truth, has been attested by the happenings of the past twenty five years. Such an enquiry could not be undertaken without a simul-taneous discovery of the ancient prophets' concern for national, religious and social righteousness. Yours sincerely,

Springfield, Grange Road,

Alresford, Hants. From Miss Audrey Bollen

In December's issue I was arrested by Professor Bruce's question.

Yes, we have noticed that if we speak with sorrow of the suffering of the Jews, the fact that they are surrounded by enemies and ignored by 'friends', or if we speak of the anarchy—the strikes—the wickedness and immorality—then Christians say 'Oh, well, the Lord is coming, these are

signs, etc.

I feel it dreadfully sad when I speak of Israel, and remind people of their sufferings under Hitler, and now under Russia, and they say 'You should be pleased—it is what will come at the end—it is the fulfilment of prophecy.' This does not mitigate the suffering—but it seems no one cares, or wants to hear. As Alexander Solzhenitsyn says, 'the world does not want to know'.

A Christian to whom I spoke about the sufferings of the Jews said 'they crucified the Lord'. As you say, the issues of righteousness are at stake. The Lord will come, we know, but I do not think that justifies our throwing off these matters.

Another sad thing is the idea of this or that CRUSADE: surely if we thought of the wickedness of the crusades and the slaughter of Jews at the destination—again—of Jerusalem—we would not call a preaching of the Gospel campaign a 'crusade'

43 St. Paul's Road, Weston-super-Mare BS23 4AD. Yours sincerely, Audrey Bollen

David C. Fairhead

Biblical Justice and the Evangelical

From Mr. Harry Cockrell

Dear Mr. Coad,

Just over forty years ago I was converted to Christ from Communism. I was brought up in a Socialist family, and myself joined the Communist Party as a youth. At my conversion my severance with the Communists was almost automatic. The philosophy of Karl Marx could not co-exist with the Christian Faith. I continued my Trade Union activities for some time. This was brought to an end when, at a meeting where I had taken a Christian stand, the chairman asked 'What are you going to be, a Christian or a Trade Unionist? Make up your mind.'
As I grew in the Faith I came to these conclusions:

(1) That Man's first need is to know the forgiveness of sins

and to have a right relationship with God.

Only the Gospel of the Grace of God meets that need. (3) Christ has commanded those who are His disciples to make this message known everywhere. I did not find anywhere in the Bible where we are told to clear up the mess the world is in, which is the result of sinful man's mismanagement. Doing good does not necessarily mean undoing wrong.

(4) That the only hope for this world politically and econ-

omically is the return of Jesus Christ to reign.

(5) In view of that return, and in the light of the short span of life, all my efforts would be devoted to making Christ

known as Saviour and Lord.

If Dr. Richard Lawson's article, 'Biblical Justice and the Evangelical' is taken seriously, and I hope it is not, many Christians are going to be sidetracked from these more important priorities. Without desiring to be unkindly critical, I found some parts of the article laughable, and from the point of view of a Social Reformer, extremely naive.

213-6540 Telford Avenue, Sincerely yours,

Burnaby, B.C. V5H 2Z2, Harry Cockrell

Canada.

From Mr. Alan Beagley

Dear Sir,

Thank you for the excellent article in your October issue by Dr. Richard Lawson entitled 'Biblical Justice and the Evangelical'. For too long evangelicals have hidden behind their battlements and contented themselves with snatching the occasional soul out of 'the world' and teaching him to be as apathetic as themselves, instead of carrying the battle against sin and injustice into enemy territory and setting up beach-heads from which to advance the rule of our Lord and Saviour, the King of Kings. It often seems as though 'Brethren' are even harder to mobilise in this warfare than most other evangelicals, many of whose denominations do have social service departments, even if the latter see their task mainly as patching up the damage done by a non-Christian society rather than changing that society and making it too an instrument of praise and glory to God.

I agree wholeheartedly with the contention that the establishment of Biblical justice necessitates political action, and radical political action, at that, but I believe that Dr. Lawson's proposed strategy is not sufficiently radical. It is not sufficient to support a candidate simply because his politics are in agreement with Biblical principles of justice; if he is not a Christian his policies are ill-founded. Again, it is not sufficient to support a candidate who is himself a Christian unless he is committed to a Biblical view of justice; there are many Christians in many different political parties, but all the while it is necessary to swear loyalty to the (humanisticallybased) party in order to be endorsed as a candidate, that Christian has compromised his faith. What is needed, therefore, is a Christian political party, based on a Christian political philosophy (see, for example, The Christian Philosophy

of Law, Politics, and the State by E. L. Hebden Taylor. Craig Press, New Jersey, U.S.A.). For any such party to gain parliamentary representation, however, it will also be necessary in Britain and Australia to work towards replacing the existing electoral systems by a system of proportional representation, which seems to be more in accordance with justice anyway. If any of your readers in Britain feel disposed to try to set up such a party, let me warn them that, if the experience of those who have endeavoured to do so in this State of Australia is typical, they have a long hard road in front of them-has anyone ever tried to purchase advertising space in an evangelical periodical for the purpose of advertising a political party?

Finally, I must express my agreement with Dr. Lawson concerning the 'Festival of Light'. What justification have Christ's people for joining together with unbelievers—even 'sympathetic' ones—to promote a 'cut-flower' type of 'Christian morality' severed from its roots in the Gospel of Jesus Christ? Our task is not to preach moralism but to proclaim the Gospel of the grace of God who justifies the

ungodly 322 Birdwood Terrace,

Toowong, Queensland, Australia 4066. Yours sincerely, Alan Beagley

From Mr. J. W. Forrest

Dear Mr. Coad.

I was interested to read the letters commenting on the article by Dr. Lawson, and disappointed that they were not more in disagreement with it. Personally, I thought it

was a shocking article.

Among other things, we are asked to support 'the candidate whose position comes closest to that of the ECSA'. Even if this were a good principle-which it is not-the difference between the views of the closest candidate and those of the furthest might not be very much, and the nearest might be miles away from that of the 'ECSA'. I should have thought that those who are 'always abounding in the work of the Lord', besides reasonable attention to necessary things, would have insufficient time for such activities—particularly as the chosen candidate is not certain to win. And does Dr. Lawson want 'dustmen and sewage workers' to get the same as doctors? Perhaps he would like to consider that where I use to live there was one who spent a large part of his spare time in the evenings and at weekends serving petrol. What doctor would or could do that?

Christians are wasting their time going out of their way and of 'the Way' to make this world 'socially just'. People have never been so bad as today while 'never having it so good'. Ideal government will come about when 'He shall reign whose right it is', And even then men will not be satisfied as I understand the scriptures. Missionaries always deplore the converts becoming involved in party politics. But one of your correspondents wants 'Christian MP's on both sides of the House here in the homeland.

Regarding Mr. Ellison's answer to Prof. Bruce in November issue: Christians meet people in all walks of life. I know of a few men and women who were converted through contact in their factory work, and they have gone on well through the years. These men and women do not need the social worker, etc. But neither this way nor that of Mr. Ellison's, which picks up 'the broken earthenware' afterwards makes the 'impact where impact is needed'. That is why I recommended the Press, and to that I would add 'Any Answers' The writer was successful here recently, and some readers may even be successful in a 'quality' newspaper (Incidentally, some assemblies in both north and south London help 'down and outs' every winter Sunday morning)

Sincerely yours, J. W. Forrest 7 Blandy Avenue, Southmoor, Abingdon,

Berkshire OX13 5DA.

From Mr. A. D. Osborne

Dear Sir.

Might I suggest a further policy statement for the ECSA questionnaire proposed in the thought provoking article 'Biblical Justice and the Evangelical' by Richard Lawson (Harvester Oct. 1973):- 'Financial inducement should be given to mothers having children below the age of 14, to stay at home rather than go out to work, so that children have a greater chance of being given the full care and attention which they need during their formative years .

Arguments for equal pay for women are unanswerable in principle, but (in practice) the more the norm for a family is for both parents to work, the more Parkinson's Law ensures that prices rise to meet the spending power of two incomes. There is, thus, at present a financial pressure upon married women with families to get a job to make ends meet. This pressure should be redressed. The problem of delin-quency and instability is bad enough as it is, and can only get worse while children lack full care and attention. Let equal pay be extended to housewives!

2754 Rowatt Street, Ottawa, Ontario K2B 6N9, Canada.

Yours faithfully. A. D. Osborne

From Dr. Richard Lawson

Dear Mr. Coad.

I hope that I may be allowed to reply to three letters in the December Harvester, and try to clear up some of the points coming out of the article on Biblical Justice.

First, Gordon Landreth and J. S. Baker come to the defence of the Festival of Light. In response to them, and also to an extremely gracious Christian letter I have received from Peter Hill, I would like to withdraw the tone of my remarks about the NFOL. This is no time to go starting disputes between different Christian movements, and the heat of my original attack might have done just that; but Peter Hill's soft answer hath turned away my wrath. May God prosper and diversify the Festival of Light.

Gordon Landreth picks up on some of the specific proposals. Perhaps I did not make clear enough that this was a very provisional and ad hoc list, not at all an ex cathedra statement. Interestingly, though, he picks on those proposals where I plunged into the specifics without laying out the groundwork.

First of all, hedgerows. There are sound ecological reasons for us to refrain from cutting down hedgerows, not least of which is that the more hedgerows we cut down the more this green and pleasant land of ours will become a brown and nasty dustbowl. And, 'woe to them that destroy the earth!' (Compare also Deut. 20: 19, 20-Ed.).

There are similar justifications for the railway fare-cutting proposal. Briefly, (1) Christians should be good stewards, and use the given resources of this world carefully and economically, (2) rail travel is more economical than the motor car, (3) therefore we should encourage people to use the railways, (4) to lower the price of railfares would be one such inducement. (I agree that it would seem a bit radical to abolish fares altogether; but surprisingly this would only double the present rate of loss on the railways, and the economy as a whole would more than recoup the loss).

I would further agree with Gordon Landreth that my remarks on local government were a bit vague. They represent an impression I have that there is a great deal of corruption going on there. There are two sources for this impression. One is the Bible which says that the heart of man (and therefore of councillors also) is naughty (Tyndale's trans-lation) and corrupt above all things. The second source is Private Eye. If Gordon Landreth does not share my impression, I can only suppose that he has not been reading the latter.

I am afraid that Mr. Tony Dean has misread me on several points. Nowhere did I suggest that we should do away with politicians altogether, nor that we should form an exclusive Christian system operating outside the existing structure, which is what he seems to infer. The principle of co-belligerence itself guarantees a full intermeshing of our effort with that of other groups. He also seems to read a form of sectarianism into the use of the word 'evangelical'. Nothing could be further from what is intended. We use the term mainly to alter the connotation of the word, so that both socially concerned non-evangelicals, and socially unconcerned evangelicals, may be impressed with the fact that the Evangel is the supreme Word not merely to the individual, but also to the nation.

Mr. Dean's main point, however, is crucial, because it raises the whole issue of neutralism in politics. He thinks the idea of an ECSA 'dangerous' because 'when evangelicals get together they tend to support bigotry , . . and quotes the woeful history of evangelical involvement in Ulster and the USA. In itself this is not an invalid objection, since it is also true that sometimes when evangelicals gather for public worship there is a certain amount of bigotry present, but this does not mean that we should stop gathering for public worship. But there is a more subtle twist to the argument. Tony Dean feels that we must not try to form a specifically Christian political opinion, but must accept the alternatives proffered by the existing parties. If we now check back to his quoted evangelical political bigots, we find that they are in fact people who have adopted a conservative stance. Their trouble is that they have gone into politics, not as christians, but as conservatives; they have adopted and taken to its logical extreme one of the alternatives offered by modern secular politics.

This accept-them-as-they-come attitude of neutralism seriously underestimates the disease which exists in the body politic. There is widespread disillusionment in the world with present day party politics, reflected both by low turnout at the polls, and in high levels of non-electoral

activity such as demonstrations etc.

There is little to choose between the leaders; both have proved themselves to be unreliable boasters (both, incidentally, churchgoers who cling to a neutralist view of politics). There is not much choice either between the parties as a whole; insofar as they are moderate, they are sleepy; and insofar as they are principled, they are extremist and unchristian.

Conservatism stems from an absolutised idea of individual freedom and property: socialism absolutises the social aspect of man. Even Bertrand Russell has admitted that Christianity seems to be the only system that can reconcile these two interests. Why then should we go cap in hand to one or other of them when we have a Wisdom that encompasses the good that they both have, yet rejects the evil and distortion that they both suffer from?

Hayling Island.

Yours sincerely, Richard Lawson

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The News Page

Press Day, Apr. 1974, Monday, Mar. 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

Christian Outreach '74:

A series of evangelistic meetings is being held in and around Cheltenham, Gloucestershire, from 16th to 31st March. Our prayers are asked for the evangelist Martin Higginbottom and his team, as they speak in schools, colleges and factories in the area, for all the background organisation and committee work leading up to the mission and for the linking up of young Christians with the churches; that they may find a real welcome, and that they themselves may be instrumental in bringing new life to the congregations they join.

Evangelism:

Tony Blackburn reports blessing at a recent crusade among children at Speedwell Gospel Hall, Bristol. More than a dozen young folk made a profession of faith, and work amongst the very young in the Sunday School was

considerably helped. At the end of March Glyn Morgan is to be responsible for leading a Crusade at Abertillery, a valley town in central Monmouthshire. Many local churches in the area are uniting for this Crusade, which will begin with a United Sunday Schools Rally, and will continue with

meetings being held nightly, for children, teenagers and

In addition, it is hoped to visit many schools in the area, and local Christians are arranging for a literature stall in the market for four Saturdays prior to and during the Crusade. Our prayers are asked for this new outreach to a traditionally religious but nevertheless very needy area.

Leprosy Mission News:

'Thanks to the missionary zeal and dedicated endeavour of scores of workers, The Leprosy Mission is a leading international organization dedicated to leprosy relief'. The President of India, Shri V. V. Giri, used these words to introduce his chairman's address at the special Centenary celebration meeting held in the Mavalankar Auditorium, New Delhi, on the evening of Saturday, January 19th. He commended the Mission for its important contribution to the continuing task of leprosy treatment and control in India today. The Minister of Health of the Indian Government, Dr. Karan Singh, said that of the 3,200,000 known sufferers from leprosy in India today, only some 1,100,000 are covered by any health scheme, whether by Government or voluntary agencies. The task was so great that the Government could not possibly undertake it alone, even though the new Five-Year Plan provided for increased spending on leprosy programmes. He warmly congratulated the voluntary organizations like the Leprosy Mission for their unique contribution to the cause. He referred particularly to its work as an example of the outworking of that compassion, which the world today so desperately needs; 'the springs of compassion, which are drying up, have got to be renewed', he said.

At an age when most people happily settle for retirement, 69 year old Dr. J. C. Pedley and his wife are leaving their bungalow at Worthing to live and work among victims of leprosy in Bhutan-the little-known mountainous country in the Himalayan foothills between India and Tibet, where few foreigners are allowed. Dr. Pedley has spent most of life in medical missionary work in Asia and since 1956 has been on the staff of the Leprosy Mission. When the Bhutanese Government invited the Leprosy Mission to extend its area of activities into Eastern Bhutan, and the need for medical personnel arose, Dr. Pedley and his wife immediately responded to this call.

Ministry:

D. J. Iliffe had a good reception for a series of lectures in Child Evangelism at Moorlands Bible College, Sopley, Christchurch.

G. K. Lowther spent some weeks on the Costa Del Sol, Southern Spain. He preached to English-speaking Christians and ministered the Word to Spanish believers by interpretation. Useful contacts were also made with Scandinavians.

George Tryon was occupied during most of January, with a series of Ministry meetings in the London area.

A Move for SASRA:

One of the features of The Harvester for many years has been the SASRA advertisement on the inside front cover. Friends will be interested to know that a new chapter is opening for them as they prepare to move their new offices at 75-79 High Street, Aldershot, GU11 IBY. Telephone number will be Aldershot 310033/4. It is planned to move during the week commencing the February 4th.

News from Tear Fund:

A Hercules transport aircraft took off from Britain at the end of January with drilling equipment that means new hope for thousands of villagers in the drought stricken provinces

in North Ethiopia.

With the equipment went the Rev. Pat Goodland, Tear Fund Committee member and minister of Stanmore Baptist Church, and three of his church members. At Addis Ababa they joined the S.I.M. relief teams who will be putting the rig to work in some of the worst affected

regions.

S.I.M.—the Society of Internation Missions, as they are known in Ethiopia—have been in the fore-front of famine relief operations and have already used a grant of £7,600 from Tear Fund for emergency help. Now, with the arrival of the rig, more long-term assistance will be possible, ensuring that in many villages the future will bring no recurrence of the horrors of these last months. An important conference for some sixty West African Christian doctors was held at the end of January in Liberia. Tear Fund, together with Medical Assistance Programmes of Wheaton, Chicago, sponsored the delegates who represented mission and government hospitals and private practice. The conference is the first of its kind to be held for West Africa as a whole, and its results will make a vital contribution to the health problems of West Africa in general and to rural medical outreach in particular,

Tailpiece

The Prayer List:

Regular readers will have noticed some new names on our prayer list in recent months. We are happy to welcome the fellowship of those associated with the Counties Evangelistic Work. An extended series of articles by the CEW Secretary, Brian Mills, is continued elsewhere in this issue. One of the original purposes of The Harvester was to act as a link with full time workers in this country, and to provide the prayer and support they need if they are to continue their work.

A Close-Run Thing:

The Harvester continues to survive the three-day week, due mainly to a very great deal of hard work by our printers! If this issue is a few days late, then please accept our apologies. As we go to press, it is intended to print and distribute The Harvester during the week beginning the 18th February. However, circumstances may force us to delay distribution until the week beginning the 25th. Readers may care to remember that the effects of the

three-day week are bound to be cumulative, and that things will not return to normal over-night with the resumption of full-time working. Whilst therefore we shall make every effort to distribute this and future issues on time, we would ask you to exercise patience in case of minor delays.

Poles Apart:

One of the tragedies of the present industrial confrontation in the U.K. is the gradual polarization of public opinion. So far from a concensus being found, it sometimes seems that the parties are drawing further apart, and that their demands are becoming ever more irreconcilable. Certainly, there are no signs of a speedy end to the current dispute. Every few days, it seems, our hopes are raised, only to be dashed by buckets of cold water, accurately wielded by one side or another! In fact, both sides seem to be more anxious to parcel out blame for the current situation, rather than to reach the agreement which must come eventually.

The root of the trouble seems to lie in a basic failure to communicate. Both sides are very free with their expressions of willingness to meet each other for talks, but, when it comes to the point, both sides either lay down impossible preconditions for such talks, or blame the other for not responding to previous invitations! In fact, apart from the fact that they are wearing rather more clothes and rather less paint, there seems to be little difference between the

present goings-on in the corridors of power and one of the rather more revolting ritual dances of some lost tribe in the primeval forest!

Perhaps there is a lesson for us all in this! How often have we watched comparatively minor divisions in the local church become magnified out of all proportion to their importance, until almost the entire congregation is found on one side or the other. The formation of pressure groups, the lobbying and the behind-the-scenes politicking that sometimes go on are often quite unworthy of the Church's calling, and of its status as the Body of Christ.

On a secular level, what our leaders have to learn is that their divisions can only be resolved by discussion and concensus, and that the continuing recurrence of these divisions is due to their own folly in not keeping the

lines of communication wide open. At local church level, what we need to re-learn is a realisation of the Lordship of Christ and of His divine right to be Master in His own house. In the united and open seeking of His will is to be found the only unity that matters, a unity in which He alone has the pre-eminence. If we spent a great deal more time seeking His will together, and a very great deal less seeking our own way, then we should have much more time to spend meeting the needs of the divided society around us!

Tailpiece

People and Places

Warwick: Change of name. Warwick Gospel Hall now to be known as Saltisford Evangelical Church on the occasion of moving to new premises in The Saltisford, Warwick.

Woking:

Correspondence for Emmanuel Chapel, Portugal Road, Woking to T. A. Dick, 25 Moorholme, Guildford Road, Woking, Surrey, GU22 7QZ.

Stewardship

Home Worker's Fund:

riome Worker's Fund:
130 Wood Street, Cheapside, London, E.C. 2V 6DN. The gifts received towards the above Fund for the month of January amounted to £213.20.

Missionaries' Children's Fund: 130 Wood Street, Cheapside, London E.C. 2V 6DN. The gifts received towards the above Fund for the month of January amounted to £299.70.

Retired Missionary Aid Fund: 12 Cleveland Crescent, North Shields. The gifts and legacies for the month of January amounted to month of £2,376,34.

Prayer List

Stamped letters addressed c/o The Paternoster Press, Pater-noster House, 3 Mount Radford Crescent, Exeter, EXZ 4JW will be forwarded to any of those whose names appear below.

Bathgate, T.: Staplehurst, Belvedere, Bexley Heath Staplenurst, Belvedere, Bexley Heath 3; Faversham 5, 12; Jarvis Brook 7, 14; Bromley 10, 17; Welling 19, 31; Westcliff 21; Tonbridge 24, Blackburn, A. G.: Taunton 3; Stapley 5; Plympton 7; Brixham 10; Ashburton 14; Plymouth 17-31.

Burnham, A. E. J.: Fareham 3: Fourmarks, Hants 6: Fareham 3: Fourmarks, Hants 6: Romford 10, 14: Worthing 21, 2: Calne, Wilts 24-26: Shoeburyness 31: Also at Alton and Selborne and other places.

Campbell, B.: Truro; Falmouth; Redruth; Carnhell

Carr, G. G.; Chingford I; Chase Cross, Romford 3; Craigdale 4-8; Thundersley 9; Fairlop 10; Romford, Craigdale 11-16; Hain-

Shoeburyness 17; Buckhurst Shoeburyness 18; Rise Park, ault, Shoeburyness 17; Buckhurst Hill, Shoeburyness 18; Rise Park, Walthamstow 19; Hainault, Ilford 20; Loughton High School, Forest Hall 21; Ilford 22; Leigh-on-Sea 24-7 April (28 Alderton School).

Clargo, L.:

Ash Vale 1: Merstham 3: Farncombe
8: Witley 10-24: Guildford Grammar
School, Grayswood 26: Godalming
27: Staines 31.

Grant, J. G .: Belfast

Greenaway, G. H.:

Ely; Brockford; Corby; Also personal evangelism.

Greenwood, A.: Hoylake 3, 6; Southport 7, 17, 20, 24, 27; Blackpool 9-10; St. Annes 13; Gloucester 30-31.

Grimsey, A. W.: Dane Hill, Sussex 3-5; Horley 10; Dunks Green, Kent 31. Hiffe, D. J.:

St. Leonards-on-Sea 3; School visits 4-B; Crawley 5, 12, 19; Belgrave House 8-10; Storrington 10; Little-hampton 15; Alresford 17; Salford

James, J.: Somerset 1-14; North Harrow 16, 17; Martock 24; Yeovil 31.

17: Martock 24: Yeovil 31.
Kagan, M.:
Fareham 1; Acton 7: Ipswich 10: N.
Kensington 24, 27: Woodcroft 30.
Knight, J.:
Newbury 2: Lingfield 3: Shirley 5:
Marylebone 6: Chandlers Ford 7:
Corsham 9: Winchester 10: Southampton 12: Pinner 13, 20, 27, 31:
Cowplain 14: Brierfield 16-18: Chadwell Heath 19: Chesham 21-28:
Alton 24: Fawley 30.
Lowther, G. K.:
Loughborough, Grimsby, Lincolnshire and Leominster 30, 31.
Meadows, Donald R.:

shire and Leominster 30, 31.

Meadows, Donald R.:

Winchester 3; Three Cross 3, 12;

Salisbury 9; Alresford 17-18; Gosport 28; Solent Church, Gosport 31;

Remainder of time at Bournemouth

and district. Gillingham 1: Wye Valley 8-10; Swansea 11; Cardiff 12; Newport 13; Valley 8-10;

Enfield 23.
Morgan, Glyn:
Cardiff 5, 7, 12; Caerleon 6; Swansea
9-11; Newport 8, 13, 15, 16; Gaerllwyd
17; Abertillery 24-April 7.
Murphy, H. G.:
Newcastle, Co. Down 3-10; Londonderry
17, 18; Toronto, U.S.A.,
Bermuda 22-4 May. Enfield 23.

McMaster, D.: Musselburgh 3; No 15-31; Newarthill 30. New Stevenston

13-31; Newarthill 30.
Phillips, C.:
Sidcup 3: Potters Bar 5, 12, 19, 26;
Hounslow 6, 13, 20, 27; Chingford 7,
14, 21, 28; Edmonton 9: Enfield 10,
17; Woodford 24; Harlow 31.
Pierce, D. H.:

Republic of Ireland 1-25; Barnstaple

Robinson, A. J.: Yeoford and West Down 3; Chudleigh 5; Bideford 10; Chelston 16; Bratton Fleming 17; Bishopswood and Brown-down 24; Brayford 31. Short, Stephen:

SHORT, Stephen: Weston-super-Mare 2-3; Sidcup 4, II, 18, 25; Burnt Oak 5, 12, 19, 26; Brentwood 6, 13, 20, 27; Hornchurch 7, 14, 21, 28; Basildon 10; Cheddar 17; Great Wenham 22, 24, 29; Matlock 30, 31.

Matlock 30, 31.
Tryon, George:
Hersham 1-3; Loughborough 4;
Guildford 5; Redcar 9-15; Newcastle
16-24; Leegreen 28; Fetcham 31.
Willcox, D. S.:
Enmore and Misterton 1; Coleford
10; Glastonbury 16; Chard 17;
Wedmore 24; West Camel 31; 4-9,
11-15, 18-23, 25-30—Village evangelism in Somerset.

Forthcoming Events

The Publishers regret that, owing to demands on space, it is not possible to insert an announce-ment in more than one issue. Correspondents should indicate clearly in which issue they wish their announcement to appear. Bradford:

oraciord:
Chrn. Raily at Bankfoot Gospel Hall,
Manchester Road, Mar. 2 at 7.00,
W. Stubbins; Mar. 9 at 7.00, J.
Cuthbertson; Mar. 16 at 7.00, B.
Jones; Mar. 23 at 7.00, H. Boll,
Cardiff:
Chrn. Palling M. C. Chrn. Palling M.

Cardiff: Chrn. Rallies, Mar. 2 at 7.00, (Heath) A. Shearman; Mar. 9 (Ebenezer) Dr. A. Linton; Mar. 16 (Minster) H. Mansfield; Mar. 23 (Mackintosh) B. Davies; Mar. 30 (Adamstown) M.

Bible Rdgs. at Grove Hall, The Grove, W.5. Mar. 2 at 7.00, A. Leckie; April 6, E, W. Rogers.

April 6, E. W. Rogers.

Exeter:
E.C.F. Mtgs. at Belmont Chapel,
Western Way, Mar. 6, 13, 20 at 8.00
Rev. Hywel Roberts B.Sc.; Mar. 27,
Apr. 3, Rev. David Abernethie.
Crewkerne:
Bible Rdgs. at Gospel Hall, East
Street, Mar. 9 at 6.30 D. Coulson.

Letchworth: Ministry Mtgs. at Radburn Way Chapel, Mar. 9 at 7,00, Mr. Sutton.

Wembley: Ann. Cice, at Uxendon Hall, N. Wembley, Mar. 9 at 3,00 and 6,30. A. C. Gooding, C. S. Jarrett.

Grimsby: Rally at Wellowgate Chapel, 67 Wellowgate, Mar. 16 at 7,30 Wilf:

Cryer. Horsham:

Ann. Mtgs. at Gospel Hall. Denne Road, Mar. 16 at 4.00 and 6.00. G. E. Andrews. Luton:

Mnthly, Bible Rdgs, at Onslow Road Gospel Hall, Mar. 16 at 4,00 and 6.30 T. Proffit.

Folkestone: Ann. Cfce. at Victoria Hall, 32 Cheriton Road, Mar. 23 at 3.15 and 6.00. J. H. Large, G. B. Fyle.

Ludlow: Ann. Cice. at Gospel Hall, Old Street, Mar. 23 at 7.30, Dr. C. S.

Ashford: Mtg. at Gospel Hall, Francis Road, Mar, 30 at 3.15. Sisters only.

London: Mthly Mtg. at Hope Hall, Kilburn Lane, Mar 30 at 7.00. A. Leckie.

Newton Abbot:
Ann. Cfce. at Prospect Chapel,
Torquay Road. Mar. 30 at 3.30 and
6.30, M. Browne, J. Charlesworth;
(Ann. Fellowship Mtg. May 18).

Bournemouth: Hants & Dorset Bible Rdgs., St. Andrews Church Hall, The Square, April 6. T. Proffit.

Canterbury:

Missy. Workshop at Sturry Social Centre, on A.28. April 6 at 9.30 a.m. -5.00 p.m. Missionary Workshop, followed by Missy. Cfce. at 6.30.

Bromley: Good Friday Cfce. at Whitefoot Chapel, Whitefoot Lane, April 12 at 4.00 and 6.30. H. V. Porter.

Babbacombe: Ministry Mtgs. at Kingsway Gospel Hall, Easter Monday at 3.00 and 6.00 J. Jackson.

Colyton: Ann. Cice. at Gospel Hall, The Butts, April 15 at 3.00 and 6.00 A. Cundick, Mr. Parminter.

Ayr:
Ayr Bible Rdgs. May II-I4. E. W.
Rogers, A. Leckie, G. B. Fyfe, Full
particulars and accommodation if
required, apply: The Secretary, T. H.
Cooper, The Knowe, 104 Midton

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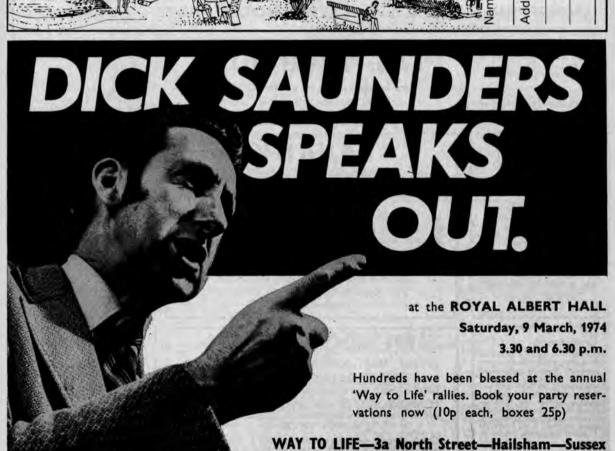
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Editorial

The Proper Man

As this editorial is written, the election campaign is at its peak. There have surely been few occasions when so many public men have laid so bare the sordid and demeaning effects of man's desire for power. Each rare exception (too often, alas, from the minority parties) has seemed an oasis in the desert.

It is at such a time that the Christian's heart is irresistibly drawn to the promise of the coming of 'the Proper Man', who is the Lord from heaven.

Jesus, Thy fair creation groans— The air, the earth, the sea— In unison with all our hearts, And calls aloud for Thee.

Yet, if that call seems not to be heeded, it is for good reason: reminding us that for the present He has no hands or feet in this world but those of His people; and that to His Church He has committed the keys of the Kingdom. In our own possession we hold the 'pounds' with which He has entrusted us, and the charge remains 'Occupy till I come'. Those words are from Luke's parable, but it is no accident that the corresponding parable of the talents in Matthew's gospel is followed immediately by the solemn picture of the judgment of the nations and the King's 'Inasmuch . . .'

Is it in works such as He describes there that He is openly apparent in the real world of today? It would seem so, for 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Does He then come before us in person in the weak of this world, suffering with (though no longer for) the sons of men—and does He still appeal to us from that suffering? Surely it is by our response to His call that His victory in us is to be measured:-

Thine was the cross, with all its fruits Of grace and peace divine; Be Thine the crown of glory now, The palm of victory Thine.

The Christian Parent and his Child's School—2 The Realities of Independence Robert Skelly

Robert Skelly, who teaches at Alleyn's School, Dulwich, follows up last month's article by Charles Martin on comprehensive schools, by this article on the independent sector of education.

Education has recently taken the centre of the stage again as a major political football. The Labour spokesman appeared to have scored a decisive goal when he recently spelled out to prep school headmasters the doom not only of their own schools but those of their independent and direct grant secondary colleagues. However, the 'mad Hattersley's tea party', as one independent headmaster called it, was disallowed by Mr. Wilson a few days later in a television broadcast. These threats and uncertainties naturally drive those of us in the independent sector on to the defensive in a flurry of girding up of loins, contingency plans and appeals to the UN Charter of Human Rights, but it is not my purpose here to write an apologia for the public schools or wade into the 'comprehensive' controversy. Independent education is by no means as homogeneous an institution as many might imagine. It is a lengthy Sabbath day's journey from the famous Playing Fields to (e.g.) the Liverpool Free School or the Summerhill of the late A. S. Neill, that high priest or arch fiend of free expression. Latterly we have also had the so called 'de-schoolers' such as Ivan Illich and Everett Reimer who think that schools have outlived any usefulness they may have had as instruments for education and should be abolished. That, I suppose is the ultimate in independent education. This diversity inevitably means that what follows is a highly personal view, and may or may not be relevant to any given independent school in a particular area.

Certain misconceptions seem to be self-perpetuating and it is perhaps necessary to administer a corrective. The first is that independent schools have vast endowments and are therefore rolling in cash. Some are, and have no financial problems. They are lucky but also in the minority. For most finance is a hardy perennial. Endowments are insufficient or tied up in various ways-in one case it would take an Act of Parliament to alter the share out. One direct grant school has just won a high court battle with a hostile local authority on the grounds that the 'free places' at the school were withdrawn without reasonable notice and has gained three years breathing space. Others have not been so lucky. Many schools rely heavily on the good-will, participation and commitment of parents in an annual round of money-raising activities like bazaars, jumble sales, coffee mornings etc. Sums of several hundred thousand pounds have been raised in a very few years by the untiring efforts of staff, parents and old pupils, sometimes with professional guidance. Statistics seem to show that on average independent and direct grant schools have better facilities, labs and equipment than state schools but it should be remembered that much of this was achieved by herculean financial self help over a long period of time.

Secondly, it is often asserted that those who send their children to these schools are buying a privileged position in society for them in the future—the right accent, the right name, the right contacts. Actually, the number of schools where these commodities can be bought is infinitesimally small and quite beyond the reach of most well meaning sacrifice. Ironically there is often a greater social mix in independent schools than in their state school neighbours. They are usually (not always) smaller and more closely knit communities. Certainly the direct grant schools have a unique opportunity for breaking down class barriers. In my own South London school boys from the Walworth Road and Brixton rub shoulders with others from the Surrey stockbroker belt and yet more from the Kent countryside—a far cry from the one class (working or middle) neighbourhood comprehensive school. One factor which does unite the parents of boys and girls in these schools is that they have a strong commitment to education as such and probably to what they conceive of as 'academic' education. They have all decided to pay money or enter their children for exams, or both, not in pursuit of the old school tie but of academic values, however vaguely formulated. This can lead to a third misconception which is perhaps especially attractive to Christian parents. While it is as true as any general statement can be, that independent education stands for excellence and academic values, they may not do so in quite the same way that they did even a short while ago. Those who are tempted to opt for these schools because of the security-the certainty that they know exactly what they are getting in return for their investment, might be well advised to think again. It is certainly true that we still tend to have libraries rather than 'information retrieval centres' and housemasters rather than counsellors but this does not mean that new ideas have made no inroads. Parents who remember a pleasant stroll through the well trodden paths of Ridout, Whitmarsh, 'School Maths' and 'The Latin Way' and expect the same, may have a rude awakening. The audio-visual revolution may have taken over with a vengeance with S.M.P. maths, Nuffield physics and biology and improvised drama in its wake. Many independent schools have been in the forefront of experiments with the traditional exams. Our own English language and literature 'O' levels are both school based, topic centred exams very much influenced by the Mode 3 of C.S.E. The pupils even work out their own questions for mini-theses. This is not in the cause of levelling down, for the exam involves more demanding and sustained work over a longer period and more initiative than the flogging of clause analysis and two novels plus compulsory Shakespeare. It is accepted that formal grammar is not the way to produce literate and articulate pupils. This does not stop parents' evening enquiries about how John is going to learn Latin grammar if he doesn't learn English. The answer of course is that Latin and English grammar are different. The story is not of a headlong rush down the road of experiment but nevertheless 'chalk and talk' may be considerably diminished. Flexibility without abandoning the academic base has been the watchword.

It is worth saying here that although parents may be committed to academic education their offspring may be distinctly wavering in this matter by the age of thirteen or fourteen and many turn out to be unsuited to rigorous academic work. This of course is the stuff of discontent and rebellion and it will normally be the place of form-master and house master to spot such manifestations and give the best help they can. This can involve lengthy discussions and visits to the home. Boarding schools are perhaps supremely suited to help in difficult cases. C.S.E. may be the answer for some-or non-exam orientated sixth form courses but in most schools there are very few pupils that cannot find their niche somewhere. Sport plays a large part in the life of most schools although it may well be golf or judo rather than necessarily rugby and cricket. A large number of societies, institutional or ephemeral, will no doubt be in existence. There will probably be a large or struggling Christian Union. CCF's are still semi-compulsory in many places. Music, drama or debating may have a big following-but all this demands dedication and commitment on the part of staff. There is little room for the nine to four man, and someone who is not pulling his weight may be made to feel very uncomfortable. It is still difficult to answer the critic who says that our awkward customers can always be expelled and will land on the doorstep of a state school. This inevitably happens from time to time, but it should be the aim of all schools-like assemblies-to become 'caring communities' where the strong bear the burdens of the weaker and all will find help and acceptance for the unique individuals that the Lord made them. Here is a truly Christian aim.

This brings up the religious issue. Many independent schools have Christian foundations and claim to have a 'Christian atmosphere' or even

give a 'Christian education'. This may be justified, especially in a few of the evangelical foundations that will probably be known to many readers. I am nevertheless going to say that this may be the biggest snare of all for Christian parents. 'Public school religion' has a great deal to answer for and has often proved just one more in a series of inoculations against the real thing, although it has proved excellent as pre-evangelism with some. The greatest disappointment may await parents who send their children to independent schools as a protection against the ogre of an agnostic atmosphere as well as his twin brother, permissive methods. The days are long gone when, as one writer on The Coral Island has put it, 'boys were sent out of Arnoldian schools certified free of Original Sin . . . knowing by instinct how to turn paradise into a British Protectorate'. Compulsory worship, as the 1944 Act quaintly put it, continues in all schools and compulsory chapel in many. This may still take the form of a reading, a hymn and a prayer but it is highly likely to be something more adventurous these days. Compulsory worship is of course a contradiction in terms. Worship is one activity that people cannot be forced into. Any relationship between school assembly and worship is purely coincidental-only the name has been kept the same to protect the innocent. My personal view is that worship is not a suitable activity for schools. This stricture does not apply to R.E. or Divinity which must hold a respected place as an academic discipline. Many schools have tacitly accepted this and are not attempting worship in assemblies but rather the stimulation of thought and the knocking of prejudice, which are respectable educational activities. Neither our assemblies, nor even the Church of England, are required by law to hold services at set times, or at all. The only institution in any district which is-is the school. The present situation would not be so bad if the attempt at assembly and chapel worship did not have deleterious effects-the chief of which is that it identifies Christianity with the school establishment clearly in the pupils' minds. Naturally anything so identified is the object of resentment and rebellion. The pupils' attitude to Christianity and therefore the atmosphere of the school is coloured by this fact and the idea that Christianity is specially protected from enquiry and is being forced on them. In addition, the view of Christianity presented is probably at best a pale shadow and at worst a gross distortion of the truth. How much better for it not to be placed on a pedestal but to take its place with the other competing philosophies and ideas which are being thrashed out. Parents who send their children to academic secondary schools must be prepared for the cold draught of genuine academic enquiry. There is no hiding place from this in pallid assembly or chapel rituals. Nor is it the task of a Christian teacher to propagandize in his lessons. Preparing CU meetings is one thing-teaching sixth form chemistry or literature is another. In addition, a home which tries to censor all 'unsound' material and over protect from the non-Christian world rather than provide an open, but secure and understanding base, is liable to be storing dynamite under the stairs on a long fuse. Children should question everything at school including the intellectual basis of their faith (or their atheism) and good teachers must help them, and if necessary prod them, into doing so. It is the spirit of anti-education which allows pupils to hide under their cosy prejudices, and feed off them. A faith which is to stand

at a university or in the world, and be of use to others must be one which has come through the fire. We must all take our courage in both hands and believe that the truth has nothing to fear.

(The recent political events appear to threaten the future of independent education more directly, once again. However with a minority in the House of Commons, and the moderate, Old Whitgiftian, Mr. Prentice at the D.E.S. it seems unlikely that strong action will be taken during this Parliament).

Professor Bruce Asks

In the February issue of *The Harvester*, my colleague Tailpiece, discussing 'the present discontents', emphasized that Christians must *not* take sides 'in any secular dispute, whether it be international or domestic'. But what it it were an issue between right and wrong, or justice and injustice? Do the prophets of Israel provide an example here, and is their example relevant in this age?

Correspondence, please, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX, by 15 April.



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Noises—joyful and otherwise by B. Howard Mudditt

Good morning, sir! I hope you don't mind my telephoning. This is the Postmaster at Abercynon" (the name is deliberately changed). "You wrote to the late Mr. William James for permission to make use of his magnificent tune Pen-yr-yrfa. Unfortunately we do not have any forwarding address, so officially we can't help you, but unofficially, see, it so happens that my wife trained at the same hospital as his daughter, and they've kept up with each other ever since, so if you've got a bit of pencil so you can take it down, see, I can give you an address to write to in California, and I know she'll give you permission to use her dad's tune. It's such a lovely tune, sir, and we'd like you to have it for your English hymnbook!"

Did I detect a tinge of missionary zeal in the last sentence? Anyhow, back came a most charming letter from California not only giving permission but forming another link through an added prayerful wish that the worship of those assemblies who use the tune might be enriched by the gift that God had given her father. And so we were given the privilege of being able to provide this tune which so perfectly suits the words of the moving hymn for the Lord's Supper:

On that same night, Lord Jesus, When all around combined To cast its darkest shadow Across Thy holy mind . . .

Generous Helpers

The confraternity of those interested in hymns is generous, wide and deep. There was not only our helpful Welsh Postmaster, but there was a nephew of Sir Walford Davies who quite gratuitously wrote to his Trustees instructing them to quote us a lower figure for a reproduction fee, because of his personal sympathy in our work. There was the Cambridge Professor, and his brother, an Air Vice-Marshal, who freely gave permission for the use of any of the excellent tunes written by their father, who was a well-known organist in a former day. There was the BBC T.V. Producer, the Principal of an Oxford College, the Moderator of a United Free Church, as well as a host of others in all walks of life who not only readily gave the permissions asked for, but many of whom added their prayers to our own that God would bless the sung praise of His people as they made use of these hymns and tunes.

But what constitutes a good hymn tune? First, last and all the time, singability. It is quite useless to try to get people to make use of tunes for the sake of the wonder of their harmonies, the impact of their cadences or the magnificence of their modulations. A hymn tune must be capable of being sung by ordinary people, or it is useless.

Basic Requirements

Therefore a hymn tune must have a strong melodic line, a definite and pleasing rhythm, with a marked and recognisable beat. It must be reasonably easy for an ordinary congregation not merely to follow in the first verse, but to recognise and remember for succeeding verses. Therefore the intervals must not be too great or too awkward for the ordinary voice to encompass. An example of this can be seen in the difference between, let us say, Bodmin and Birling. Bodmin by that most capable Roman Catholic musician, Dr. Alfred Scott-Gatty, is what we call in Devon a "laddurr-tewne"—that is, it follows generally the ascending and descending scale and so is easily memorised by a congregation. Quite apart from that, it is a very good tune, with a most pleasing and recognisable melody, and is a work of real musicianship. Birling, although another excellent tune from the musical

point of view, does have a number of intervals which are difficult for the average congregation to encompass with any certainty of attack. The first interval, after only one bar, is a full octave, and four bars later there is an interval to the second above the octave. In bar 11 comes another slightly awkward interval, while in bar 14 we have the interval of a 7th, which is not naturally easy to the untrained voice. But Birling is still a good tune for all that, and worth the trouble of learning it thoroughly.

Familiar Duliness

It was in these factors of melody, rhythm and beat that the old "mission hymns" were so strong, and which made them so easily remembered, sometimes with affection, by so many. Yet musically they were usually deplorable. Here is an example—a four-line tune consisting of 9 bars. The lower bass line consists of 31 notes. Of these, 15 are the key note, E flat; 7 consist of the 4th, A flat, and 9 consist of the 5th, B flat. Thirty-one notes with only three changes! Yet it is a good melody, with a marked rhythmic beat. But why on earth not try to brighten up the harmonies? This is perfectly simple and could be done. But this leads to another important feature of a good hymn tune—it must be reasonably easy to play, while still retaining musical quality and character. Many local churches now have electric sound reproducers which are called by courtesy "organs". These, in spite of their liability suddenly to go wrong electrically, and to produce sounds reminiscent of an asthmatic horse, are satisfactory enough for practical purposes in leading congregational singing, and usually a better class instrument of this kind encourages an improving competence on the part of the organist.

But not all people are so fortunate. We have to remember people like, for instance, dear sister Bellows, who has played the harmonium for 48 years in the Meeting Room in Much Snoring-in-the-Fold. She seems to have two thumbs on each hand, but she has a heart of gold.

She usually plays the top notes, She tries to play the low, But in between, 'mid the sharps and flats She wanders to and fro.

But it is Miss Bellows or nothing, and it is no part of a hymnbook editor to upset that heart of gold. Consequently she must be helped as far as possible, and when she is faced with a hymn tune with three staves, an upper melody line, and an organ accompaniment which appears to have no relevance whatever to the words, it is not surprising that her musical rendering becomes increasingly incoherent. Therefore, wherever possible, at least alternative versions of tunes will be made available in ordinary four-part harmony that will not strike terror to the unfamiliar breast.

Things New and Old

It is surprising how many musicians of high quality, some of them practised organists with experience of congregational needs, ignore these four fundamental requirements of a good hymn tune. Consequently very few modern tunes indeed have had any popular impact on the vast mass of ordinary congregations. Outstanding examples to the contrary are, of course, Vaughan Williams' Sine Nomine and Randolph, Cyril Taylor's Abbot's Leigh and Mead House, John Ireland's Love Unknown, and probably supreme of all, Down Ampney, again by Vaughan Williams. But compositions of high quality by Eric Thiman, George Thalben-Ball, W. K. Stanton, to name only three front rank musicians, are often too difficult for the average audience to pick up, and even

W. H. Ferguson, whose Cuddesdon is surely the finest tune to "In the name of Jesus", is a mite more difficult than most with his Ladywell ("All hail the power") and Wolvercote

("O Jesus I have promised").

While therefore any hymn book worth its name will have an adequate representation of good modern stuff, it is not surprising that in most hymn books of quality the leading composer will be Johann Sebastian Bach, probably followed closely by John Bacchus Dykes, William Henry Monk, Henry Smart, and Samuel Sebastian Wesley, whose Aurelia might well be taken as a teaching standard for composition classes in hymn tunes! As someone has remarked, "When they have long since forgotten their Geoffrey Gaumonts or whatever they may be called, they will still be singing Aurelia with satisfaction and gratitude."

A small number of hymn tunes, of course, choose themselves. The editor who tries to set "The day Thou gavest Lord is ended" to any tune but St. Clement, or "Abide with me" to any tune but Eventide, is not only wasting his time, but also showing his ignorance of his job. But in addition to standard tunes allied to well-known words, there is ample opportunity for judicious selection of tunes that are either well-known and appreciated in a limited circle and ought to have a wider currency, or that are so good and so exactly suited to their purpose that they ought to be part of the regular body of tunes available for enriching the sung praise of the people of God.

Land of Song

In particular, much of our finest available material comes from the land which has such a peculiar genius in hymn tunes, Wales. Obviously, Aberystwyth, Calon Lan, Cwm Rhondda, Ebenezer, Hyfrydol, and Penlan, to name a few, are already established favourites, almost without singers realising their origin in the Land of Song. But take a look at, for instance, Y Llawlyfr Moliant Newydd (Baptist) or Y Caniedydd (Congregational) and see how tune after tune fulfils the basic requirements of singability, melody, rhythm and beat, with hardly a dud in the whole collection! No wonder that Welsh Christians gather together to sing simply for the joy of singing, as distinct from the English scene, in which four or five hymns are "sung", often, it seems, for no purpose other than to give the congregation a welcome change of posture in order to enable them to endure to the end! Anyone who has not sung "Who is a Pardoning God like Thee?" to Rhyd-y-groes, "When I Survey the Wondrous Cross" to Llef, or "O Jesus I have promised" to Tal-y-llyn, is to be envied for the delightful experience that may soon be theirs!

Bod Alwyn is a "must" for "Breathe on me, Breath of God," and other excellent tunes are Addoliad ("How firm a foundation"), Arwelfa ("Jesus, Lord, I know Thee present"), Blaencefn ("My Redeemer, oh what beauties"), Bryn Aber ("Come ye sinners"), Bont-newydd ("Here, O my Lord, I see thee face to face"), Crugybar ("Thou life of my life"), Glanhafren ("Teach me Thy way O Lord"), Llwyncelyn ("When the day of toil is done"), Meirionnydd ("O Jesus thou art standing"), Rhosymedre ("The Lord Jehovah reigns"), Rhys ("Sweet feast of love"), Y Wern ("O Teach me what it meaneth") and Eden, to which the Welsh sing "Crown Him with many crowns". If you thought there was no alternative to Diademata, try this one! Then there is that gem of a tune Glanllyfnwy, which is an invaluable Long Metre, especially suited to "Go labour on." I telephoned Mrs. Lloyd-Jones to ask a detail about the composer of this tune, and she said "Oh, they call that 'Dr. Lloyd-Jones' favourite'." I was glad to be in such good company.

There is one Welsh tune to which we would be glad to find English words, but have so far been unsuccessful, and that is Rhad Ras, with its memorable melody, its magnificent rhythm and marked beat. The metre is 11.11.11.11.12. With a certain amount of jiggery-pokery it is possible (just) to use "My God 1 have found," but that is not a sufficiently good hymn in itself to justify the measures that would need to be taken to make it fit.

Not so Easy as it Looks!

There is a genuine shortage of good tunes in some metres, notably Double Common Metre. After you have ground out Ellacombe, Haydn, Petersham, St. George's and St. Matthew a few times you are hard put to it for suitable alternatives. That is why, for instance, Dr. Vaughan Williams arranged most effectively some folk tunes such as Forest Green, Kingsfold, and others. Castle Rising is a good DCM which is all too little used, probably because of its change of tempo from four-two to three-two halfway through, but this was intended by the composer, F. A. J. Hervey, to fit the contrasting half-stanzas of Bishop Wordsworth's hymn, "The Galilaean fishers toil". Ladywell, another first class DCM, which, like Castle Rising, is well worth the initial task of learning really thoroughly, is, in our judgment, wasted if it is set to a CM (e.g. "All hail the power") in which metre dozens of good tunes exist. We are particularly pleased with two DCM's we introduce in our collection-Hemel and Broyan, both highly 'singable', and consequently capable of being picked up and really enjoyed by a congregation very quickly.

But it is not merely a matter of fitting metres to tunes, as many readers will recognise. Indeed, some composers must have been annoyed at the variety of unsuitable words to which their excellent compositions have been fitted. Dr. Cyril Taylor wrote his fine tune Abbot's Leigh especially for "Glorious things of Thee are spoken," and this is the hymn to which it should be set. So often it is used for "God is love, let heaven adore Him," or even, on one occasion at least, to "Love Divine, all loves excelling," as if the two "Love Divines", Arwelfa and Blaenwern were not enough for

that many-tuned hymn.

An Unfortunate Choice

We have previously mentioned the mis-setting of St. Bees to "Hark my soul it is the Lord". J. B. Dykes suffers further in the setting of St. Oswald to "Jesus calls us o'er the tumult", whereas Dykes wrote it for "Praise the Lord, ye heavens adore Him," which it suits perfectly. But surely one of the most unfortunate modern gaffes occurred when somebody spotted, or thought that he spotted, that Dr. Basil Harwood's Thornbury fitted "O Jesus I have promised". This is a striking example of the traps that the setting of a tune written for one hymn to another hymn holds for the unwary. It looks as though Thornbury is a straightforward 76.76.D. tune and it is usually so listed in metrical indexes of many hymn books. But it is not so, and Dr. Basil Harwood knew precisely what he was doing when he wrote a tune for the metre 7676.767 and refrain, which is what Dean Plumptre wrote. Use it for "O Jesus I have promised," and Dr. Harwood's magnificent effect of the three double affirmations in the refrain of the last line emerges as follows:

My Ma ster and my Friend!

The spectacle of a large and enthusiastic congregation velling for Mother on a top D has always struck me as incongruous, to say the least.

But do not let us finish on so false a note. If you have a care for these things, before you go to bed to-night play and sing quietly "Thou dear Redeemer, dying Lamb" to the tune of "Brother James's Air". You will find it a much better nightcap than many which others will take!

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Leading to Christ Brian R. Mills

The third in the series of articles on Personal Witnessing, by the Secretary of Counties Evangelistic Work.

Feedback

As in the previous study, feedback of questions, or sharing something learned, is an important part of group study. All who attempted to put into practice the acrostic on AGAPE, could be asked to share their experiences. Was it a blessing to them? Did they find it difficult to implement? What was the response of others involved? Has anyone a testimony of reconciliation that they think might be a blessing to others? What lessons were learned from John's Epistle?

Introduction

So far, the articles have dealt with aspects of the Christian's own life in terms of commitment to Christ, and contact with others. This month we tackle the practical steps in leading a person to Christ-'conversion'. When we are living for Christ, then it should naturally follow that we shall be practical and positive in *loving* others for Christ. And when we are loving others to Christ, in a visible sense, then this will lead naturally to opportunities to lead others to Christ. Leading someone to Christ isn't a technique to be applied solely to campaign counselling, and undertaken by those 'wearing a badge'. But, under the direction and inspiration of the Holy Spirit, the technique and training gained can be applied in natural ways and everyday situations to lead anyone to a personal commitment to Christ, as we have fruitful contacts in daily life with non-Christians. However some people need to know how to become Christians and Christians need to know how to lead such to a point of commitment. Some of the most mature Christians are petrified when faced with the opportunity and responsibility of helping someone to find Christ. 'It is at this point that many who know the facts are unable to communicate clearly. We use vague abstract terms like "believe, have faith, be saved, born again", which do not describe concretely what is involved in becoming a Christian.' (Paul Little in How to give away your faith).

Doctrinal

Scripture, of course, abounds with illustrations of those whose lives were transformed by their contact with God through Christ. As John 1: 12 puts it, 'To as many as received Him to them He gave the power to become children of God, even to those who believe on His name'. It has been said that in becoming a Christian there is something to be believed and someone to be received. For some Christianity is a matter of believing—but for them it seems to lack reality. For others it is a matter of receiving Jesus,—but their existential Christianity lacks content. For many more becoming a member of a church is the significant fact—rather like joining a club—but their 'christianity' lacks a relationship. Put the

three together and one has a Biblically-based,

born-again believer.

Becoming a Christian is, for the person concerned, rather like getting married. In marriage there should be a complete commitment to each other, bound up in the promises 'I will', and 'I take thee'. For a marriage partnership to be operative there has to be that point at which both parties make their commitment. In the same way conversion involves the individual in a conscious act of faith and will in saying 'yes' to Christ, by which one implies willingness for Him to come and share completely in one's life, and desire in future to please Him in all things (by keeping His commands as the expression of love for Him). One's emotions can get roused by the thought of Christ's love in dying on the cross, or the agony He suffered, or even by remorse at the sense of guilt, but that kind of emotional response cannot on its own be construed as conversion, just as adolescent infatuation or stirred emotions are no basis for meaningful and lasting relationships. Conversion involves a fusion of intellect, emotion and will with that of Christ, as one receives Him into the life.

Some look on Christianity as they can look on marriage. Imagine a person saying 'I believe in marriage, I'm sold on marriage, I've read a dozen books on marriage, and I've been to a wedding every week for the last three months, but it doesn't mean anything to me'. The simple reason is that the person is not married! In the same way belief, without receiving and becoming, will not make a

person a Christian.

Practical

It is difficult, in the confines of an article, to give clear direction on how to lead a person to Christ. It is far better when taken in a group; where others can share, practice on each other, and follow demonstrations. As a text book is really required, it is only right to draw attention to the many aids already available, in helping to discover how to lead someone to Christ.

The Way to God-a Person to Person Bible

Course (Victory Tract Club).

You Need Christ Crusade Action Sheets 1, 10, 15. Evangelism Workbook (One Step Forward)— Like the You Need Christ material, this book provides instruction on various aspects of evangelism,—personal and otherwise.

ABC of Personal Evangelism(Fishers Fellow-

ship). (See addresses at end).

In addition to the above printed material, an on-the-spot training day is suggested with some organisation like Fishers Fellowship, One Step Forward, Campus Crusade for Christ or Navigators, or with an evangelist able to undertake instruction.

This year, for example, the organisers of POWER have co-ordinated some dates of such training courses.

The next step is to recommend counselling literature of which there is a wide variety available. Books for the thinking person—like Right with God (John Blanchard), or Peace with God (Billy Graham).

A lot depends on the individual background of the person concerned, so a Christian bookshop should be consulted for more particular needs.

The smaller booklets that can be used are legion. Recommended ones are *Journey Into Life* (CPAS), or *Road Clear* for children. *Stop and Think* (Victor Jack) is warmly commended for use with 8-13 year olds. Many of these booklets, and training aids on counselling, are ones of a series.

There are Bible Study courses for those seriously interested. Emmaus Bible School course entitled One God, One Way; Scripture Union's Invitation to Live (being distributed this year as the key to 'POWER to live by'—a study in John's Gospel); or You Need Christ's 'Finding Series'—4 different courses for children, teenagers, students or adults.

Ideally, no book, booklet, Bible course or other aid should be used as a substitute for personal witness, but as a support to the personal witness that has already taken place.

Tactical

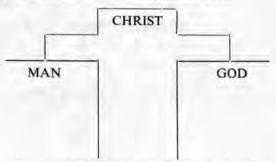
But when all is said and done, there will come the time when the neighbour or colleague at work, college or school, or even the person next to you in the pew, may say 'How do I become a Christian?' What then? Is your reaction to go and find a so-called specialist? Or do you fob the person off with 'read this book—I'm sure you will find it hepful'. No doubt they will, but at the moment they don't want a book, they want a living encounter with a living Christ. Because we are in direct touch with God who gives life—natural and spiritual—we can proceed on what will be a memorable occasion, for the potential convert and for us—the joy of leading someone to new life in Christ.

But HOW??

Basically there are four facts to remember. God's love, our sin and separation from God, God's remedy through Christ, and our response—we must receive Him. A person's desire to become a Christian, or awareness of need, may initially relate to any or all ot these facts. Having found out why the person wants to become a Christian, it is necessary to emphasise these four facts from Scripture, starting with the fact of which they are aware:

- 1. God's love—John 3: 16, 10: 10.
- 2. Man's sin-Romans 3: 23, 6: 23, Isaiah 59: 2.
- 3. God's remedy—Romans 5: 8, John 14: 6.
- 4. Our Response—Revelation 3: 20, John 1: 12, Ephesians 2: 8-9.

These verses and the facts they illustrate should be memorised. To help convey these facts some simple diagrams may be helpful. James Fox, the former film-star, was converted through someone sharing Christ by means of the 'bridge of life' diagram on a paper knapkin at a hotel breakfast table.



The potential Christian should be asked to name characteristics of man, and compare them with what he knows of the characteristics of God. Then show by means of the Cross drawing that Christ was God's answer in love for our need, and through Him we can know and experience God's love for ourselves, and have our sin-principle overcome by God's Spirit, making us partakers of the divine nature.

A little booklet (handy for carrying in a suit/trouser pocket or handbag) the Four Spiritual Laws has been found helpful as a visual aid in imparting these facts. It concludes with a helpful prayer of commitment, which the potential convert should be asked to use, if he is obviously ready to submit and commit himself to Christ, and receive Him into his life. Better still if the person can use his own words in prayer. In the final analysis the response must be by the potential Christian to His God. My task must be to ensure that the person understands what he or she is doing, and to help them to do it. This personalised approach is much to be preferred.

In a group study, sufficient time should be given at this stage for practice in twos, using the recommended booklet, the Four Spiritual Laws, (obtained from Campus Crusade for Christ). Questions on the subject can be dealt with also. If this study is being used in the context of a training day or weekend, then personal outreach on the streets, or in a visitation programme, should be included.

DO'S and DON'TS

As our subject is 'Leading to Christ'—not driving, or dragging—some do's and don'ts should be observed, in all personal witnessing and counselling.

- Do use your Bible—don't present your own ideas or answers, or the picture given may be a caricature of becoming a Christian.
- Use your Bible as a sword—of the Spirit. Not a truncheon of law enforcement.
- Do encourage response, but do not force a decision. New Testament evangelism was accompanied by an appeal of some sort for a personal response.

4. Do ask questions, but don't take anything for

granted.

5. Do be a good listener—don't do all the talking. So often we think we know all the answers, without listening for the questions. (Proverbs 18: 13).

 Do be polite—but do not argue. (II Timothy 2: 24). We may win the argument but lose the

person

7. Do be positive and show what they gain through

Christ, but don't be over-negative.

8. Do be interested in the person, but don't pry into their affairs. Enough that they recognise their need of Christ, but you don't need to know all the sordid details of their sinful failures.

Do be friendly, but don't be familiar—particularly if talking to a person of the opposite sex.

10. Do speak as an equal, but don't preach. Often it is a help to say to someone, 'I used to be like you until I met Someone Who completely

changed my outlook on life'.

11. Do keep faith with the person—don't betray their confidence. This is so important. We can share generally what God may have done in someone's life, but we should never be particular about matters shared with us in confidence. Paul found the happy solution (I Thessalonians 1: 8b).

 Do be pleasant—do not scowl. We should not show disapproval or shock when told something outrageous. Sometimes others will use a shock tactic to test our reaction. The Lord did not condemn the woman taken in adultery—nor did He condone her.

Spiritual

So far, we have looked entirely at what we should do in leading someone to commitment to Christ. But it is most important to remember that conversion is God's work. It is 'God that gives the increase'. 'Not by might, nor by power, but by My Spirit', says the Lord. No conversion ever takes place, unless God has worked by His Spirit in a person's life. We may be the instruments He uses, but it is He Who has shed abroad His love by the Holy Spirit in us, and Who will do the same in others. How important, therefore, that we should be in relationship and fellowship with God, and be perceptive to the working of the Holy Spirit in order to lead someone to Christ.

Probably the greatest difficulty Christians face in leading someone to the Lord is the question of timing. We are so afraid, and rightly so, of messing it up, saying the wrong thing, or imposing our will, that we recoil to the opposite extreme of never saying anything about commitment to Christ. The complete answer is the Christian's communion with God and his susceptibility to the Holy Spirit. We need a balance between training and technique, and the awareness of the working of the Holy Spirit. To rely on one to the exclusion of the other shows irresponsibility. May you in future be both willing and ready to lead someone to Christ.

Assignment

1. Prayerfully seek an opportunity to show someone how to become a Christian, using a recommended counselling book.

Memorise the verses quoted in connection with the four facts.

 An interesting personal study would be to compare and contrast the lives of Philip the evangelist and Philip the apostle, noticing particularly how one avoided his responsibility and lacked faith, whilst the other was a means of blessing to many.
 For further reading

One book—How to give away your faith, by Paul Little (Inter-Varsity Press) is essential reading for those really concerned to witness properly, but who are conscious of their frequent failures. Incidentally, this is the recommended book for reading as personal preparation for the year of POWER in the Land.

Some addresses

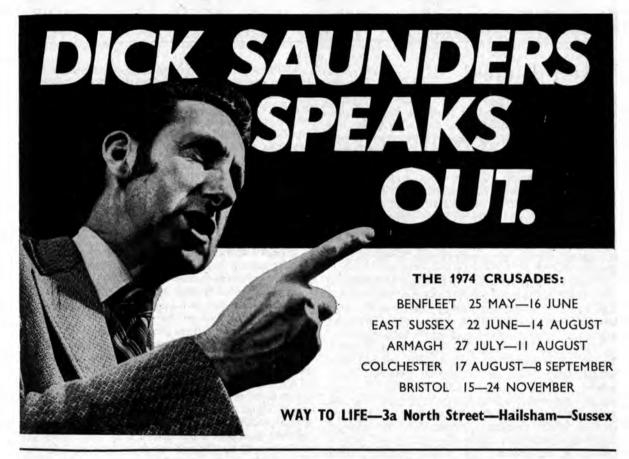
Campus Crusade for Christ, 105 London Road, Reading, RG1 5BY. Fishers Fellowship, 96 Plaistow Lane, Bromley, Kent BR1 3AS. Emmaus Bible School, 102 Eastham Rake, Eastham, Wirral, Cheshire. One Step Forward, 134 Chester Road, Blaby, Leicester LE8 3HA. The Navigators, 89a Broadway, London SW19. Victory Tract Club, 189 Brighton Road, South Croydon, CR2 6EG. You Need Christ Crusade, 181 Hercules Road, London SE1 7LD. POWER, 19 Draycott Place, London SW3 2SJ.

Resurrection

And must all end in death?
Are winter twigs, bare trees and earth The end?
If man evolved, was it for black night, Grim despair?
Must love and birth,
Sweat, toil and laughter turn
To tears?
Was Jesus only born to die?
Was Bethlehem the gate of Calvary
Beneath an angry sky?

Or is fair Springtime true?
Do bulbs shoot up and bare twigs bud
To bloom and flower?
Can man face life and death as
Not the end?
Can we transcend
Work, play and thought to purpose and
An aim?
For Bethlem's Child is Easter's Man,
Conquering winter night and death's deception,
Turning fear's dark
To Resurrection.

BARBARA BAIGENT



(continued from page 99)

Theological Dictionary of the NT (Eerdmans 1964) Vol. II, ed. G. Kittel.

Ziesler J. A. The Meaning of Righteousness in Paul (CUP 1972).

Any of the following would also be helpful: Anderson R. The Gospel and Its Ministry

(Pickering and Inglis) chs. 4, 8, 11-13. Bruce F. F. The Message of the NT (Paternoster

1972) ch. 2.
Bultmann R. Theology of the NT (SCM 1952)

Bultmann R. Theology of the NT (SCM 1952) Vol. I ch. V.

Conzelmann H. An Outline of the Theology of the NT (SCM 1969) ch. 25.

Denney J. The Death of Christ (Tyndale 1951) pp. 88-113.

Green E. M. B. The Meaning of Salvation (Hodders 1965) ch. 9.

Käsemann E. Perspectives on Paul (SCM 1971) chs. III/IV.

Morris L. The Cross in the NT (Paternoster) pp. 240-247.

Richardson A. An Introduction to the Theology of the NT (SCM 1958) pp. 232-241.

Scott C. A. Christianity According to St. Paul (Cambridge 1927) pp. 53-75.

Whiteley D. E. H. *The Theology of St Paul* (Blackwell 1964) pp. 156-165.

You could also consult books of systematic theology such as:

Berkhof L. Systematic Theology (Banner of Truth 1959) ch. IX.

Buchanan J. The Doctrine of Justification (Banner of Truth)

Calvin J. The Institutes Book 3 chs. 11-18

Essay Questions

- (1) Expound the meaning of 'justified by faith in Christ, and not by works of the law' (Gal 2: 16).
- (2) Can 'justification' carry any meaning for modern man? What are the advantages and disadvantages of this concept? What other metaphors could take its place?

Next month: The Role of the Law

Edited by Kathleen White, 60 Bowood Road, Swindon, Wilts

Family Forum □

Take this child . . .

Every year an average of 700° babies—or almost two a day—are battered to death in Britain. Ironically, these are probably the fortunate ones; one child at least suffers permanent brain damage and 10 to 12 are treated in hospital for non-accidental

injuries.

Strangely enough, British dogs and cats have more protection under the law than British children. Nearly all the children who are admitted to hospital after having been assaulted are eventually discharged into the care of the same parent and subjected to ill treatment again. Thus, a vicious circle is created which is often only broken by the victim's death.

Offending parents may come from all walks of life. Their IQ ratings range from the 70's to 130. The one common bond between them is the great demands they make upon their infant children, expecting far too high a standard for their age.

Within this wide range a certain pattern emerges. Nearly all parents who injure their children have longstanding social and emotional problems themselves. They, to quote *Child Education* '. . are usually between 20 and 30 years old and married, more females than males are involved . . . they are in the main immature, impulsive, self-centred, hyper-sensitive and quick to react with poorly controlled aggression.' In many instances, they themselves were badly treated in childhood.

It is only recently that the problem has begun to be recognised. Abuses have existed from earliest times. Newborn infants were killed in Ancient Greece and Rome with the sanction of the laws and consent of the community. Even in more recent times—and we can refer to that fearless pioneer, Mary Slessor as an authority on this—twins were killed in some tribal societies and girl babies

in others.

In Rome it was current practice to deform and mutilate children to enable them to beg more professionally. During our own Industrial Revolution, child workers were subjected to the 16 hr. day

with many subsequent abuses.

In 1946, the first literature on the problem appeared in print. Since then, a great deal more has been done but still not nearly enough. It is not sufficient to pass legislation, convene conferences or publish reports. People are reluctant to become involved.

In many spheres, the Christian Church has blazed the trail in the social needs of the community. Most early hospitals, for instance, were founded by concerned and caring believers. However, in this one field, scarcely a voice has been raised. Unfortunately, it is an age of violence; the tomato ketchup of live theatre has been translated into the real blood of T.V. on the spot news coverage. Violence is no longer exceptional, it is becoming commonplace in our lives. Unless we are careful, we shall become exposed to so much that our consciences will be stifled and our sensitivities dulled.

It is not only unpleasant to charge parents with child abuse, it is extremely difficult to prove a case in a court of law when the victims themselves cannot give their own evidence. Unpleasant or no, Christians have no alternative if they are convinced

of the truth of their suspicions.

Without condoning, it is possible to understand in our urban society how parents are first driven to maltreating their own children. The lonely young woman, cut off in her high-rise flat with young children under her feet and no square of garden in which they can let off their exuberant spirits may be one candidate. Others again become overwhelmed with marital or financial stress, or perhaps a long period of sleepless nights with a sickly or fretful child.

An Englishman's home is his castle—we cannot claim right of access or permission to snoop, some might argue. This is begging the question. We are all our brothers' and our sisters' keepers. It is in their interest to report them before they commit an act which could lead them to a lifetime of remorse. Here is an opportunity to fraternise first and possibly evangelise afterwards. They need friendship and understanding desperately.

We have too a responsibility to proclaim the message of the fruit of the Spirit'. . . love, long-suffering, gentleness, goodness and meekness', in opposition to the spirit of the age, 'hatred, wrath strife, murders, drunkenness . . . those who do such things shall not inherit the kingdom of God.'

But 'those that are Christ's have crucified the flesh with its lusts.' There but for the grace of God go I—we need this saving power in our own lives to keep us straight just as we need to pass on the news to others to help them in their difficulties.

(*Latest reports put this figure as high as 4,000 per annum.)

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The Harvester Bible School ☐ Galatians: Study 3

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

THE GOSPEL OF JUSTIFICATION

In Galatians 1: 6-9 Paul refers to the gospel which he had preached to the Galatians and which they had received. This is the standard by which any other so-called 'gospel' must be judged. But what exactly was the content of Paul's gospel? I Cor 15: 1-4 relates particularly to his mission in Corinth, and anyhow contains little detail. If we want an idea of the sort of gospel message that Paul preached to the Galatians (assuming the South Galatian hypothesis—see Study No. 1) we must turn to Acts 13: 13-47. (If you have time it would be worthwhile to see how many points of contact—as well as any differences—you can find between this sermon and the contents of Galatians).

Notice that the gospel consists firstly in what God has done through (or in) Jesus (Acts 13: 28-37) and secondly what he can therefore do for the person who believes this message (38-39). The RSV lets us down in verse 39 by concealing the fact that Luke here uses the verb 'justified' (RSV 'freed')—a word used nowhere else in Acts, but a number of times in Galatians.

Now read right through Galatians picking out all the verses which mention 'justify/justification/ righteousness/righteous/just'. Make a list of them, writing down the relevant phrases as well as the references. At this point you should also jot down what you understand by 'justification'.

What is Justification?

Start by using your English dictionary (look up 'justify') to determine the normal (secular) meaning in English. The Greek verb used in the NT is dikaioō. If you can, look it up in a classical Greek lexicon. The main meanings in Greek literature were 'to consider as right'. 'to claim or demand as a right', 'to do a man right or justice (i.e. to vindicate or punish)'. But the chief ininfluence on the NT writers was the use of the word in the Septuagint (the Greek translation of the OT).

In the Old Testament

It is important to realise that in the English Bible the words 'just/justice/justify/justification/ righteous/righteousness' normally translate words which derive from either one Hebrew root, (t)sdq, or one Greek root, dik-. (It is perhaps a pity that we have no words 'rightify' and 'rightification'; or that 'justice' does not convey the same idea as 'righteousness'.)

(a) Using your concordance look up the OT references to 'justify' etc., and study them in their context. Notice that the word normally has a forensic sense: the context is often that of a law-court. Deut 25: 1 makes it clear that 'justify' is the opposite of 'condemn', i.e. it means 'pronounce a person right in the eyes of the law', 'acquit'. See also Exod 23: 7 (same verb); Prov 17: 15; 24: 23f.; Isa 5: 23. The word can also mean 'shown to be in the right', 'vindicated'. See Gen 44: 16 (same verb); Job 9: 20; 11: 2; 13: 18; 32: 2; 33: 32; 40: 8; Ps 51: 4: Isa 43: 9: 50: 8. The OT recognises the problem of how a sinful man can ever be 'right' in God's sight (cf. Ps 143: 2). The answer given in Isa 53: 11 is that the suffering Servant will put men right with God through his sacrificial death.

(b) If you have time you should also study the use of 'righteous/ly/ness' and 'justice' in the OT, as they are used of (i) man, (ii) God. The basic idea of the Hebrew root (t)sdq seems to be 'straightness' or 'conformity to a standard', whether that standard is a human one (a law or custom, cf. Gen 38: 26) or a divine one (the law of God).

(i) The 'righteousness' of man may refer to either (1) a moral quality of character or behaviour: acting in accordance with the standard (cf. Ezek 18: 5ff.); or (2) a legal/religious status or relationship: being in the right with the law or with God. E.g. in Isa 5: 23 'righteousness' cannot refer to a moral quality, for that cannot be taken away from a man. Therefore it means 'right verdict', 'right status', i.e. 'acquittal' (cf. Job 40: 8). Notice how 'righteousness' is often linked with 'judgment/ justice' (mishpat, lit. verdict) as in Amos 5: 24; Ec. 5: 8 (cf. KJV/RV.)

Normally, of course, a person would be called 'righteous' in sense (2) because he was 'righteous' in sense (1). But which meaning is intended in Gen 15: 6? Does it mean that Abram's faith was accepted as equivalent to moral righteousness, or

that it gave him a right relationship with God? See

commentaries and cf. Ps 106: 30f. (ii) The 'righteousness' of God s

(ii) The 'righteousness' of God seems also to have two main meanings in the OT. (1) His moral character. He is a God who conforms to the standard of his own being; a God who is absolutely straight, dependable, consistent (cf. *Deut* 32: 4). (2) His activity as the righteous Judge: administering justice, putting things right—an activity which included not only judgment and punishment but also vindication, salvation, and even victory (cf. *Jud* 5: 11; *Ps* 96: 13; 98: 2; *Isa* 46: 13; 45: 8; cf. v. 21; 51: 6; *Zech* 9: 9. In each case cf. *KJV/RV* for literal translation). This is where *Jer* 23: 6 belongs.

To supplement and confirm your investigations see the articles on 'Justice' and 'Righteousness'

in NBD or other reference books.

In the New Testament

(a) Study the references to 'justification' you have found in *Galatians* in the light of what you have discovered in the OT. Make use of commentaries. Notice the following points.

(i) Paul claims to find his doctrine of justification in the OT. He quotes Ps 143: 2 (Gal 2: 16); Gen 15: 6 (Gal 3: 6); Hab 2: 4 (Gal 3: 11). Study these verses in their OT context.

To what extent has Paul adapted them to his

purpose?

(ii) 'Righteousness' is used as an equivalent to 'justification' in 2: 21 and 5: 5. Here it surely means 'a right relationship' with God, acceptability, the verdict of acquittal.

(iii) Justification has both a present and a future aspect. (1) In present justification (2: 16f.; 3: 11; cf. Rom 3: 12; 5: 1; 8: 1) the verdict of acquittal at the last judgment is brought forward into the here and now, never to be reversed (but cf. Gal 5: 4). This contrasts sharply with the Jewish view that there could be no justification until the day of judgment, for as long as a man lived it was always possible for him to sin and fall away from his momentary right standing. The emphasis in the NT is normally on justification as a present experience involving complete assurance (cf. Rom 8: 33-39). (2) Yet justification still has a future aspect (5: 5; cf. Rom 2: 13; II Tim 4: 8), when the verdict will be confirmed in open court. As J. Stott says, 'For this future salvation we wait. We do not work for it; we wait for it by faith' (p. 134). Notice that the word 'hope' implies a strong assurance: 'he was eagerly looking forward to the full possession of that righteousness which he had inherited by faith.' (Guthrie p. 138)

(iv) In 2: 16 Paul claims that the doctrine of justification has the agreement of Peter, has been confirmed in their own experience, and is endorsed by Scripture.

(b) Paul's fullest exposition of justifiction is to

be found in Romans. If you have time read Rom 1:16 - 5; 21; 9:30 - 10:13. Each time you read the word 'righteousness' consider whether it refers to a moral quality of act, or to a right relation to God and his law. Does the phrase 'righteousness of God' always mean the same thing (cf. 3: 21f. with 3: 25f.)? Are modern translations (e.g. TEV, Living Bible) successful in trying to bring out the sense of 'righteousness' and 'justification'? Consult commentaries on Romans, especially that by F. F. Bruce (Tyndale). Can you find any trace of the doctrine of the 'imputation' of Christ's righteousness (or merits) to the believer as elaborated by reformed theologians? Is the idea of Christ's obedience to the law an essential part of the doctrine of justification? (See NBD p. 685; Berkhof p. 523; Morris APC p. 257. Details in book list).

(c) To make your survey complete you should study the use of 'justify' and 'righteousness' in the rest of the NT. Note especially the use in Luke 18: 14 (cf. v. 9); Matt 11: 19; 12: 37; Heb 11: 7 and Matt 5: 6, 20; 6: 33. Are the parables in Matt 20: 1-16; Luke 7: 41-43; 15: 11-32 pictures of justification? Read James 2: 21ff. Is this a contradiction of Paul's teaching, or is James using the words 'justify', 'works' and 'faith' in different senses? Is his use of the example of Abraham different? (See commentaries on James and NBD p. 686).

At this point you should read NBD p. 683

sections I/II.

How is Justification Possible?

What does *Galatians* tell us about the basis or ground of God's provision of justification and the means of man's receiving it?

The Basis

Justification results from the operation of the 'grace' (unmerited favour) of God (Gal 1: 6; 2: 21; 5: 4); it is an unearned and undeserved gift. But how is it possible for God to pronounce the sinner 'righteous' (i.e. in a right relation with himself) when he is not 'righteous' (i.e. has not come up to the standard of God's law)? How can God justly 'acquit the guilty' (Rom 4: 5; cf. Exod 23: 7)? Does Galatians provide an answer?

The various references to the cross in Galatians show its importance and centrality for the Christian faith (1: 4; 2: 21; 3: 1; 6: 12ff.), but 3: 13 relates it clearly to justification. Study this verse in detail with the help of commentaries. How is Deut 21: 23 relevant? Cf. Acts 5: 30; I Pet 2: 24. Notice how 'redemption' (deliverance by payment of a price) and 'justification' are also linked in Rom 3: 24. How does Gal 3: 13 connect with statements like II Cor 5: 19-21; Rom 3: 24ff.; 5: 9? (Compare the emphasis in Gal 1: 4 on God as the initiator of salvation). Why was the cross

necessary before God could justify the sinner (cf. Rom 3: 25f.)? What is the 'curse of the law' (Gal 3: 10; cf. Deut 27: 26)? Is it equivalent to Rom 6: 23? Now express in writing the meaning and implications of Gal 3: 13.

At this point read NBD p. 685 section III.

The Means

(a) Not by 'works of law' (2: 16). Why is justification by keeping God's law impossible? See 2: 16, 21; 3: 2, 10f.; 5: 6; cf. Rom 3: 9f., 20, 22, 28; 4: 3ff.; Eph 2: 8. Why was the teaching of Paul's opponents (the Judaizers) a denial of justification by faith? (We hope to deal with this

aspect in more detail next month).

(b) But by 'faith in Christ' (2: 16). Before you go any further, jot down what you understand by 'faith'. Starting with the two OT quotes in 3: 6, 11, investigate what the OT means by 'faith' (but note that the verb 'believe' is used rather than the noun, which means 'faithfulness'). What was the nature of Abraham's faith (cf. Rom 4)? Is 'faith' merely an inward attitude (an intellectual conviction), or does it also imply obedience-acting on what is believed (cf. Rom 1: 5: 10: 16 etc.)? How would you answer the charge that faith is simply a substitute for 'works of law': it still earns justification? Does the NT give any support for the suggestion (e.g. Whiteley p. 165) that faith is the result of justification rather than its condition (cf. Rom 10: 17)?

Now attempt a written definition of 'faith' in the phrase 'justification by faith'. Note that 'faith' has a number of different meanings in the NT (cf. *Gal* 1: 23). Compare yours with those given in articles on 'Faith' in Bible dictionaries;

then read NBD p. 685 section IV.

Objections to Justification

(a) What is the objection referred to in Gal 2: 17? In what sense is the doctrine of justification by faith a dangerous doctrine (cf. Rom 6: 1ff.)? Does it inevitably weaken man's sense of moral responsibility? What is Paul's answer? See Gal 2: 18-21 cf. 6: 14. Is it correct to see justification as initiating a relationship in which righteousness of character and behaviour is made possible?

(b) How would you answer the claim of Catholic theologians that justification must include a moral change (the infusion of righteousness) in the justified sinner? Are there dangers in considering justification apart from other aspects of salvation, such as Adoption (Gal 4: 4ff), New Birth (cf. Gal 6: 15), Sanctification by the Spirit (cf. Gal

3: 2, 14), etc.?

(c) What preserves justification from being a purely legal concept? Should we ever consider it apart from the ideas of 'reconciliation' and 'forgiveness'? Can we separate God's role as

Judge from that of King and Father? 'Grace' may characterise the actions of a King, but is it ever suitable for describing those of a Judge?

(d) The idea of justification has sometimes been described as a 'legal fiction'. How would you answer that objection? Do you agree with the words of J. Denney, 'The man who believes in Christ the propitiation—who stakes his whole being on sin-bearing love as the last reality in the universe—is not fictitiously regarded as right with God; he is actually right with God, and God treats him as such. He is in the right attitude to God the Redeemer . . .'? (The Christian Doctrine of Reconciliation, London, 1917, pp. 164f.)

(d) The doctrine of justification is central to reformed theology. How important was it for Paul? Was it basic to his understanding of the gospel, or did he only develop it as a polemical device, a weapon to use against the Judaizers? (See *NBD* p. 684; F. F. Bruce *MNT* p. 32).

Conclusion

(a) You should now re-read Galatians 2: 15-3: 14 and write a summary of Paul's argument in this section. Compare your result with the commentaries and especially with J. Stott's excellent treatment (pp. 59-83).

(b) In the light of all your investigations, write a careful definition of justification. Compare it firstly with your initial effort and then with the one in *NBD* p. 683 or other reference books you

have.

(c) How far does a true understanding of 'justification' make the arguments of theologians as to whether 'justify' means 'make righteous' or 'declare righteous', and whether it involves the imputation or the infusion of righteousness, largely unnecessary?

(d) Do you agree with the following?

'The righteousness which is the content of justification is, according to St. Paul, neither imputed nor imparted; it is a status conferred, not as had previously been believed, on the ground of merit, but on the ground of faith; and that faith was faith in God particularly as He was revealed in the sacrifice of Christ' (C. Anderson Scott, p. 97).

'Paul's gospel is that God gives to the ungodly, that is, the unrighteous, that righteousness or right standing with Himself to which they have no right' (N. M. Watson, NTS 20. p. 223).

For Further Reading and Study

If at all possible you should try to read; Morris L. The Apostolic Preaching of the Cross (Tyndale 1955) chs. VII/VIII.

More advanced treatments of the subject are: Hill D. Greek Words and Hebrew Meanings (CUP 1967) ch. IV.

Quell G, and Schrenk G. Righteousness (Black): out of print edition of article on diké etc. in (Continued on page 95) LLANFAIRFECHAN The Gem of North Wales EASTER HOUSE PARTY 11-16 April, 1974

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Correspondence for this page should be sent to Professor F. F. Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

Question and Answer, with Professor Bruce

'Thou' or 'You' Ouestion 1953

Is there any indication in the original text of the Old or New Testament that a different form of words (e.g. pronouns) was used in addressing God from that used in addressing human beings: No; on the contrary, the same form of words (including pronouns) was used in addressing both God and men. The use of different pronouns ('Thou' etc. for God and 'you' etc. for man) is an accidental development within standard English. (I say 'standard English' because there are some English dialects in which 'thou' continues in use for addressing people). When I am told that some Christians, having nothing more serious to be concerned about, object to the terms in which their fellow-Christians address their heavenly Father, I find it difficult to believe. What is important is that they should speak to their Father spontaneously and naturally, and not imagine that they should adopt a form of speech which to them appears stilted and unnatural. I have used 'Thou' in public and private prayer for so long that, if I tried to switch to 'you', I should forget myself and get mixed up, but I gladly say 'Amen' to the prayers or thanksgivings of my Christian brothers and sisters who use 'you', without supposing that the one form of speech is more appropriate than the other, or that our Father Himself prefers one mode of address to another. Come to think of it, no doubt some people were mildly shocked when they heard our Lord address God as 'Abba'.

Initial Capitals

Question 1954

When was the practice of using initial capitals for pronouns referring to Divine Persons introduced? It is evident from the older versions of the English Bible that it was not current in the sixteenth and seventeenth centuries.

I have not done any detailed research in this matter; my impression is that, while the usage appears in some eighteenth-century writers, it did not become a settled convention until the nineteenth century. Nowadays it is largely a matter of printers' or publishers' house-styles.

'Do not be mismated . . . '

Ouestion 1955

What is the aim of the prohibition of being 'mismated' or 'unequally yoked' with unbelievers in II Cor. 6: 14—separation in general, or something more specific?

The main thrust of the whole paragraph 2 Cor. 6: 14-7: 1 is a warning against idolatry—a repetition of the earlier warning of *I* Cor. 10: 14-22, to which some of the Corinthian Christians

had not yet paid adequate heed. No doubt the principle of the injunction could be extended from idolatrous associations to other associations which would compromise one's Christian witness, but we would do well to apply the injunction to ourselves first of all rather than to others, bearing in mind that in some instances associations which would compromise our witness may not necessarily compromise theirs.

Must he be an elder?

Question 1956

Is it essential for the assembly treasurer to be an

elder (bishop)?

No; it is not essential. A man may have the qualities and skill necessary to make him a good treasurer, without having the experience or qualifications which are necessary to make a man an effective elder, with responsibility for the spiritual well-being of the church. In some churches the treasurer would belong to the deacons rather than to the elders. In any case, the church treasurer, like the treasurer of any other corporation, does not initiate financial policy but gives effect to the financial policy agreed upon by the body as a whole.

Too many versions?

Ouestion 1957

On reading the page 'A Richness of New Bible Versions', in the February issue of The Harvester, I found myself wondering if by this time we have not a sufficiency of new versions in English. Do you think it is time to call a halt, until we can digest the feast which is already available? Perhaps you are right, but who is to call a halt, and who would listen to him if he did? I myself find it increasingly difficult to keep up with the unceasing flow, and when I am invited to write a few lines to aid the promotion of the latest version, I do not find it easy to say anything new. If a new version makes a positive contribution to some specific need, then its production is justified. For example, The Translator's New Testament has been planned primarily as an aid to those engaged in the work of translating the Bible into other languages. No doubt it will be helpful to other Bible students, but if their needs only had been in view, it would not have been launched, as their needs are amply catered for by other versions. My own preferences among Bible versions are predictably conservative, but if other readers find that the Word of God communicates itself more directly to them through some of the more recent versions, why should I complain that these have been produced in addition to the earlier ones?

Looking at Books

THE TRANSLATOR'S NEW TESTAMENT.

The British and Foreign Bible Society, 1973. 579 pp. £2.75p.

What, yet another translation of the New Testament? Unlike others, this one is not designed for the ordinary, casual reader. It is primarily meant for national translators who strive to convey in their own languages the meaning of the Greek New Testament. English is a second language for such workers, and the archaisms or sophistication or colloquialisms of other versions are an obstacle. Accordingly a team of British scholars in consultation with missionary linguists have produced this translation. Ideally, one might say, translators should be adept at New Testament Greek, but it is a sign of the specialisation and complexity of modern knowledge that such a bridge as this is necessary. Moreover, textbooks in Greek grammar and exegesis are written in a type of English, German, etc. which the local translator can hardly be expected to master.

Why review such a book in *The Harvester*? Because it has a secondary purpose, suggests the Introduction, for 'serious students' of the English New Testament, for 'those who wish to have a deeper knowledge of the comprehensiveness and complexity of the Greek'. Apart from the translation there are useful notes at the back on ambiguous passages, outlining the possibilities and explaining the preference of the translation. There is also a glossary which defines technical terms such as covenant, glory, scripture, wrath. If you have always wanted to learn Greek properly but feel that it is beyond your capabilities or that you honestly have not the time, then this book should prove invaluable for you. If you have a dangerous smattering, it will save you from going astray.

Translations often vary because of a different underlying Greek text. Like Today's English Version, this one is based on the excellent United Bible Societies Greek Text published in 1966. Probably the serious Bible student will already be aware of the basic importance of textual criticism and the inevitable defects of older versions in this respect. Another source of difference is the theological standpoint of the translators. This version depends upon 'standard works of theology and exegesis' and 'modern British New Testament scholarship'. Occasionally readers accustomed to a conservative evangelical standpoint will be made to realise that their view is a minority one in the scholarly world and therefore not followed here. For instance, hilasterion in Rom. 3: 25 is rendered 'the one who . . . could win forgiveness of sin', an interpretation as expiation rather than propitiation; the probable significance of the term as God's own answer to the divine wrath of 1:18; 2:8; 3:5, etc., is ignored (cf. the note of I John 2: 2). Fortunately there are comparatively few instances where the conservative evangelical reader would take serious issue with the translation. The Introduction rightly mentions that the translation and notes are not intended as a substitute for weightier works, where such matters are investigated more fully than is possible here.

The primary purpose of the translation demands straightforward English syntax and vocabulary. Especially in the epistles the combination of naturally involved Greek syntax with deep theological reasoning is reduced to a form which faithfully reproduces the development of thought without strain. The condensed accumulation of nouns in Phil. 2: I is expanded to convey the thought: 'Does it make you strong to belong to Christ? Does love have power to move you? Is there such a thing as sharing in the Spirit? Do compassion and pity mean anything?" Possibly misleading idioms are interpreted according to their sense and clarified: the Semitic 'many' in Rom. 5: 15, 19 is rendered 'all', in line with Paul's own variant in verses 12, 18. The idiomatic divine passive in Rom. 5: 5 becomes 'the Holy Spirit whom he has given us'. But disappointingly the instances in the Beatitudes go unnoticed (contrast TEV); in Matt. 7: 1 the note comes down on the side of a human interpretation. The range of a kaleidoscopic idea like 'righteousness' and the related 'justify' in Romans is reproduced as each context demands: 'God's way of putting men right with himself' (3: 21), 'justice' (3: 25f.), 'God's acceptance' (4: 11), 'acquittal' (5: 16), 'a right relationship with God' (5: 21; 10: 10), 'answer for' (6: 7), 'goodness' (6: 13).

To be meaningful a translation often has to interpret Greek ambiguity. In Rom. 8: 28 is the verb transitive or intransitive? If the former, who is the subject? This version sides with the NEB in rendering 'the Spirit makes everything work harmoniously for good', a view which Prof. F. F. Bruce in his Tyndale commentary called 'an ancient and attractive interpretation which has in general received little attention from translators and commentators'. The appended note reviews the other possibilities and observes that the theme of the paragraph is the work of the Holy Spirit.

The Brethren movement has produced a host of keen students of the scriptures. It is to be hoped that this tradition will be maintained; the use of this valuable guide to the meaning of the New Testament will certainly encourage it. It will serve to explain why standard translations differ and will rescue from "kinky" interpretations of one's own.

LESLIE C. ALLEN

(Continued from page 103.)

but facts of history and experience, however problematic, which are evidences of grace; and the response to grace, faith, which 'not only faces facts, but transforms them'.

Having cut away much dead argumentative wood (contributed by Christian and critic alike), he encourages us to consider the centrality of the resurrection, the glory and freedom of faith, love, hope, and the new creation, in a startlingly clear light.

I do not think it is a faultless book, but it is a rare one, for it combines freshness of thought, biblical authority and simplicity of style. It is neither intellectually arrogant nor a mere heart-warming milk feed, but an exposition of faith I recommend to any Christian or non-Christian who is prepared to face the world of experience with honesty.

PAUL HYLAND

CHRISTIAN MUSIC: NEW APPROACHES

Psalm Praise Church Pastoral Aid Society (Falcon). Boards £1,25. Also available in limp and words only editions.

This book provides Christian worship with new settings for very many of the Biblical psalms. It also includes similar Biblical songs, not grouped as psalms in the Bible. Yet others are based on scriptures relevant to special seasons in the church year, e.g. Christmas. The collection is a team production, following the pilot project in Youth Praise 2 by the Rev. Paul Berg, who had insisted that a new approach was needed in order to make the psalms more readily singable both in church services and in informal gatherings. The stated aim was to provide metrical balance, without always attempting to rhyme the verses, and to keep closely to the thought and thrust of the original psalms in Scripture.

Several forms of accompaniment have been used, including guitar chords where appropriate. There are unison and harmony arrangements, some giving scope for congregational chanting. Some are old favourites (e.g. 'Tell out, my soul, the greatness of the Lord'—based on the Magnificat, and here given two contrasted settings). Others are quite new. Some are pointed chants in traditional style; others have descants, or are suitable either for an S.A.T.B. choir or smaller vocal groups.

This lively approach should provide fresh stimulus for all age groups, and encourage the more musical amongst us to spread our wings and really try to 'Sing to God new songs of worship'. (Psa. 98, set to the theme of the last movement of Beethoven's 9th symphony). We may 'Praise God in His holiness' either chorally with Stanford, or antiphonally in Geoffrey Beaumont's modern version for Cantor and People. Either way it's a far more realistic use of Psalm 150 than

But to make full use of Psalm Praise, sufficient music copies must be available, and time given to practice. This is not just a new hymn-book for lazy congregations.

J. K. COAD

Rock—A Musical based on the life of St. Peter. Peter Bye, Roger Hurrell, David Winter. Marshall, Morgan & Scott. 75p.

If you have even a small S.A.T.B. choir and a youth group with some musical talent and aspirations—specifically a good pianist, guitarist(s) and four older teenage boys and a girl who are confident enough to sing solos and mime in front of an audience-then Rock may well be just what you have been looking for. But your musical director will need an assistant with some experience of (?school) stage productions or a real flair for directing mime and minimal action and co-ordinating those responsible for lighting, simple staging and costumes (if desired).

A record is available to give you an easy realization of the effectiveness of this simple dramatization of the main events in the life of the apostle Peter up to Pentecost. The music is attractively tuneful and includes sections in rock idiom. (The last chord on page 23 is surely a misprint and should be F major?). The choir is used throughout as support and background for a unison chorus (of disciples) and individual singers. Peter, Andrew and James have three solos apiece, with one each for Peter's wife and another man. James and John are much in evidence, but do not sing alone. Crowds, Temple guards and stage hands should absorb all your non-singers. For those with more elaborate facilities for lighting and staging, Rock provides ample scope. It combines the expression of evangelical faith with a use of music and mime which is familiar enough in school, but often sadly neglected in church youth activities.

J. K. COAD

FOOD FOR THE THOUGHTFUL

How Human Can You Get? Charles Martin. Inter-Varsity Press. 160 pp. 40p (paperback).

Although the incompleteness of the Humanist answer to the question, 'How human can you get?' is brought out by its examination alongside the Christian position, this book is not intended to be the 'easy guide to what is wrong with Humanism.' Instead, on careful reading, one will find a mine of useful conceptual distinctions to see not only where humanist tendencies have affected one's general outlook, but where one has put up false barriers.

Charles Martin holds that much of our confusion about the nature of man comes from mixing up the language of science, of personal experience, of inter-personal relationships and of faith. These languages or ways of talking are logically distinct from each other and no one can be reduced to the Within these frameworks the evolutionary and economic views of man are examined, leading on to morals and Christian perspectives.

The book will be valuable for those still worried about the so called conflict between Christianity and science (including psychology and sociology). Also Charles Martin has detailed and expert knowledge of the Humanist arguments, so this book can be lent to anyone without fear that the Humanists have been misrepresented. The title question is extensively answered but not without provoking interesting issues. (For instance, why 'the lion of the tribe of Judah has become a household pet.' (p. 124).) Readers might like to extend the analysis of languages and investigate the effects of the use of scientific language on Christian culture.

GODFREY WILLIAMS

Glory Jest and Riddle, J. D. P. Bolton, Duckworth, pp. x plus 166, £2.95.

It is often stated with only minor exaggeration, that our civilization is based on Greece, Rome and Judea. This means that the move away from every form of classical education in our schools makes much in the foundations of our thinking no longer really comprehensible to the average man. This book is no mere retelling of the growth of Greek thought, though it does this most ably. Rather it shows that this thought, which in one way or another is still active in all sections of society, led to an impasse, which ultimately reduced all concepts of man in society to futility. He maintains that the coming, life and death of Christ provided the solution to the innate contradictions in Greek thinking.

While the author makes no claim to be an orthodox Christian, he has clearly been taken captive by the Lord. He does offer a reasonable explanation why the Greek world was so prepared to accept the Gospel in spite of the 'foolishness' of the cross. Those who preach to more educated congregations may find the work very valuable. Had the author been more familiar with basic Semitic thought, he might have interpreted certain elements in earliest Greek thought somewhat differently.

H. L. ELLISON

Faith Facing Facts. Rheinallt Nantlais Williams. Coverdale

House Publishers, £1.50 hardback (60p paperback). When much Christian 'literature' is trendily produced and carelessly written it is refreshing to read Faith Facing Facts, a quietly-written, tough-minded and meaty book, concerned with an area of life and doctrine notorious for confusion and double-think.

With lucid argument and apt illustration Prof. Williams succeeds in exposing what the Bible means by 'faith', what we mean by 'facts', whether scientific, historical or experimental, and how we can legitimately handle those facts with the tools of reason and logic. He says, 'The believer cannot possibly rest in a position which regards the world perceived by the senses . . , and the God known by faith . . . as having no rational connection at all .

Faith without reason is an idle romance; reason without faith is a dead-end, despair; logic and maths are tools, useless without facts to work on; facts must be perceived, perception is not an innocent activity, and facts are rarer than we think! The Christian must judge what is presented to him and, without credulity or wishful-thinking, face the facts with faith. But the unbeliever, whether atheist or theologian, must face facts too; not just the facts of science which 'explains one thing only by relating it to something else, which is equally mysterious', or assumptions cunningly disguised as facts,

(Continued on page 102.)

Replies to Professor Bruce

The February Question

How do readers feel about the International Congress on World Evangelization which is to be held in Lausanne next July? The object-summed up in the Congress watchword, 'Let the Earth hear His Voice' is a good one. But some evangelical Christians in this country (David Winter, for example) have publicized their misgivings about the effectiveness of another Congress for promoting this object. Do readers share these misgivings?

The Rev. Gilbert W. Kirby replies:I can appreciate that Professor Bruce, together with many other Christians, has questions regarding the worthwhileness of the forthcoming International Congress on World Evangelization. It is true that we in Britain tend to look with a critical eye on congresses of this kind, and seriously wonder whether all the expense involved is justifiable. However, we need to bear in mind that such a Congress has the world in view and not merely the British Isles!

It is a fact that many who attend congresses of this kind from the younger churches, find tremendous inspiration in so doing, and go back to their own countries with a greatly enriched vision. In dark days such as we are experiencing there is good scriptural warrant for coming together to encourage one another in the Lord, and to face realistically the challenge of the still unfinished task of world evangeliz-

ation.

It would be difficult to exaggerate the far reaching effects which followed the missionary conference at Edinburgh in 1910, and, by God's grace, we hope and trust that Lausanne 1974 will have even greater effects in spurring on Bible-believing Christians to fulfil the great commission, and to learn from one another how best to carry out the task effectively.

Mr. F. C. Lucas replies:-

One's initial reaction when these various Congresses, Conferences and Conventions are mooted is 'another waste of time, effort and money'. Whilst reports are published on subjects discussed, conclusions reached and possibly decisions taken, positive results seldom reach the 'grass roots' and one may perhaps be forgiven for feeling somewhat as one felt in service days in India when chaplains held conferences in the hill stations in the hot weather, that this was an excuse for escaping from the discomforts of the plains—hence one's file bore the title 'Parsons' Pleasure'! However, now, as never before, the Church has at its disposal an armoury of tools for the accomplishment of its task-literature, radio, rapid transport facilities, translation techniques and so on: therefore if men of vision, men fitted by the Holy Spirit for the task of policy making and ensuring that the tools available are being used to the best advantage, feel that such a Congress is desirable and will be fruitful, would be we wise to pre-judge the issue? Should we not rather assure them that we shall be backing them with our prayerful interest. Maybe the end result will then be that 'The Earth shall hear HIS voice'-the Voice that once shook the earth-loud and clear, and not a confused babble of conflicting voices accomplishing nothing.

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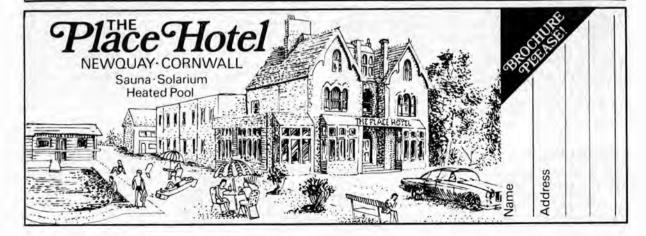
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Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions or further questions on which they would like help, to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX. *Question* 10 (submitted by Mr. I. Chaman)

Does your church conduct any special meetings for young people and children other than the Sunday School or Bible class/Covenanters etc. groups? If so, what form do they take and have you any practical

advice?

(Replies, please, by 15 April, for June issue).

Ouestion 11 (submitted by Mr. Richard Williams)

In what respects do readers consider that the Breaking of Bread service on Sunday mornings might need reformation?

(Replies, please, by 15 May, for July issue).

The Question for this month

Question 8 (submitted by a questioner who wishes to remain anonymous)

What should a brother or sister do, if on removal to another town they find that there is either no 'open' assembly, or that fellowship with an existing assembly is well-nigh impossible?

Dr. John W. Drane replies:-

This problem is undoubtedly an extremely important one, as my wife and I have discovered over the past few years, and again in the last few months in moving to and from totally different parts of the British Isles. In the course of sorting out our own priorities, we have found ourselves in the position encountered by your questioner on more than one occasion, and have by now come to formulate a basic

procedure for dealing with such a situation.

For a start, we have needed to take account of two basic principles. The first is that, wherever one moves, whether it be to a neighbouring town or, as in our case, some hundreds of miles, it is quite unrealistic to expect to find any church that will be an exact replica of the one known and loved. No two groups of Christians will have precisely the same ways of doing things, and it is important from the start to distinguish between what are merely different local customs and what constitute actual differences of belief. This probably seems obvious enough, but in practice it can prove extremely difficult to adjust oneself to something that is entirely new and strange. The second point we need to get clear is to determine exactly what sort of a local church we are looking for. Are we looking for a specifically 'Brethren' church, or are we looking for some fellowship that will actually reflect the kind of local church that the NT seems to envisage? If the former, there will be no problem. If the latter, we will soon realise the truth of the saying, 'All that glitters is not gold', for neither is every Brethren church that claims to be acting according to the NT doing what it says.

We have always been convinced that, while it would be convenient to find a Brethren church that applied the teaching of Scripture to its activities, if there is no such Brethren church in the locality we must make a wise choice of whatever local fellowship does appear to want to follow the general

NT position.

In assessing a new situation, we have asked ourselves three questions about any church, with which we may con-

sider having regular fellowship:

1. Does it stand within the mainstream of historic Christianity in its basic beliefs, or does it have peculiarities of belief that characterise it as a 'sect' rather than a local Christian church. This question is more important than we may think. Not so long ago I heard a well-known minister among Brethren give a series of fine Bible teaching addresses, expounding the historic Christian faith to a local Brethren church, only to hear night after night, to my growing consternation, from the elders of the church that 'We have never heard teaching like this . . . we have always believed x, y, and z'. That church was clearly sectarian and not scriptural.

2. Is it a church that takes Scripture as its sole authority, and is constantly willing to re-examine the implications of Scripture and to amend its activities in that light? Here again, this is something that is often professed, but seldom practised.

3. Does it provide a sphere of genuine fellowship and service for the whole family? This resolves itself into two aspects: (a) there must be opportunity for participation by my wife as well as myself: a male-dominated church is by definition unscriptural; and (b) it should cater for the needs of children, and be aware of the importance of the family unit in its patterns of worship.

Not everyone would draw up the same list of priorities. But these are ours and, lest any should think them unattainable, I ought to record that until quite recently we were members of a local church in the north of England that

fulfilled all of them.

What shall we do if we find ourselves lost for a local church that is 'scriptural' in the way we have defined it? Certainly we must trust God, for in moving to a new area we have the confidence that it is He who has sent us, and therefore He has a part for us to play in His plan for the church. We can also take a step of faith and start a home meeting for prayer and Bible Study among fellow-Christians we meet in the locality, or for our non-Christian neighbours. Our experience suggests very clearly that it is necessary to take some positive step. Christians today are clearly disillusioned with much that goes on in an unscriptural way in local churches, whether Brethren or any other, and if God has given us a greater insight into His word it is our responsibility to share it with them, that His work may be advanced and our Lord Jesus glorified.

Mr. H. V. G. Morris replies:-

The questioner may be assured and comforted to learn that many of us have to face this problem. I have found scattered among the various Churches, many with Assembly experience and still retaining the traditions, who maintain an uneasy fellowship with the Church of their adoption, never able to fit in completely.

When the need for a change is inevitable, the decision made may result in spiritual disaster, or in a great blessing.

I recently spent a year with an Anglican Church, and was surprised to find that the Bible ministry, the evangelical activities, the pastoral care, the friendly welcome and the absence of bickering, surpassed anything I have ever known in sixty years of Assembly fellowship, spread over many Assemblies. (It hurts me more to write this than the reader will feel).

The questioner may find a Church which corresponds with this condition, or he may be led to a place which needs his experience and gift desperately. He must however relin-quish any sense of superiority, and accommodate himself as best as he is able to a different form of Church government, with probably a different slant on teaching,

One thing is certain: he must not sever his former Assembly association, but must maintain the former spiritual links. A most important means to this end is to continue to support the Brethren magazines. (It is disturbing to see the meanness shown in some areas, in the neglect of this responsibility). Correspondence, and where possible, visits to Assemblies, are also of great value.

Our questioner will also find that when he is able to resume full fellowship in an Assembly, the experience with another Church will have broadened his appreciation of fellow Christians, but he must sometimes be prepared to be met with cold suspicion if he cannot answer the first question asked, 'Have you brought a letter?'

Mr. D. G. Twomey replies:-

I write as one accustomed to removal from one part of the country to another, owing to the nature of my employment. This enforced mobility has encouraged me to seek the fellowship of 'open' assemblies in different towns, which

has always been freely given.

Fellowship, however is not everything; allegiance and service to Christ has to take precedence, especially over denominationalism. Therefore if the enquirer is sure he could worship and serve God better in some other church, why should he be hindered from doing so? Firstly he must observe and prayerfully survey the other churches in the vicinity before parting company with the assembly. Probably he will find a place where he can turn a seemingly hopeless situation into some positive benefit by serving God in a new environment. He may also be of encouragement to some evangelical Minister not enjoying the full sympathy and support of his congregation.

Incidentally, I write from experience, having just parted company with an assembly, assured that if I should change

my mind I would be welcomed back.

Mr. B. B. R. Elliott replies:-

Three years ago my wife and I were confronted with the very problem posed by your questioner.

We had, of course, sought the Lord's guidance regarding removal and were led to buy a house in a village seven miles from the nearest known assembly.

There seemed to be two alternative solutions to our spiritual dilemma. Firstly we could travel for our fellowship, but with having a young family this posed its own particular problems. Secondly we could seek to do some pioneering work. Trusting that eventually an assembly could be formed.

The Lord however had his own plan. We found, in the

village, a small but active company of believers, meeting in a simple scriptural way. They were not an 'open' assembly by name, but they were by practice. It has been our privilege to strengthen their hands. The Lord had His own plan in

removing us.

One closing note of caution though to any who feel led to do what we did. Not all the Brethren whom you have walked with over the years will understand. Some assembly platforms which had been open to me for years closed overnight. One Brethren's meeting even passed a resolution that I should not be invited to preach there again until they had firm evidence that my new assembly did not have a Pastor.

So much for independency!

Mr. A. G. M. Steven replies:-

I find it rather sad that such a question needs to be asked. As students of the Bible we acknowledge the importance of meeting together with other Christians; we support the concept of a 'local' church i.e. Christians of the same neighbourhood joining together in fellowship.

If there is no 'open' assembly in a town, surely we look for another evangelical church within the area. There, whether it is a Baptist, Anglican, Methodist church, or whatever, we have the opportunity of enjoying true fellowship in Christ, and of engaging in outreach in the community within which we live.

It is often only our upbringing and traditions which prevent us taking such a step. Those in the assemblies with a broad concept of outreach and of their faith have more in common with Christians in other denominations. As David Winter pointed out in a recent article in *The Harvester* (January, 1974) really 'open' assemblies are not typical. To join in fellowship with another evangelical group may well be the most salutary as well as practical move.

Mr. Robin J. Giles replies:-

The question by implication apparently raises an issue which is worthy of consideration, for it seems to be based on the assumption that such a person in a new neighbourhood ought to seek for christian fellowship in a Christian Brethren assembly. On removing to my present locality, I worked on this assumption myself, and found no lack of 'open' assembly fellowship, but I wonder whether one ought always to think

To my way of thinking, the precious concept of autonomy held by evangelical churches in the 'Open Brethren' movement implies that each church is free before God to make links of fellowship with believers or congregations of other persuasions, and I would consider it contrary to this spirit to assume that the Lord must always guide one to a church of the same brand. Would it not be a rather sectarian spirit which led one to rule out other congregations of God's people? Indeed, I am persuaded that, 'church doctrine' and procedural scruples aside, one should not debar from consideration any such body which constitutes a true assembly of believers; and that irrespective of any sectarian tag. I hasten to add, however, that I do not thereby minimise the importance of correct doctrine and practice, but these surely must fall into perspec-tive in relation to the fundamental spiritual considerations of fellowship in the Body.

In these days of ecumenism and so much genuine striving for unity in the Church, one is saddened by the insularity so often encountered in 'Open Brethren' circles. Surely it is to our loss to separate ourselves from believers of differing complexion of persuasion, and conversely, to our enrichment, and theirs, to seek after that largeness of heart and love for all of the Lord's people that He himself has for His own; indeed, the kind of breadth that A. N. Groves professed when he wrote to Mr. Caldecott, 'I know of no distinction, but am ready to break the bread and drink the cup of holy joy with all who love the Lord and will not lightly speak evil of His name', and again to J. N. Darby, 'I would infinitely rather bear with all their evils, than separate from their

One obviously cannot dogmatise, for the true solution of any such problem will be only by the Lord's leading as we humbly seek His will. However, having assured ourselves that it was the Lord who led to this point of predicament and being convinced that fellowship with local groups of Christians was well-nigh impossible, if indeed such existed, then perhaps another course of action might be indicated; other than the most unsatisfactory resort to long distance travel to an assembly in another town, that is. When the 'two or three' which constitutes the quorum of a New Testament gathering cannot be raised, perhaps the answer is to go out and fish for them. We are not to be bound by structures of material building or liturgy, then why not seek to establish a new church by evangelisation on a home base? Indeed, an assembly built anew on the foundation of Christ, and carrying such great potential for real witness to Him for His glory, in a place where perhaps such was previously lacking,

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The News Page

Press Day, May 1974, Thursday, Apr. 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

Broadcasting:

Arrangements have been made for a Gospel Service to be broadcast on the 30th of June by the National Broadcasting Station of the Republic of Ireland from Merrion Hall, Dublin. In addition to the Gospel message and special singing, a brief history of this Hall, which is now over 100 years old, will be given. The Broadcasting authorities reckon that there would be a listening audience of approximately 50,000. The Dublin brethren feel that this is a tremendous opportunity and would very much value prayer fellowship from all readers.

Evangelism:

Bruntsfield Evangelical Church in Edinburgh was the centre for a Crusade during February, when Hedley Murphy was the evangelist. It was supported by Christians over a wide area and by larger crowds than had ever been seen in the church before. Mr. Murphy also visited Derry City, where there was a large attendance with much interest, although there was an explosion outside the Hall where the service was in progress. We need to remember our friends in Northern Ireland, who continue their work under almost continual pressures of this kind.

R. J. Whittern was greatly encouraged at Tewkesbury during a children's Crusade, by attendances and keen interest shown by children and parents.

George Tryon started his 1974 series of children's missions at the end of February. During the earlier part of the year he had been engaged in Ministry meetings in the greater London area. Our prayers are asked for him as he moves out into the provinces.

From one to twenty-five in ten years:

In May 1974 the "Eau Vive" will be 10 years old, Founded as an outreach among young people in Lille in connection with the local assembly there, L' Eau Vive is now to be found in Paris (3 clubs), Rheims, Lyons, Aix-en-Provence, and other major French cities, as well as in Belgium and Switzerland, making a total of 25 clubs in all. In addition, camps and house-parties are arranged each year for some 400 French young people, in particular for those who are not committed Christians.

Four years ago, Dr. and Mrs. Brian Tatford, founders of the work moved to the hill country just north of Marseilles. There they are engaged, with volunteer help, in building a young people's Bible Training Centre, which they hope to see functioning this autumn. This has been a big and expensive project. The centre will be at L'Eau Vive Provence, Chemin de la Lecque, 13122 Ventabren, France, and prayer will be valued that the buildings may be completed in time to open in September.

Northern Counties Outreach:

The February Prayer Letter reached us a few days ago. There is news of evangelistic work in Parbold, Chorley, Nottingham, Harrogate and Whitefield among many other places. 1974 promises to be a busy year. An Easter Houseparty is to be held at Castlerigg near Keswick and the news letter includes the comment "We need cooks"! (I believe that is known as a cri d'estomac!) Any who are able to help should contact Duncan Leighton at 346 Preston Road, Clayton-Le-Woods, Nr. Chorley, Lancs.

Tear Fund's rig strikes water in Ethiopia:

Tear Fund's drilling rig, air freighted to Ethiopia four weeks ago, has located water just twelve miles east of the refugee camp at Alamatta.

A cable received by Tear Fund from the SIM team in charge of the drilling programme reported the first successful bore. Details are still awaited but the "find" is in one of the worst-affected drought regions and will be a tremendous encouragement to all concerned. Meanwhile. ominous predictions that 1974 will be another year of disastrous drought and famine for vast areas of Ethiopia are already showing signs of coming true. An area constituting about half of Ethiopia's total land area—home to some ten million people—is reported to be affected by the encroaching drought situation. As far as is known by SIM, there are no other drilling rigs operating

A Visit to Pakistan:

in these regions.

Paul Marsh, Scripture Union Bible Reading Editor, who will be known to many readers, left London at the beginning of March for a month long Bible reading programme in Pakistan. Our brother has spent 16 years as a Missionary in Pakistan, which has equipped him to expound God's Word in Urdu and have given him an intimate knowledge of local conditions and needs. As a member of the London Council of the Bible and Medical Missionary Fellowship, Mr. Marsh had the opportunity of sharing in the BMMF Quadrennial Conference for west Asia, which was held in Lahore from March 11 to 13.

Tailpiece

After the Poll:

Our March issue went to press just prior to the announcement of the General Election, and, by the time its results are made clear in governmental terms, our April issue will also be in the press!

The Harvester is not, of course, in any sense a political journal, but there is no doubt that the Election of February 28th, 1974 carries profound implications for Christians in this country and, indeed, overseas. At least three major responsibilities now rest upon the shoulders of the new Parliament:

- 1. Well over 30 million votes were cast for the three major parties. So far from being in any sense a stalemate, it is quite clear that the electorate voted for moderation, and for freedom from the extremes of both the political left and right.
- 2. The Liberal party recorded the highest vote in the history of the party, over 6 million. The fact that the return on what amounted to nearly 20% of the total votes polled was 14 seats out of a total of 635 seems to point to the need for some re-examination of electoral practice. On the one hand it would be a pity to encourage the fragmentary representation which is the order of the day in many other countries, but on the other it is quite clear that for 6 million people to have a mere 14 representatives, whilst a little over 12 million has 301 is an unfortunate comment on our current system, to say the least!
- 3. A notable feature of the new Parliament will be that no less than 20 members will represent specific national interests, 7 those of Scotland, 2 those of Wales, and 11 those of Northern Ireland. Bearing in mind the state of the three major parties, the "Nationalist Vote" could have a

decisive effect, nationally speaking. Whilst we cannot but respect the perseverance and determination of those who hope for a devolution of government within the British Isles, we feel sure that it is undesirable that in the present desperate nationwide crisis the Nationalist tail should be seen to be wagging the Parliamentary dog!

One may therefore hope that not only will the Nationalist members align themselves clearly with one major party or the other, but that the Government will give itself, as a matter of urgency, to a full examination of the implications behind the Kilbrandon report.

There are also specifically Christian, and perhaps more profound, implications to be drawn from the Election:

1. One of the main reasons for the heavy vote for moderation is that the majority of the population is thoroughly rattled. The "economic miracle" which has been prophesised by the major parties for so long does not appear to be about to happen. Indeed, all the indications seem to be to the contrary! Those engaged in evangelistic work will realise immediately that this presents them with a tremendous opportunity. So far from being an irrelevant anachronism to materialistic "man come of age", the Christian Gospel is the only alternative to the muddled and frightening world of the inflationary spiral. We have an opportunity to call the unsatisfied men and women of our "post-affleunt society" to reconciliation with God (and as a result with their fellows!), care and compassion for those less fortunate than themselves, and contentment with the provision of a Heavenly Father. Compared with the specious promises, and "iffing and butting" of our political masters these days, that is riches indeed!

in moderation. This has obvious implications when one considers our standard and style of material life. It will also effect our family life, our attitude to our daily work and, if we are younger, to our choice of career. Alas, Christians are by no means free from a materialistically motivated attitude, and we need to beware lest the followers of the One who "had not where to lay His head" should be too anxious to claim their place in the economic pecking

3. There is no doubt that the social conscience of the nation is developing rapidly. There is a most encouraging upsurge of concern for the very young, the very old, the dispossessed and the outcast. It is an historical fact that Christians have been at the forefront of the expression of this concern in the past. One wishes that this were the case today However, we tend to delegate this concern to the Welfare State, instead of recognising that whilst it may well be able to help materially, the Welfare State is powerless to give spiritual aid. Scratch anyone in material need and beneath the surface you will find spiritual need! What we are going to have to learn is how to blend our concern for men's souls with a concern for their minds and bodies!

In the near future, we are going to be reminded of our responsibility to Caesar, probably in a somewhat painful manner! Our responsibilities to God, however, are of an altogether higher order, with far wider and more profound implications for the conduct of our daily lives than most of us would like to admit. Perhaps, as a first step, a careful reading of some of the Minor Prophets, the Gospels and the Letter of James might not come amiss!

Tailpiece

People and Places

2. As Christians, we have an opportunity to set an example

New addresses

Birmingham:

The friends meeting at Hope Chapel, Kings Heath, Birmingham will shortly be moving to new premises; Hope Chapel, Alcester Road, (corner of Reddings Road) Moseley, Birmingham. Correspondence to P. C. D. Naish 16 Cotton Lane, Birmingham, B13 95A Manchester:

Manchester:
Due to development in the area
and other circumstances beyond the
control of the assembly, Hope Hall,
Ardwick Green, Manchester, is now
closed as an assembly and the church
building disposed of building disposed of.

Stewardship

The Home Workers Fund: 130 Wood Street, Cheapside, London E.C.2V 6DN. The gifts received towards the above Fund for the month of February amounted to £191.75. Missionaries' Children's Fund:

130 Wood Street, Cheapside, London E.C.2V 6DN. The gifts received towards the above Fund for the month of February amounted to £162.39.

Retired Missionary Aid Fund: 12 Cleveland Crescent, North Shields. The gifts and legacies for the month of February amounted to £4,206,10.

Prayer List

Stamped letters addressed c/o
The Paternoster Press, Paternoster House, 3 Mount Radford
Crescent, Exeter, EX2 4JW will
be forwarded to any of those
whose names appear below.

Blackburn, A. G.:
Tavistock: 4 Allerbridge 7; Devon

area (follow up) 8-17; Salford 19-26; Torquay 28

Brighton, K.: Wokingham 4: Ascot & Redhill 7; Houseparty (Norfolk) 10-20; That-cham 21; Woking 22-25; Cardiff 26-29.

Burnham, A. E. J.: Shoeburyness 1; Alton 7; Seven Kings, Essex 14; Reading 15; South-bourne 20-26; Guildford 28; Also at Selborne and other places.

Dorking 2; Dorking, Cranleigh 4; Lingfield 7; Edenbridge 9; Mission at Hytheselds Hall Egham, Nr. Staines 14-28.

14-28.
Galyer, W. S.:
Sheffield 1-8; Walthamstow 9 & 16;
Dorking 11 & 18; Guildford 12;
Ewell 14; Morden 17; Ewell &
Wimbledon 21; Northampton 23-29.
Greenaway, G. H.:
Corby 1-11; Bury St. Edmunds 14;
Reedham 21; Ipswich 24; Finningham
78

28.
Grimsey, A. W.:
Southwold 7, 12, 14, 21.
Hughes, J. H.:
Wadhurst 4, 11, 18, 25; Uckfield 7;
Horsham 14; Nutley 17; Five A.h
Down 21; Hailsham 23, 30; Eastbourne 28.
Hiffe, D. J.:
Littlehampton 2, 3; Chichester 4;

Littlehampton 2, 3; Chichester 4; Plaistow 7; Easter Holiday Club, Littlehampton 8-12; Worthing 24-2 Hainault area 27-30.

James, J.: Yeovil; Plymouth; London. Kagan, M.:

Slavanka, Bournemouth 5-19; Derby

Zi-zy. Knight, J.: Earlsfield 1: Norwood 2; Muswell Hill 3: Harrow 4; New Eltham 5; Canterbury 6; Ewell 7; Croydon 10; Maidenhead 11; Windsor 12; Bexhill

14; London 20; Gosport 21; Bracknell 22; Farncombe 23; Southborough & Eltham 24; Eltham 25; Harrow 28-30, Leighton, D.: Castlerigg, Keswick 13-17; Southport Crusade 20-May 5.
Lowther, G. K.: Lowther 13, 7; Royal Leamington Spa 4-6; Grimsby and Lincolnshire 9-19; King's Lynn 20-22; Sheringham 23; Belvedere 24-26; Greenford 28; Eastbourne 30; also Broadwas, Manor Park.

Greenford 28; Eastbourne 30; also Broadwas, Manor Park. Meadows, D. R.: Fareham 2; Hamworthy 7; Westbury 20; Charminster 21; Blandford 22; Strouden 23; Remainder of the month

Strouden 23; Remainder of the month at Bournemouth and District. Murphy, H. G.:
U.S.A.: Detroit area 30 Mar. -9; Long Island, New York 12-21; Bermuda 22-2 May. Phillips, C.:
Sc. Albans 1, 8, 22, 29; Hatch End 2; North Kensington 3; South Ealing 4; Seven Kings 6; Elmfield Chapel and Pinner Hill Chapel 7; Muswell Hill 10; Dartmouth 12; Pinner Hill Chapel 17, 24; Luton 18, 25; Elmfield Chapel 21; Tadworth 28. Robinson, A. J:

Robinson, A. J: Clayhidon 4: Honiton 7; Chittle-hamholt 21; Tiverton 24; Luppitt & Awliscombe 28.

Awliscombe 28. Short, S. S.: Bristol 7-9, 24; Cheddar 10; Mickfield 12; Stafford 20-21; Bath 22; Yatton 25; South Shields 27-28.

Tryon, G.: Fetcham 1-7; Leatherhead 14; Peck-ham 18; Highgate 21-28. Whittern, R. J.:

winteern, R. J.:
Northampton 1; Potters Bar 2, 9;
Braintree 3; Welwyn Garden City
and Hemel Hempstead 4; Datchet
6-8; Chesham, Luton 10; Littlehampton 11-15; Tetbury 16; Dursley 17;
Israel 20-4 May.

Widdison, P. J.:
Swindon (Park) 2, 8, 16; Swindon (Penhill) 3; Southmoor 4; Harlow (Oakwood) 7; N. Leigh 10; Greenwich 11; Gloucester 14; Blackwood 15; Wembley 17, 24; Chesham 18, 21, 25; Swindon (William 5t.) 23; Newport 1.O.W. 27-May 5.
Willcox, D.:
Bath 1-6; Thorncombe 7; Calne 9; Westonzoyland 10; Enmore 11; Glastonbury 14; Langford 16; West Monkton 18; Frome 21; Village Evangelism 22-27; Shepton Mallett 24; West Monkton 28; South Mead, Bri. tol 29. Widdison, P. J.:

Britol 29

Forthcoming Events

The Publishers regret that, owing to demands on space, it is not possible to insert an announcement in more than one issue. Correspondents should indicate clearly in which issue they wish their announcement to appear.

Leamington Spa: Ministry mtgs. at Gospel Hall, Priory Terrace, Apr. 4-6 at 7,30. Priory Terrace G. K. Lowther.

Bournemouth:

Hants. & Dorset Bible Rdgs. at St. Andrews Church Hall, Apr., 6 T. Proffitt.

Cardiff:

Chrn. Rallies at 7. Apr. 6 (Minster)
P. Davies; Apr. 13 Heath Cfce.;
Apr. 20 (Ebenezer) T. Gower; Apr. 27 (Ebenezer) Home Workers Cfce.

Ealing: Bible Rdg. at Grove Hall, The Grove, W.5. Apr. 6 at 7.00, E. W. Rogers, Heb. 6; May 4, Prof. J. Heading, Heb.

Croxley: Mtg. at Fuller Hall, Apr. 12 at 3.15 and 6.00, C. Tilsley, T. G. Smith.

Walthamstow:

Mtg. at Folkestone Road Hall, Apr. 12 at 6.30, E. W. Crabb, T. Ronald.

Windsor: Ann. Fell. Mtg. at the Gospel Hall, Garfield Place, Apr. 12 at 3.15 and 5.45, J. S. Knight, T. H. Proffitt.

Crewkerne:
Bible Rdgs. at the Gospel Hall,
East St., Apr. 13 at 5.00, Mr. D. West.
Ann. Cfce., The Gospel Hall, East St.
May 4 at 3 and 6.30, J. Riddle, T.
Ledger.

Ledger.
Newcastle Upon Tyne:
Ann. Cfce. at Central Methodist
Church, Northumberland Rd., Apr.
15 at 2.30 and 6.00. J. R. Baker, Dr.
J. Boyd, J.Dickson, J. Riddle.

J. Boyd, J.Dickson, J. Riddle.
Reading:
Spring Cfce. at Silver St. Gospel
Hall, Apr. 15 at 3.00 and 6.00, J.
Stubbs, A. E. J. Burnham.
Colchester:

Ann. Ministry Cfce, at Assembly Hall, Maldon Rd., Apr. 20 at 3.15 and 6.00. C. Goldfinch, A. Leckie. Devizes:

Ann. Cfce. at Salem Chapel, Apr. 20 Merrion Hall, Apr 26-29.

at 3.30 and 6.15. Fraser Naismith, Mr. Charlesworth. Grimsby:

Mthly, Rally at Wellowgate Chapel, 67 Wellowgate, Ap., 20 at 7.30, R.

67 Wellowgate, Opt.
Richardson.
Kingston & District:
Levitical Offerings, Apr. 20 (Hanworth) at 7.30; Apr. 21 at Hounslow;
Apr. 22 at Wimbledon; Apr. 23 at
Hampton; Apr. 24 at Hounslow;
Apr. 25 at Kingston, Apr. 26 Tol-

Luton: Mthly. Bible Rdgs. at Onslow Road Gospel Hall, Apr. 20 at 4.00 and 6.30. E. Parmenter.

Maidenhead:
Missy. Cfce. at Blenheim Chapel,
Blenheim Road, Apr. 20 at 3.00 and
6.30. C. Phillips, R. Finnigan.

6.30. C. Printips, n. Frintigan.
Belvedere:
Ministry Mtgs. at Sheridan Evangelical Church, Upper Sheridan Rd.,
Apr. 24-26 at 7.45. G. K. Lowther.
Dublin:
Dublin & District Missy. Conv., at

Ealing:
Bethany Eventide Home Ann. Mtg. in
Grove Hall. The Grove, W.5, Apr.
27 at 3.30 (Tea at 5.00), K. Tucker.
London W.10:
Mthly. Ministry Mtg., at Hope Hall,
Kilburn Lane, Apr. 27 at 7.00. T.

Proffitt

Loughton:

Ann. Cfce, at Forest Hall, Apr. 27 at 4.00 and 6.00 D. Iliffe, N. Brown, J. lackson

Quenington:

Ann. Mtg. at Quenington Chapel, Apr. 27 at 3.00 and 6.00, J. H. Large, A. Nute. Sheffield:

Ann. Cfce. at Fitzwilliam Chapel, Apr. 27 at 3.00 and 6.00. W. E. F. Naismith, J. Harrison. Wimbledon:

95th Anniversary Conference at Haydon Evangelistic Church, North Rd., Apr. 27 at 7.00. E. W. Rogers.
Bournemouth:
Bournemouth & District Ann. Conv. at St. Andrew's Church, Apr. 30 to May 2, Morning Bible Rdgs. at

11.00; Evening Sessions at 7.30; Wed. afternoon 3.30. A. Pickering, C. B. C. Tilsley,

Bromley: Anniv, Service at Brook Lane Chapel,

Downham, May 4 at 6,30, R, Snaith. Felixstowe: Ann. Women's Cfce., May 4 at 3,00 and 5,30, Mrs. B. Stokes, Mrs. R. H. Aldrich Lingfield:

Ann. Cfce. at The Mission Hall, May 4 at 6.00. W. E. Thompson, J. H.

Missy Cfce, at Dereham Baptist Church, May 11 at 3.00 and 6.15

Halesowen: Ann. Cfce. at Albert Road Gospel Hall, May II at 3.30 and 6.30. C. R.

Letchworth: Letchworth: Ministry, Radburn Way Chapel, May II at 7.00, Mr. Large. Tunbridge Wells: Ann. Sisters Missy. Cfce. at Culverden Hall, St. John's Rd., May 18 at 3.30

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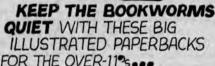
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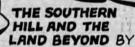




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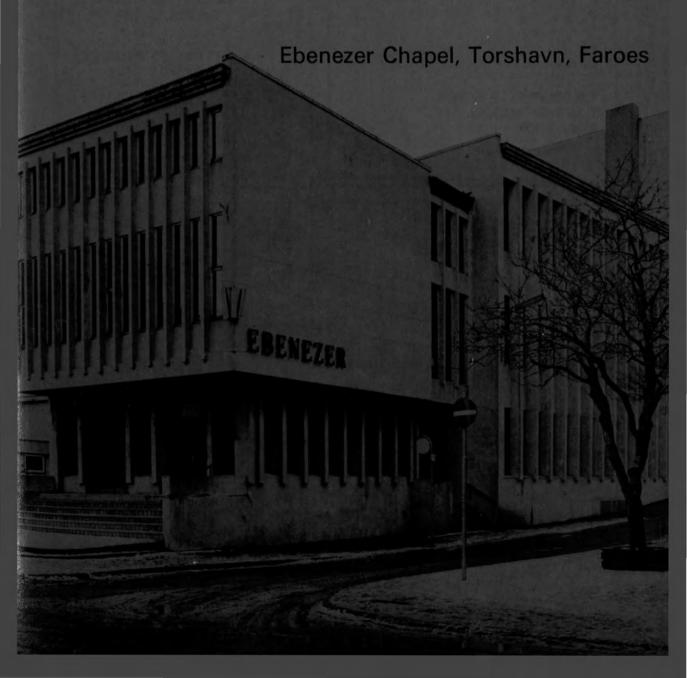
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Editorial

A World of Images

One of the earlier articles carried by The Harvester during its present editorship was written by Dr. J. M. Houston, formerly of Oxford, and now Principal of Regent College, Vancouver. It described the vision of this new foundation (which was started largely as a result of concern originating in assembly circles in Vancouver) with its aim to equip future lay leaders of the churches by providing a serious introduction to Christian studies for those who had already completed their secular training, and a continuing education for those already active in Christian work. Dr. Houston himself, and a number of the teaching staff of Regent College, including Dr. W. J. Martin and Dr. W. Ward Gasque, were already well known and loved in this country.

The steady progress of the College since its foundation, and the sterling service it is doing in equipping men and women in the things of God, have been encouraging indeed. It is with the greater pleasure, therefore, that news was received in December of its ratification as an affiliated college of the University of British Columbia. With the advent of the cheap charter flight, it is to be hoped that an increasing use of the college will be made by men and women from Britain. The address is 5990 Iona Drive, Vancouver B.C. V6T 1J6, Canada (readers will note that the Canadian authorities have loyally stood with us in Britain in adopting the complicated form of postal code: presumably to indicate their independence of their southern neighbours,

as we likewise indicate ours!).

The latest issue of the Regent College Bulletin carries a searching article by Dr. Houston on the images we create for and of ourselves. All readers of The Harvester will enjoy the four aspects of Christian living which he describes:- 'Where the sufficiency of Christ is known and experienced, there need be no anxiety, and, therefore, no neurotic image-making. . . . To share the ordinary, to reverence each other as uniquely accepted of God, and to practise Christian realism in everyday life. all help us not to be seduced by false images and utopian hopes. . . . There can be no sustaining relationship with Christ without the study of, and obedience to, Christ in all the scriptures. . . . In all the flux and instability of contemporary life, to be committed to Christ is to be immovable and secure in the "I am that I am"."

Looking to Christ Brian R. Mills

The final article in the series on personal witnessing, by the Secretary of Counties Evangelistic Work.

Feedback. In group study it would be well to share any experiences participants had in explaining a counselling booklet to a non-Christian. Were there any difficulties? Does the person really understand what it means to 'believe, receive and become'? (See last month's article). Do readers have any problems on personal witnessing with which they would like help? If so, please write to me, care of the Editor. A group would also be asked about the difference and similarity of the two Philips (see last month's assignment) and tested on their memorising of the texts used in the four facts. A discussion could be launched by asking how we can ensure that a person's response is that of faith in a Person, and not a flash in the pan.

Introduction: In this final article, we shall discuss how converts should 'continue' in the Christian life. In the parable of the sower, or the soils, as it might be more correctly described, Christ explained that the seed which is the Word would be strangled, or wither in the heat, or be snatched away, or grow. So there will be those who respond to the word of the Lord who may be moved by the emotion of the moment, or mentally agree with what is being said, without having any commitment. For such, the 'conversion' will be a *flash in the pan*, rather than faith in a Person.

PRACTICAL APPROACH

One meets many Christians who seem to believe that once a person is converted, there is little that needs doing as far as the convert is concerned. Aren't they in the family of God? Isn't the initial act of repentance and faith sufficient? If the convert's faith is to be grounded in a Person—that of Christ—then their Christian life, as a living reality and not a theological fact, needs to grow and develop. The initial act of faith needs to be turned into a daily attitude of faith. Colossians 2: 6 reminds us that 'As therefore you received Christ Jesus the Lord, so live in Him, rooted and built up in Him and established in the faith, just as you were taught, abounding in thanksgiving.' Every word has meaning and is there for a purpose. The Christian life is active, not passive-it has to be lived. And that life has to be nurtured and nursed by more mature Christians.

So often, it seems, we put a great deal of effort into some evangelistic effort as we attempt to relate the Gospel to 'the outsiders', only to leave those 'reached' or converted to their own devices. One hears many criticisms of evangelists who have the responsibility of conducting a mission, and of fulfilling a reaping ministry. 'It was a good mission, but you know, the converts didn't last'—by implication either the mission was a wasted effort, or the evangelist was at fault in not im-

plementing an effective follow-up system. So often the problem stems from bad or non-existent aftercare, and it is the local community of Christians who fall down in this responsibility. Converts cannot be expected overnight to become mature theological students with a full understanding of the Bible and the peculiarities of church doctrine, life and principle, and of local church practice. Their initial zeal does so often act as a firm rebuke to our settled ways, but we mustn't ignore the fact that the convert is still a spiritual babe.

There is an alarming tendency to equate spiritual growth with a person's regularity in 'meetinggoing'—as if that is the yardstick of Christian experience. But just as a new born infant cannot be expected to grow merely by attending the clinic regularly, no more can a new-born Christian merely by visiting the Christian clinic—the church.

When a child is born into the world, many people are concerned with its natural development. The mother, who gave birth and has the prime interest; the midwife whose task it was to bring the child into the world; the district nurse, who continues to advise on feeding and other problems and visit regularly in the early days of a child's life; the doctor who takes over eventually from the midwife as the child's life protector; and the clinic to which the child is taken regularly for an assessment of its growth, and various inoculations against disease.

In every case a similar function must be observed for the growth of a new Christian. A babe in Christ is 'born of God' (John 1: 13), so the Holy Spirit is like the child's mother. The midwife is the counsellor—the person responsible for leading the convert to new life in Christ. In some cases the district nurse is the same person—who regularly visits and advises concerning the child's growth. Ideally the person responsible for leading someone to Christ should have prime responsibility for nursing and caring for the growth of that convert, for ensuring that he or she continues 'Looking to Christ' for food and fellowship (see Hebrews 12: 2). An elder of an assembly or church can be compared with the doctor. The responsibilities of elders include taking care of Christians, and feeding them (Acts 20: 28). And the clinic-the local community of Christians, to which the child should at first be taken, until eventually it is old enough to take itself. The food the Christian gets there should help to balance his spiritual diet, and serve as a protection against the sinful diseases that can mar the life and hinder development, or spiritually cripple if allowed to go unchecked.

In summarising, there are two main things that a new Christian (and older ones) need.

(a) Public Fellowship: Help for converts can be

given in the context of a follow-up group, related to age, background, intelligence. There is hardly anything better than a small group of not more than ten or twelve, with whom the Bible can be studied, and problems shared and prayed about. The spiritual 'group therapy' will fulfil the convert's need to belong and be accepted. Often a home is the best venue for such a group. This fellowship ought to be held weekly. Bible study courses should be used. Some of the booklets recommended last month follow a sequence and are helpful for the initial stages of follow-up. Then study a book. Power to live by (St. John's Gospel in Today's English Version), together with study notes to help the new convert, are available from POWER.

(b) Personal Friendship: There is nothing better than a person-to-person means of helping a Christian to continue. But to be effective it needs to be not that of a teacher/pupil but that of genuine friendship. This will involve time, but better that individual Christians spend time with one person for several months, and achieve much, than spend too little time on too many. Christ used a 'transferable concept' approach with his disciples. What He knew and did, He sought to pass on to the disciples, so that 'greater things than these shall you do . . . 'As the Father has loved me, so have I loved you—continue in my love', and 'As the Father has sent me, so have I sent you into the world'. These 'as . . . so' statements reflect a pattern. We can only encourage a new Christian to continue looking to Christ so long as we ourselves are doing the same and sharing what we know from personal experience. A weekly appointment for a meal, if possible in your home, is recommended. Use part of the time to have some Bible study. Make yourself available and approachable at other times if needed.

Demonstration: A practical demonstration of sharing basic experience should be held in a group. The latter part of the 'Four Spiritual Laws' could be used as the 'text booklet', to get people acquainted with the methodology. The Victory Tract Club person-to-person follow-up courses could also have a test run.

BIBLICAL TEACHING

The Apostle Paul wrote a follow-up letter to the places where churches were established as a result of his missionary journeys. These letters show perfectly his concern, care, prayer and pride in relation to their development. I Thessalonians is a classic example. Paul spent three weeks in Thessalonica, as a result of which Jews, Greeks and some leading women were converted, and formed a church. Paul had to leave because of local opposition, and it appears that he never returned. He did send Timothy on a follow-up visit, the result of which was Paul's first letter to them. He reminds them of what has happened in their Christian experience.

(a) God's purposes: He chose them and He loves them (ch. 1: 4). He has called them (2: 12 and 4: 7), in a spiritual and practical sense. He has imparted the Holy Spirit (4: 8), He is coming again for them (1: 10 and 4: 15-17) and He will have them until that time (2: 12.12).

keep them until that time (3: 12-13).

(b) Paul's part: He endeavours to show that he has shared all he knew of the Lord. Notice that his visit had not been merely to preach the facts of the Gospel, but to show how the effects had worked in his own experience. (1: 5) Notice his prayer for them (1: 2, 3: 9-10) his costly service (2: 2), his honest speech (2: 3-5) and his self-sacrifice (2: 7-8). He uses two similes to describe his personal concern-'like a nurse-gentle' (2: 7) and 'like a father' (2: 11). Constantly his appeal was one of exhortation and encouragementthe evidence of loving care, and not legal control. His behaviour was consistent and above reproach, and his personal commitment to them in Christ's name was not limited to time (2: 9) or effort (2: 8). How unlike the level of commitment to Christ and his people evidenced today. No wonder this early church flourished and grew, as the Apostle so completely gave himself to the Lord, and shared himself with them (2: 8)-because they were very dear to him. He was well aware of 'the tempter's' activity (3: 5), so he desired to see them established in the faith (3: 2). To achieve this he believed in personal contact—he sent Timothy because he couldn't visit himself (2: 17-18 and 3: 2)—and earnest prayer (3: 10-13). If our fellowships, and ourselves individually, exercised such practical concern for new converts, there would be unlimited growth. Although hundreds are brought to Christ through our evangelistic endeavours, they seem not to find the pastoral love and help they need, so too often they find their spiritual home elsewhere, or become spiritual waifs and strays. We must play our part, for God's purposes to be fulfilled.

(c) Their Progress: If, like Paul, we individually are able to help others to 'continue by looking to Christ', then their progress will be guaranteed. First of all the Thessalonian Christians became imitators of Paul, Christ and other churches—in that order (1: 6 and 2: 14). What manner of persons ought we to be! The believers were characterised by faith, hope and love (1: 3), since they had responded to the Gospel, and this resulted in them being an example and a witness to others (1: 6-8). They had become committed to the Lord and were living for Him (1: 9 and 2: 13)—see also the first article in this series. They were a loving fellowship in every way (3: 6 and 12, 4: 9-10)—the subject of the second

article.

There is no doubt that as a young church the Thessalonians were growing, but they had their problems later, as did other early churches. Similarly

we must expect young converts to have difficulties. Their development will not be uniform. Some will need more care, prayer and spiritual food. Sometimes the spiritual babe will 'dirty its nappies', but we shouldn't doubt that it is a live Christian. It will need to be shown how to obtain cleansing (1 John 1: 9). Help will be needed over matters of personal temptation and weakness. New Christians should not be expected to take immediate responsibility in the church, for like natural children they will not be able to think in a co-ordinated fashion. and it will take time to learn spiritual truths, and to speak coherently. However they should be encouraged to grow, witness and 'walk in newness of life'. All the time, they will be imitators—just like a child. They will look to Christ only through those able and willing to give sacrificially in public fellowship and personal ungrudging friendship. As the Youth Praise chorus puts it:-

They are watching you,
Marking all you do,
Hearing the things you say,
Let them see the Saviour
As He shines in you
Let His Power control you every day.
Finally, a practical acrostic may help the new

Christian to remember how to grow spiritually.

G Go to God daily in prayer (John 15: 7)

R Read God's word daily (Acts 17: 11)

O Obey God, moment by moment (John 14: 21)

W Witness for Christ by your life and words (Matthew 4: 19, John 15: 8, Acts 1: 8)

Trust God for every detail of your life (I Peter 5:7)

H Holy Spirit—allow Him to control and empower your daily life and witness. (Galatians 5: 16-17, 22-25)

Booklist

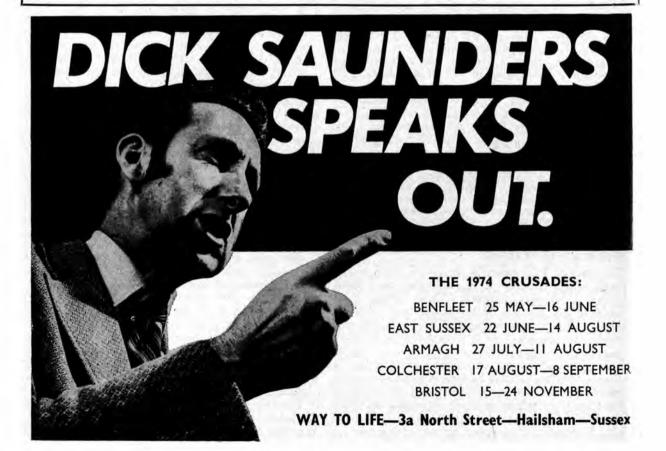
You Need Christ Crusade So you want to Evangelise
—more than 20 action sheets on various means of
evangelism.

What Now by David Winter (Scripture Union) for new Christians.

One Step Forward by Bryan Gilbert—for local churches—outlines of practical ways to express Christ's love in the fellowship and to others.

Assignment:

- Read through 1 Thessalonians noting all you can about the important features of follow-up.
- Revise all four articles, seeking to put lessons learned into practice.
- 3. Is there any person or group who might benefit by following this series of studies?



In Numbers Small—in Spirit Great c. F. Fraser-Smith

In this second article inspired by his recent visit to the Faroes, Charles Fraser-Smith attributes the striking character of the islanders to the influence of open-hearted Christians on the national life.

In April 1940, when the Germans occupied Denmark, Winston Churchill broadcast 'We are at the moment occupying the Faroe Islands, which belong to Denmark, and which are a strategical point of high importance, and whose people showed every disposition to receive us with warm regard.' From the day of occupation Faroese ships hoisted their own flag, a blue-bordered red cross on a white field designed by Faroese students in 1919, which had not previously been allowed to be flown. They stood by us bravely, facing considerable loss, whilst supplying us with invaluable quantities of fish. April 25th is observed as a Faroese holiday (Markusarmessa) and a national flag day. They certainly 'nailed their flag to the mast'—it flies high, the symbol of a people of indomitable spirit, of triumphant vitality, native hardihood and energy, and given to geniality and grace.

In the January issue we considered the Faroese as an 'Emerging Nation.' A nation with a population of less than 40,000 is exceptional. What is even more unusual is to find a nation in this age, maintaining such high standards of spiritual values and integrity in citizenship. We western nations may boast of our achievements in educational, cultural and industrial development; but these things are not producing true character, righteousness and lawabiding citizens. Certain nations are strongly religious in their outward profession and, with others, religion and state are inter-mingled: but true spiritual qualities and rectitude in the life of their citizens and in freedom of belief and expression of thought,

are blatantly missing, or repressed.

What is the cause of such failure? History proves that it is by neglect or rejection of the laws given by the Creator, and the teaching given by Jesus Christ. It is the Bible alone, with its wisdom and understanding concerning law and love, that can help men to evaluate themselves and the world they live in. Its basic teaching is not only relevant to every age and situation for upholding justice and controlling evil, but it is the only basis on which enduring relationships can be built and maintained between individuals and nations.

It is interesting, in the light of these thoughts, to consider the history of the numerous Christian Brethren community on the islands, and to see how their influence at the present time is helping to produce and maintain the fine national character of the Faroese, expressed in their spiritual, social

and political life.

At the time of the Reformation the Faroe Islands became part of the Danish Lutheran Church.

From 1863 onwards William Sloan, a Scottish colporteur, made visits to the Islands from the Shetlands. He met Christians who longed for a better spiritual state of affairs, and, on his settling at Torshavn, informal highly democratic churches of Brethren were started. He and his descendants after him have settled in the islands, and served the churches there.

As the result of the energy of a Faroese schoolmaster, Victor Danielson, the work rapidly gained ground. He was a diligent translator, and made the first Faroese version of the Bible. These churches used the vernacular for worship and services long before the Danish Lutheran Church, who did not authorise its use in their churches until 1939.

The Torshavn meeting-house, Ebenezer, is one of the architectural sights of the Islands, and is a fine modern building, with one hall holding 500 and a larger hall above seating well over 1,000. At the annual November Conference this last year there

were 1,500 present.

Klakksvik (population some 5,000) also has a fine building and its congregation is well over 10% of the population. Klakksvik is an excellent place to see the Faroese fishing fleet bringing in great hauls of fish to its big, modern factories, (one is capable of turning out 30 tons of fillets a day: elsewhere a herring oil and meal factory is capable of processing 500 tons of raw material per day).

Further information concerning the history of these Faroese churches can be found in the excellent new missionary publication *Turning the World Upside Down* (£1,25. Echoes of Service, Bath).

When speaking about the influence of believers, or that of a Christian community, Scripture emphasises 'let your light so shine before men, that they may see your good works . . .', and uses the metaphor 'you are salt.' It is surprising what moral powers one good person can have in a group, and how a small minority of God-honouring men in social life, local and national government, can influence the majority. Politics can become corrupt when God is left out; but when Christian men enter into public life they do great good. How thankful we are also when Christian parliamentarians stand forth on vital issues!

Many of the leading men in the business life of the Faroes, and political leaders, are God-honouring and Biblically open-minded evangelical men. They shoulder their responsibilities in the social and political life of their country. This is the secret of the island character we have described, and there is no doubt that the part played by the members of the Brethren churches has a great influence.

Here we might ask ourselves, why is our country in such a lamentably low moral state? Is it not that so many Christians (especially evangelicals and fundamentalists) so often take the easy course and opt out of social, civil and political responsibilities? Some also manifest a form of separatism from their fellow Christians in other communities of Biblical believers. How often we also use our religious churches or assemblies as bolt-holes! The Faroese churches follow the New Testament principles of the early Brethren in Britain and elsewhere, who had the great heart and open mind of the Master (see Prof. Bruce's booklet Who are the Brethren? IP. & I.I.)

So, too, we are reminded of our influence and citizenship in the world in which we are placed; in John 17: 14-18, in Christ's magnificent prayer for ALL believers. Christ closes that prayer with the words 'I in them'. Surely here is the secret of true oneness and witness in daily life—not a pseudo-ecumenicity of a monolithic religious organisation, which develops into a harassing community-centred machine. 'Christ-centred and Christ-controlled' is the key of true unity. 'I in them'—experiencing the living of Christ in us, by us, and each day.

(May I add a personal note on how and why I came to visit the Faroes? In 1970, on the death of Capt. E. G. Fisk, translator of the Bible into Arabic, I wrote an obituary in C.B.R.F. Broadsheet No. 6, a translation of this appeared in a Danish periodical which reached the Faroes. It was suggested that a Fisk Memorial Fund might be started by the British & Foreign Bible Society for a continuation of his work, an up-to-date Arabic translation of the Bible covering a wider area of the Arab World. So, one day, out of the blue, a cheque arrived from the Faroes for the FMF/BFBS. A short note was included—'We forward a cheque trusting it is the guidance of the Spirit of God to make us support this work. May God bless His Word. Isa. 55. 10-13.' What a lovely expression: 'guidance of the Spirit of God'! So one coincidence followed another, leading up to a three week visit to the various islands. The Faroese people have sent gifts, so far amounting to £800, to the British & Foreign Bible Society, for the New Arabic Bible/F.M.F., and for its distribution, especially in Europe.

Europe, of which we are now part, has become an immensely important mission field. Millions from the Arab world have come, and are continuing to come, to our continent for Euro-work. It is the greatest opportunity the Church has ever had of putting the Word of God into the hands of the Islamic community, who themselves can take it back to their own lands, many of which are, understandably, closed to the western missionary for the time being.

I must salute the Faroese in the way they have supplied and supported so much work of God in such heart-warming liberality, on the basis on 1 Cor. 18: 1, 3 and Matt. 6: 3. May their example towards the New Arabic Bible/F.M.F./B.F.B.S. stir us also. Cheques and P.O's should be made out to B.F.B.S. (N.A.B.) Fisk Memorial Fund, and sent to Bible House, 146 Queen Victoria Street, London EC4V 4BX, or to me, C. F. Fraser-Smith, Dale Cottage, Bratton Fleming, Barnstaple, Devon EX31 4SA.)

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Postal Sunday School

Andrew Bellchamber

An interesting venture in children's evangelism.

The idea of children's evangelism by correspondence was first introduced in New Zealand and Australia by Brethren assemblies there. It is obviously suited to sparsely populated areas. In about 1958 a postal sunday school was started by missionaries operating in the Republic of Ireland, which has expanded considerably since that time. After decentralisation in 1971 and the formation of four centres in Ireland, the combined number of pupils has increased to over 1,500. A similar number of children regularly do lessons from the Swansea P.S.S., which has been operating for some 10 years, and there are several other centres with growing numbers in Plymouth, Llanfairfechan, Worcester, Liverpool and Manchester, all organised by the assemblies in these areas and operating independently, except for the publishing of the lessons themselves which is carried out in Ireland in co-operation with the other centres.

The lessons themselves, which are edited and printed mainly in Ireland (except for the Swansea Centre which organises its own) are prepared in four separate age groups, catering for children from pre-school age to mid and later teens.

The general format is for a set of lessons, one for each Sunday but sent out monthly, to include a weekly study or Bible story, perhaps a portion of Scripture to read, a memory verse to learn and at the end a set of questions to answer.

Sent out with the lessons are answer sheets to facilitate the return of the children's answers to the office for marking. Correspondence is encouraged and other activities such as quizzes and competitions included in a monthly magazine *Young Gleaners*.

Summer camps have been utilised to overcome the remoteness of contact in several centres, either running special P.S.S. camps or joining with other camps organised by local assemblies. This has proved to be very often the time of reaping after many months of sowing, and professions have been made even during this last summer.

The aim of each centre, of course, is the salvation of young people. Scholars are obtained by several means, mainly by the general distribution of applications in a systematic and regular form in that area in which the organisers are most prayerfully concerned. In addition to this there is the inevitable growth by children introducing their friends and relations, and in some cases by the P.S.S. work being used by evangelists as a follow up activity.

Display stands have been utilised with favourable result at the Royal Cornwall Show at Wadebridge and at the Three Counties Show, Malvern. This has the advantage of giving opportunity to answer

'on the spot' queries from enquiring children or their parents. The preparation for such an outreach is immense. The prizes are the great attraction and incentive: Bibles, Christian books, toys and games are among those offered. They are earned mainly by the marks gained for doing the lessons each week, the children then choose the prize they want when they have saved up enough marks. To quote an example: the Three Counties Show is a three day event. On one of these days this year 87 coach loads of school children from the Midlands and South of England were brought to the showground. Volunteers manning the P.S.S. tent were swamped with enquiries, and over 450 applications were completed over the three days and many more taken away for reference.

At the time of writing this article, six weeks afterwards, applications are still being sent in, friends introduced, etc. and over 100 completed introductory lessons have been received.

Obtaining a completed application is by no means all the story. Lessons are sent and recorded, records have to be set up, teachers or markers recruited apart from a thousand and one other jobs, from typing envelopes and stocking stamps to recording birthdays and sending cards. Correspondence between scholar and teacher is encouraged and has to be dealt with promptly, very often giving added opportunity of Christian guidance in daily problems

The Worcestershire P.S.S. also organised a rally on Malvern Common in September, with games, refreshments and an evening sing-song and get together with parents invited.

The organisation and work involved is by no means trivial, but the privilege of serving the Master in this way is immeasurable. The knowledge that there are so many children in different parts of the British Isles who are now rejoicing in salvation and going on in Christian things, even though they may be prevented from associating with any other group of believers because of their geographical position, makes it all worthwhile.

(For a description of another similar work, see this month's Family Forum. Mr. Bellchambers' address is 15 Solitaire Ave., St. John's, Worcester WR2 5PP—Ed.)

Some CBRF publications

Jnl. 23 Understanding Some Other Religions. (25p)

Jnl. 24 The Humanity of Jesus Christ. (50p)

Jnl. 25 The Brethren Movement in the World Today. (50p)

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A Pattern of Judgment and Mercy Kingsley Melling

This fourth study concludes the series of devotional studies on the life of Joseph.

One more test was to come. One day Joseph saw among the throngs of men clamouring for corn at one of the storehouses the familiar faces of his own half-brothers-all ten of them. Though he had not seen them for years, he knew them at once: but they did not recognise him in the proud austere Lord of Egypt, dispensing bread to hungry multitudes out of his abundance. He knew they were completely in his power. He could refuse them grain -that was one way to punish them without their ever knowing why they were refused: or he could have them killed in reprisal for their attempt to murder him long ago: or he could put them to the test and see what kind of men they were after all those years. How a man behaves towards those beneath him who are dependent on him, who dare not contradict him, and who have therefore no freedom of action, is a revelation of the kind of man he is. In what Joseph did with his brothers, he revealed himself a just one and a saviour: marked by the qualities seen perfectly in the Redeemer, the Holy One of Israel (Isa. 45).

The brothers, then, received an unexpectedly rough handling from the governor of Egypt, Despite their protestations of innocence, they found themselves accused of spying, and behind prison bars. But it would be a mistake to see in this a desire for revenge. Joseph had already glimpsed at least part of the pattern God had planned. After three days the brothers were released, though Simeon was kept in custody as a hostage for their return with Benjamin. Three days in prison was a trifling thing, compared with the bitter years Joseph had spent in Potiphar's goal. Almost the only reference in the Bible to Joseph (except Heb. 11) refers to the time of his imprisonment: Psalm 105 says 'He had sent a man ahead of them, Joseph, who was sold as a slave. His feet were hurt with fetters, his neck was put in a collar of iron . . . the word of the Lord tested him'. It was a pattern of alternating mercy and judgment, which effectively roused the brothers to a realization of their shame.

How effective this pattern was is seen in chapter 42: 21. Already they had bowed prostrate before this man (which they had declared they would never do); already they had learned to fear and to respect him. Then conscience awoke from her long sleep. In truth we are guilty concerning our brother' they told one another,' we would not listen to his cries of distress and now this distress is come upon us'. And Reuben added the bitter reminder that they would not listen to him, and that the day of reckoning was now upon them. In a sense it was true: but not in the way they imagined it, for it was to be

a day of salvation, not a day of judgment. It is curious how 'conscience doth make cowards of us all'. Someone has said that a man may so browbeat his conscience that he can make it an accomplice rather than a guide: but one day years later conscience may suddenly awake and begin to scourge him. The memory of Joseph's cries and tears was as vivid as if it had been just yesterday and not a quarter of a century before.

These thoroughly frightened men received a further shock when they stopped for the night at a roadside inn. They found their money in their sacks. It was part of the pattern of mercy, but it seemed to them like a threat of doom. What is this that God has done'? Conscience had 'stabbed them broad awake.' It is an interesting fact that what appears as an act of kindness, can seem to be a threat of judgment. So Jacob long before had misinterpreted the message that Esau was coming: So these men experienced mercy and mistook it for judgment. A famous Swiss theologian once said that unregenerate man experience the love of God as the wrath of God. Joseph's brothers were in much the same position when they reported their strange experiences back home in Canaan. But this was only the beginning; there was worse to come and also better.

When the brothers eventually returned, after a much longer absence than they had expected, they came fearful and trembling to tell Joseph's steward about the money in the sack's mouths. He dismissed it as of no consequence, and surprised them by announcing that his master commanded them to dine with him. An invitation to dinner ought to be a cause for rejoicing, but not so to these men at this moment of time. Ever since they had been in Egypt the first time, 'the man' had dominated their lives, even when they were at home in Canaan. They could not get away from thinking about him and talking about him; his invisible presence had haunted their nights and days, and came into every conversation. See how often 'the man' is mentioned in ch. 43, even by Jacob himself. The brothers were sure that the invitation to dine with the Governor was a threat; perhaps even a sentence of death. But they dared not refuse; they could only accept-and fear. But the governor was exceptionally kind to them; he did everything possible to make them feel at home, he restored Simeon the hostage to them, and sent Benjamin special helpings of the rich food of Egypt. Eventually the ice round their heart melced and they made merry with Joseph. But one thing perplexed them, and brought back the haunting fear that still lingered in their minds. The Governor placed them at the table in the exact order of their ages, as if

somehow he knew as much about them as they knew about themselves. The threads of mercy and judgment, fear and hope, joy and sorrow were intertwined, until at last they felt secure as they were

allowed to take their homeward way.

Then the finding of the silver cup in Benjamin's sack brought their new found happiness into ruins. They knew they were innocent, but the evidence was all against them. Joseph knew what it felt like to be falsely accused: how would the brothers behave in a situation which had been contrived to put them in the same position in relation to Benjamin as they had been in relation to Joseph 25 years before? Would they leave Benjamin to his fate as they had left Joseph to his fate? Were they still the same callous, cruel men or had they changed over the vears?

Why did Joseph do it? Why did he spin the yarn about the divining cup? Why did he put the brothers in such an impossible situation? He was testing the reality of their love for Benjamin. Let brotherly love continue urges Heb. 13: I, and Joseph must be sure that in the case of his brothers it was true and genuine. The proof he had gone to so much trouble to get must have surprised even Joseph; and it convinced him that the time was ripe to make himself known to these guilty men. Judah's magnificent plea on behalf of Jacob and for Benjamin must have melted the hardest heart; it is one of the highlights of the Old Testament.

Joseph could hide his identity no longer, and he said to them simply, 'I am Joseph'. Joseph had glimpsed enough of the pattern God had planned to see how the past (even the bitter past) had prepared for the joyful present, and this in turn

would prepare for the future.

One last incident deserves mention. When Jacob had been buried in Canaan at his own request, and the Egyptians made a great lamentation over him, Joseph's brothers found themselves in an impossible situation. They did not really trust Joseph, despite their reconciliation. So they invented a cock and bull story, about Jacob urging them to plead with Joseph for forgiveness, and they cringed before him. Joseph was deeply hurt at their mistrust of him and their unbelief. What could he do more than he had already done? Joseph never rose to greater heights than when he assured them that 'you thought evil, but God meant it for good'.

Professor Bruce Asks

What has been readers' experience of the opportunity for Christian charity presented in a local church situation where a minority holds beliefs or engages in practices which the majority does not share—e.g. where a minority holds or practices household baptism, or speaking with tongues, or the public ministry of sisters? Does such a situation promote division, or (as one might expect among Christians) toleration and brotherly love?

Correspondence, please, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX, by 15 May

(Bible School) (continued from page 127)

Gutbrod W. Theological Dictionary of the NT (Eerdmans 1967) Vol. IV pp. 1022ff. or Black's Bible Key Words: Law (London 1962).

Kevan E. F. Keep His Commandments

(Tyndale 1964)

Kevan E. F. The Grace of Law (London 1964) Knight G. A. F. Law and Grace (SCM 1962)

Lloyd-Jones D. M. Romans 7: 1-8: 4, The Law: Its Functions and Limits (Banner of Truth 1973) Morris L. The Cross in the NT (Paternoster n.d.) Scott C. A. A. Christianity According to St. Paul (Cambridge 1927) pp. 41-46

Stewart J. S. A Man in Christ (London 1935) pp. 108-119, 291f.

Vidler A. R. Christ's Strange Work (SCM 1963) Whiteley D. E. H. The Theology of St. Paul

(Blackwell 1964) pp. 76-86

You could also consult books of systematic theology, such as Berkhof's (pp. 612ff.); Calvin's Institutes, Book 2 chs. 7-10; etc.

Essay Questions

(1) How does Paul answer the teaching of the Judaizers that all Christians should keep the law of Moses?

(2) 'We cannot come to Christ to be justified until we have first been to Moses to be condemned,' (Stott, p. 102). Do you agree? Is the preaching of the law an essential element of evangelism today? (See Stott, pp. 92f., 95f.)

Next month: The Freedom of Sonship

A Hymn of Worship

- 1 Lord enthroned in heavenly splendour, First-begotten from the dead, Thou alone, our strong defender, Liftest up thy people's head. Alleluya, Alleluya, Jesu, true and living Bread!
- 3 Though the lowliest form doth veil thee As of old in Bethlehem,
 Here as there thine Angels hail thee,
 Branch and Flower of Jesse's stem.
 Alleluya, Alleluya,
 We in worship join with them.
- 2 Here our humblest homage pay we; Here in loving reverence bow; Here for faith's discernment pray we, Lest we fail to know thee now. Alleluya, Alleluya, Thou art here, we ask not how.
- 4 Paschal Lamb, thine Offering finished Once for all when thou wast slain, In its fullness undiminished Shall for evermore remain, Alleluya, Alleluya, Cleansing souls from every stain.
- 5 Life-imparting heavenly Manna, Stricken Rock with streaming side, Heaven and earth in loud hosanna Worship thee, the Lamb who died, Alleluya, Alleluya, RISEN, ASCENDED, GLORIFIED.

GEORGE HUGH BOURNE (1840-1925)

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Edited by Kathleen White, 60 Bowood Road, Swindon, Wilts

Family Forum □

Another Postal Sunday School

For several years I had known of the existence of Sunday School by Post, but it wasn't until I received a letter from Mrs. Clegg (signed Yours in His Happy Service—the keynote of her infectious enthusiasm), that I realised how the movement

was growing.

Just one more quote from her letter, * . . . we have exmembers who are now enrolling their babies and others serving in the police, merchant navy and army, bearing witness to their Lord. It is all very exciting and not least has been the way in which from this absolutely isolated old cottage, letters go out to the farthest ends of the earth.'

May each one reading this receive inspiration and encouragement in their own form of Christian service, or, if not actively involved, be led to spread out their talents prayerfully before the Lord for His further guidance. An account of another similar work appears elsewhere in this

issue.

The Seekers

In the late summer of 1960 I was converted and came into a glorious realisation of God's love. As a mother of three young children, one of my first concerns was to lead them to Jesus; then I began to want them to attend Sunday School. In the small village where we were living there wasn't one so I began one, and during the summer months we had great fun. With wintry conditions the children couldn't come, so I hatched up a plan to send their lessons by post.

Soon after Christmas 1961, as I read *The Farmers Weekly*, I noticed an advertisement from the Farmers Christian Postal Service, offering free Testaments to anyone who hadn't one. I wrote to them and expressed my joy at finding such a society, asking if they could extend their ministry to cover children, outlining my own problem and attempt to solve it. Imagine my surprise when I received a letter from the general secretary Rev. W. Churchill asking if I would be prepared to organise a Postal

Sunday School.

My thrill was all the greater when I realised how God was taking me up on an offer I had made some weeks before; it was after reading an article on the parable of the talents. I had sat down to make a list of all my talents so that I could give them to the Lord. All I could think up were three, a decided gift for writing letters, an ability to get on with children, and I was a pretty reasonable housewife. Not very impressive, but I solemnly gave them to the Lord if He could use them. As the full implication of the offer dawned on me I wept tears of joy, for I saw how each one of my talents could be used for His glory.

With the society paying all the expenses I ordered supplies of Scripture Union leaflets, envelopes and stamps and bought a large register. As the news travelled about the countryside by word of mouth, advertisements and newspaper articles, names began to trickle in and we soon reached our first 100. In those days we mailed out every week but now we only send once a month, four weeks supply being enclosed in one envelope.

One of our first converts was Jean Sidwick from Bristol, a young mother of two. As she read the children's leaflets she had been convicted and converted and wrote to tell us about it. She wanted to help and so we started a cradle roll and made Jean the secretary. She wrote to the Mums, made teddy bears for the babies and wrote out the

certificates.

Two more workers joined us. Ian and Beryl Robinson offered to send each child a birthday card. This was fairly simple in the early days but with over 1,000 members now their record system has to be efficiently maintained.

This has always been a well-received service and I know of one gipsy boy who for years has only

had a card from Ian and Beryl.

What to call ourselves? That presented a challenge for we had to cate: for all ages from 3 to 18 years. 'The Seekers' was chosen and we make it our aim to seek the company of the Lord Jesus every day.

From the beginning, we have only used good Bible-based material for our teaching. As the years have passed we have added to our original leaflets and now supply five basic leaflets, each one suited to a particular age-group, and magazines, study courses and missionary links. The children are free to return the leaflets for marking but very few do so. Ours is a sowing ministry and God enables us to sow beside all waters. We have gipsy families and university students on our register. Some leaflets cross the sea to the Orkneys and some penetrate into Southern Ireland. Some reach Canada and some Australia. Where the post goes, we go! And what joy is ours when we receive a letter telling us of one who has found the Saviour. All over the world daily prayer is made for each child.

Our parent body, The Farmers Christian Postal Service, mails out magazines and helpful literature to over 10,000 farms. It incorporates a womens' circle and a prayer fellowship and is actively working in France, Belgium and Australia. No charge is made for any material and we look to the Lord to supply all our needs.

(We are most interested to carry accounts of two separate but very similar works in this same issue.—Ed.) Conducted by John Baigent, B.D., A.R.C.O.
Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

The Harvester Bible School Galatians: Study 4

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

THE ROLE OF THE LAW

Last month we considered the teaching of Paul that righteousness is acquired by faith, not by works of the law. The law cannot justify (Gal 2: 16, 21). Then what is the purpose of the law? What does it do? If it does not bring salvation, has it some other function? Or did the law once have a positive function, but has now been superseded? Has the law any relevance for the Christian today?

Before we look at the teaching of Paul in Galatians we must consider what he meant (and

what we may mean) by 'the law'.

The Meaning of Law

In your English dictionary find the basic meaning of the word 'law', Notice that it derives from the Old English *lagu*, 'a thing laid' (cf. 'Lay down the law'), and refers to a 'body of enacted or customary rules recognised by a community as binding' (Concise Oxford Dictionary).

If you can consult a Greek dictionary (or Vine's Expository Dictionary) find the basic meaning of nomos in classical Greek. Notice that it derives from the verb nemo, 'divide out', 'allot', and means 'what is proper', 'that which is assigned' and hence 'custom', 'convention', 'usage', 'tradition', 'norm', 'principle of life or action', and only later 'ordinance', 'law'.

Law in the OT

Use your concordance (and/or Bible Dictionary) to discover the meaning and main usages of the Hebrew word torah (which the AV/KJV always translates as 'law'). Notice that it derives from the verb yarah, 'throw', 'shoot', which in its Hiph'eil form (horah) means 'direct', 'teach', 'instruct'. Compare the related noun moreh, 'teacher' (Prov 5: 13).

The basic meaning of torah is therefore 'direction', 'instruction', 'teaching'. The English rendering 'law' derives from the LXX translation which uses the Greek nomos for the Hebrew torah, and gives a misleadingly legalistic tone to the OT. (For a discussion of the relation between

torah and nomos see C. H. Dodd, The Bible and the Greeks [1935].)

Did you distinguish the following main usages of the word in the OT?

(a) Instruction, teaching: (i) human (*Prov* 1: 8; 31: 26, etc.); (ii) divine, given through the prophets (*Isa* 1: 10; 8: 16, 20; 30: 9 etc.).

(b) Directions, regulations: (i) special rulings, given by priests (*Deut* 17: 8-11; *Hag* 2: 11-13; *Mal* 2: 6, 7); (ii) specific regulations (e.g. *Lev* 6: 9; *Num* 5: 29; 19: 14 etc.); (iii) written law-codes, e.g. The Book of the Covenant, *Exod* 20-23 (*Ex* 24: 12), The Book of Deuteronomy, especially chs. 12-25 (*Deut* 29: 21; 2 *Kings* 22: 8; cf. *Deut* 17: 18ff.); (iv) probably the Pentateuch (if necessary look this word up in an English or Bible Dictionary) as a whole (*Neh* 8: 1; and possibly *Ps* 1: 2; 119: 1ff.).

Now use your Bible Dictionary (article 'law') and learn all you can about torah in the OT.

Law in 1st century Judaism

Torah meant first of all the 'written law': either the whole of (what we call) the OT, or the Pentateuch (the OT scriptures were often termed 'the law, the prophets and the writings'; cf. Luke 24: 44), but with special emphasis on the Decalogue (if necessary look this word up in a dictionary).

Torah was also used of the 'oral law', the accumulation of unwritten traditions, consisting of interpretations of and supplements to the written law, which were later collected into the Mishnah (c. 200 A.D.). This 'oral law' was considered of equal authority with the 'written law' and regarded as part of 'the law of Moses'.

(See Josephus, Ant. XIII. x. 6.)

The torah was interpreted in different ways by different groups (e.g. Pharisees, Sadducees, Essenes) in the time of Paul, but normally obedience of the torah was seen as securing merit and reward ('righteousness'), although a place was always allowed for repentance and forgiveness. The torah was regarded as perfect and eternal, but some taught that the ceremonial regulations would cease in the messianic age or even that the Messiah would introduce a new torah. (For further details see H. L. Ellison, NBD art. 'Judaism'.).

Law in Paul's writings

By means of a concordance study Paul's use of the word 'law' (Greek nomos) and try to distinguish the various ways in which he uses it. Look up each reference and read it in its context, then arrange the references under appropriate

headings.

Does it make any difference whether Paul uses the article ('the law') or not ('law', 'a law')? To check this you will need to use the RV and margin, or a Greek text. Is there any evidence that Paul made a distinction between the moral and ceremonial aspects of the law? What does he mean by 'under (the) law'? Does he include the 'oral law' in his references to 'the law'?

Did you get something like the following?

(a) The law of God: (i) the law of Moses in its entirety (Gal 3: 17ff. Rom 2: 12f., 17; 3: 20; 5: 13, 20; 9: 31, etc.); (ii) the Decalogue in particular (Gal 5: 14; Rom 7: 7ff.; 13: 8-10; cf. 2: 21f.); (iii) divine law, whether manifested in the Mosaic law or in the moral sense of Gentiles (Rom 2: 14f. and possibly in the phrase 'works of [the] law' Rom 3: 20; Gal 2: 16. Cf. Gal 5: 23.); (iv) a specific regulation, whether Jewish or Roman (Rom 7: 1f. Gal 5: 23).

(b) The Scriptures: (i) the Pentateuch (Gal 3: 10; Rom 3: 21); (ii) the OT as a whole (Gal 4: 21; Rom 3: 19 (cf. vv. 10-18); 1 Cor 14: 21

[quotes Isa 28: 11].).

(c) A principle, rule, norm (cf. 'the laws of nature'): Rom 3: 27: 7: 21, 23, 25: 8: 2.

(d) The law of Christ (or should this come under (c)?): Gal 6: 2; 1 Cor 9: 21; (cf. James 1: 25; 2: 8, 12).

Note the following points.

(1) Normally Paul uses nomos in the same way as the LXX, as an equivalent of torah; sometimes (as in (c) above) in a way closer to classical Greek usage.

(2) The omission of the article before nomos is not necessarily significant; but when it is Paul is probably thinking of law in general, whatever particular form his readers may know, or of the Mosaic law in its quality as law.

(3) At times Paul speaks of the law as if it were personal (Rom 3: 19; 4: 15; 7: 1; 1 Cor 9: 8), i.e. what the law says, God says: it is a reflection of his will and character (cf. Rom 7: 12).

(4) The phrase 'under (the) law' would seem to have two shades of meaning in Paul: (i) bound by the Mosaic economy, i.e. a Jew (Gal 4: 4; cf. 1 Cor 9: 20); (ii) in bondage to the law, i.e. trying to keep the law as the means of attaining righteousness and thus coming under its curse (Gal 5: 18; Rom 6: 14, 15; 7: 4, 6).

(5) Paul treats the Mosaic law as a whole with no distinction between moral and ceremonial regulations. Yet when he gives examples they are taken from the moral commandments, in fact from the Decalogue (see references (a) (ii) above).

(6) It is not clear whether Paul included the 'oral law' in his references to 'the law'. He does not explicitly reject the 'traditions of the elders' (but cf. Gal 1: 14; Col 2: 8) as Jesus did (e.g. Mark 7: 3ff.), but his rejection of the written law as the way of justification must a fortiori imply rejection of the 'oral law'.

For further details see F. F. Bruce, Romans (Tyndale) pp. 52-55; W. E. Vine, op.cit., art.

'Law'; NBD p. 721f.

If you have time you might also like to check the use of 'law' in the rest of the NT.

Covenant and Circumcision

Paul's treatment of the problem of the law involves reference to these two connected subjects. You should make a study of them along the same lines as our study of the meaning of 'law'.

Covenant

Use your concordance to study the use of the Hebrew word berith (variously translated 'covenant', 'confederacy', 'league') in the OT. Start with (a) human covenants. Can you distinguish two sorts: (i) between equal partners; (ii) between a superior and an inferior? What is the essence of a covenant? Do you agree with the following definitions?

The essence of the covenant relationship is that both parties are bound together in a community with a common will'. J. A. Wainwright, God

and Man in the OT (SPCK) p. 8.

'A solemn promise made binding by an oath, which may be either a verbal formula or a symbolic action. Such an action or formula is recognised by both parties as the formal act which binds the actor to fulfil his promise.' G. E. Mendenhall, Interpreter's Dictionary of the Bible, art. 'Covenant'.

Then look at (b) divine covenants. How many can you find? What have they in common? What are the differences? What part do the promises play in the Abrahamic covenant? What is the relationship between the Abrahamic and Mosaic covenants? What part does the law play in the Mosaic Covenant?

Now go on to look at the NT references to 'covenant' (Greek diathēkē, also translated 'will' or 'testament'), and especially Paul's use of the word. Distinguish the different sorts of covenants referred to.

Check and supplement your findings by referring to a Bible Dictionary.

Circumcision

Study the origin of circumcision amongst the Israelites (note that it was also practised by other nations, for other reasons) and its relation to the Abrahamic covenant (*Gen* 17). Why is there no mention of it in conjunction with the Mosaic covenant and law? What is its spiritual significance in the OT?

Study the references to circumcision in the NT and especially Paul's teaching on the subject (Rom 2: 25-29; 4: 9ff.; Gal 5: 2-12; 6: 12-16). Why was it so important in the eyes of the Judaizers? (Acts 15: 1, 5; Gal 2: 3, 7f., 12).

Again, check, and supplement your findings by

referring to a Bible Dictionary.

The Purpose of the Law

In Galatians

Read through Galatians picking out all the statements about the law and arrange them under two headings: (a) negative: what the law did/does not do; (b) positive: what the law did/does do. Study each reference and particularly the whole section 3: 15-25 with the help of commentaries.

(a) (i) The law cannot bring righteousness/life (2: 16, 21; 3: 11), instead, it brings a curse/death (3: 10) Why? Is anything wrong with it? (Rom 8: 3; is this implied in Gal 3: 12, 21?) (ii) The law cannot cancel the promise (3: 15-18). Explain the argument of v. 15. Does the chronological accuracy of v. 17 matter? How does v. 17 fit in with what you have discovered from the OT about the relationship between the Abrahamic and Mosaic covenants? What is the significance of the

argument of vs. 19b/20?

(b) (i) The law was necessary because of sin (3: 19a, 22). What is the exact meaning of v. 19a? Does it mean that the function of the law was (and is?) to check sin, to keep it within bounds (cf. 1 Tim 1: 8ff.)? Should we interpret it in the light of Rom 3: 20; 4: 15; 7: 7ff? How does the law 'increase' sin (Rom 5: 20)? Does it simply show that man is in conflict with God, or does it actually provoke transgressions (Rom 7: 5)? How would you answer the suggestion (of e.g. the Greek fathers) that Paul is referring to the ceremonial law which was added after Israel fell into idolatry (Ex 32), as a restraint? (ii) The law was a temporary measure until the coming of Christ (3: 22-25, cf. 3:16, 19). In what sense was the law a prison (v. 23)? What is the meaning of v. 24? Note that AV/KJV 'schoolmaster' and RV 'tutor' are unfortunate translations. The paidagogos (RSV 'custodian') was a slave who exercised general supervision and discipline over the child. (See W. E. Vine, op.cit., 'Instructor'; W. Barclay, NT Words [SCM]: 'Paidagogos'.) Despite this, is there any suggestion in these verses that the law had/has an educative function, showing men the need for another way of justification, pointing to Christ?

(1) How far do you think that Paul trimmed

his argument to fit the case of the Judaizers? Do you agree with W. J. Harrelson: 'Paul's polemics against the law in Galatians and Romans are directed against an understanding of law which is by no means characteristic of the OT as a whole.' (IDB Vol. 3 p. 77)?

(2) Does Paul ignore the fact that circumcision was part of the Abrahamic covenant, not part of

Mosaic law?

(3) Is Paul's argument relevant only to Jewish Christians or are all men in some sense 'under law' before they come to faith in Christ? Does *Gal* 4: 1-5, 8-10 help here?

(4) Does Paul anywhere in *Galatians* suggest that the law has any place in the life of the Christian? See 5: 14; 6: 2, but cf. 2: 19, 20; 3: 25; 4: 5; 5: 3.

In Romans

If you have time study Paul's teaching about the law in *Romans* (using commentaries). How far does it parallel that in *Galatians* and in what respects does it go further? See F. F. Bruce, op.cit., pp. 55-58.

Conclusion

How many of our opening questions have been answered? Granted that the law had a function in the history of Israel, does it have a continuing function today? And if so, is it only for non-Christians, or for Christians also? What is the Christian's relationship to the law (or, at least, the Ten Commandments)? Does it make a difference if he is a Hebrew Christian? Do the examples of how Jesus and Paul treated the law in practice help us here (cf. e.g. Acts 16: 3; 21: 21-26; 26: 5: 1 Cor 7: 18 etc.)?

Is it possible to distinguish between two aspects of the law: (i) as the will of God, having absolute validity for all the world; (ii) as an ordinance of Moses having only relative validity for an intermediate period? Do you agree with H. Conzelmann: 'Christ is the end of the law, but it is still valid. We are free, but confronted with a demand; justified by faith, but judged according

How far does the teaching of Paul support the Reformer's doctrine of the 'Three Uses of the Law of God': (i) the Political Use: a means of preservation; (ii) the Paedagogic Use: a summons to repentance; (iii) the Didactic Use: guidance

for the Church?

For further reading and study

to works.' (Op.cit. p. 225)?

Bultmann R. Theology of the NT (SCM 1952)

Vol I, pp. 259ff. 340ff.

Conzelmann H. An Outline of the Theology of the NT (SCM 1969) ch. 26

Ellison H. L. 'Paul and the Law—"All things to all men".' in Gasque and Martin, Apostolic History and the Gospel (Paternoster 1970) ch. 12 Fairbairn P. The Revelation of Law in Scripture (1869)

(continued on page 122)



REMEMBER THE HEADLINES?

When they are forgotten, the problems remain. How easy it is to forget about disasters when they disappear from newspaper headlines.

Yet it may take years for victims of disasters to get back on their feet, and one of the most crucial needs is for continuing support programmes.

An Ethiopian professor has said "You send us every kind of help, offer the people everything, but what happens in a year or two when once again they are merely hungry, rather than dying in the streets? You all go away again. The money stops. What do we tell

the people then?"

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Information on how you can help is available from:-Tear Fund, 1 Bridgeman Road, Teddington, Middlesex TW11 9AJ. Tel: 01-977 0922/4 Correspondence for this page should be sent to Professor F. F. Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

Question and Answer, with Professor Bruce

'I am' and the J.W's

Question 1958

The Kingdom Interlinear Translation of the Greek Scriptures translates John 8: 58, 'Jesus said to them: "Before Abraham came into existence, I have been".' A footnote adds: 'I have been=ego eimi after the aorist infinitive clause prin Abraam genesthai and hence properly rendered in the perfect tense. It is not the same as ho on (meaning "The Being" or "The I AM") at Exod. 3: 14 LXX. Further to this a Jehovah's Witness friend has written: 'The Greek verb EIMI must be considered as an historic present. Regarding this the Greek Grammar of Hadley and Allen (828) says: "Historic Present—In the living narrative, an event in the past is often considered as and expressed in the present. In this case the present is freely substituted by the past tense".' Please comment on this. Your quotation from The Kingdom Interlinear Translation provides a good illustration of the proneness of the J.W's to make up rules of Greek grammar to suit themselves. The footnote probably indicates some awareness of the fact that in appropriate contexts the present may bear the meaning 'I have been and still am'; but this is not one of those appropriate contexts. No glimmer of appreciation is shown of the distinctive use of ego eimi in the Gospel of John. As for Exod. 3: 14, it might be pointed out that the full Greek wording there is ego eimi ho on ('I am he who is'); but I suggest that the O.T. antecedent of our Lord's egō eimi in John's Gospel is found rather in the divine affirmation ani hu, 'I am He' (egō eimi in the LXX), as in Deut. 32: 39; Isa. 41: 4; 43: 10; 46: 4. The clause egō eimi in John 8: 58 has the same force as it has in verses 24 and 28 of the same chapter. As for your correspondent's argument, it shows his incompetence to speak about this subject. The historic present in narrative is well enough attested in the N.T. and elsewhere, but our Lord in the passages mentioned is not telling a story. What He said in John 8: 58, as properly rendered in the N.E.B., was: 'Before Abraham was born, I am.'

A sin-bearing ministry?

Question 1959

In his commentary on the Gospel of John, W. Hendriksen writes on John 1: 29, 'Is it not true that by his voluntary submission to the rite of baptism and by his victory over Satan in the desert of temptation Jesus had, indeed, entered upon his task of vicariously taking upon himself the curse of the law and of rendering perfect obedience? And was he not by these very acts and by those that were to follow taking away (present participle) the sin of

the world?' Is this concept correct or would it not be more true to say that our Lord's vicarious work was exclusively limited to the work of the Cross? It may be significant that Dr. Hendriksen expresses himself not by a positive statement but by a question—even if the question be so framed as to expect the answer 'Yes'. In submitting to baptism at John's hands, our Lord affirmed His resolution 'to conform . . . with all that God requires' (Matt. 3: 15, N.E.B.). Not only so, but in His later description of His passion in terms of the baptism which He had to undergo (cf. Mark 10: 38 f.; Luke 12: 50) we may understand that His baptism in Jordan was, in His eyes, an anticipation of His passion. In his former baptism He identified Himself in some degree with sinners (for John's baptism was a baptism of repentance for the remission of sins); in the baptism of His passion He identified Himself completely with sinners. He did not undergo His former baptism in their stead, or take away their sins thereby, but this is precisely what He did in His later 'baptism'. Sin-bearing involves a degree of substitution which goes farther than association or identification. When we say, 'In my place condemned He stood', it is not of His baptism in Jordan that we think, nor yet of His active ministry; it is of His submission to suffering and death. His 'rendering perfect obedience' and His 'taking upon himself the curse of the Law' were both for us, but it should be plain that His life of perfect obedience, for all its vicarious efficacy, did not incur the curse of the law-how could it? Gal. 3: 13 makes it quite clear how He incurred that curse; it was by His death, and by the manner of His death, Dr. Hendriksen expresses a well-established position in Reformed theology, but his expression of it fails to distinguish things that differ. Some readers of this magazine are familiar with the discussion of this very subject by S. P. Tregelles in Five Letters to the Editor of 'The Record' on Recent Denials of our Lord's Vicarious Life (1863).

'Who are these . . . ?'

Question 1960

What is the answer to the question in Isa. 60: 8, 'Who are these that fly as a cloud, and as doves to their windows?'

The answer is given in the following verse: 'They are vessels assembling from the coasts and islands, ships from Tarshish leading the convoy; they bring your sons from afar . . .' (N.E.B.); the reference, that is, is to ships in full sail bringing the people of Jerusalem home from exile and dispersion. (Note that N.E.B. has 'dovecotes' in place of 'windows').

Looking at Books □

The Cross in Adversity

THE CROSS VERSUS THE CRESCENT

Captain E. G. Fisk. Pickering & Inglis. 144 pp. 50p (paperback).

This book demonstrates the power of the Cross against the opposition of one of the adversary's greatest masterpieces. Captain Fisk battled forty years for God in Morocco, and a deep, exciting insight is given into the workings of a religion which abjectly binds its adherents in fatalistic bondage of mind, body and soul. Islam eliminates religious freedom and uses crushing persecution against the national Christian, often ending in death by surreptitious slow posioning.

The book is invaluable, not only for its missionary interest, but for the Christian worker in our own land. We are taught, from the personal experiences of this fully committed man of God, lessons of vital importance for the building up of our own spiritual daily life and also in our service for Christ. The author's maxim is 'You are not working for God. God is working, and you are involved in His Almighty and Divine purposes'.

After reading this book I feel sure you will re-echo the words which Leith Samuel uses in his foreword: 'My spirit has been refreshed and my faith strengthened as I have read its pages, telling of God's wonderful working in "the unconvertible block", as a great missionary (Dr. S. M. Zwemer) called the Islamic world at the beginning of this century.'

In spite of this 'unconvertible block', a Moroccan Assembly, near Marrakech, grew into a local church of over forty souls-a unique achievement in the 2,000 miles stretch of North Africa, and a modern classic of missionary endeavour which has yet to be told. At the culmination of his service Capt. Fisk accomplished the colossal task of translating the whole Bible into colloquial Arabic, facing intense criticism, opposition and great odds. The last two chapters graphically describe this under the apt headings 'Frustration' and 'Realization'.

As a tribute to Capt. Fisk the British & Foreign Bible Society has instituted the 'Fisk Memorial Fund (Arabic Bible)' for the further translation work to meet to-day's need, and this Fund is receiving generous and encouraging support from the Faroe Islands, as well as from people in this country.

C. F. FRASER-SMITH

FOR THE BIBLE STUDENT

Jeremiah and Lamentations, R. K. Harrison, Tyndale Press. 240 pp. £1.35 (£1.00 paperback).

The book of Jeremiah is to a large extent neglected by Bible teachers and preachers, as well as by the general reader. The chief reason would seem to be the difficulty of understanding this lengthy and complex book. It demands a considerable knowledge of the flow of history during the last forty years of the state of Judah, an acquaintance with the historical and religious environment of the ancient Near East, and a sympathy for the poetic and religious temperament of a man like Jeremiah.

Thanks to Prof. R. K. Harrison we now have a Tyndale OT Commentary (edited by Prof. D. J. Wiseman) which provides just the sort of help we need. In a fairly concise introduction he deals with (amongst other things) the historical and archaeological background, the structure and authorship of the book, and the life and message of Jeremiah. Then follows a section-by-section commentary with notes on individual verses where necessary. A lot of interesting information, especially from archaeological sources, is provided.

It is easy to criticize, but it should be pointed out that in several respects this commentary falls short of our expectations. We would have liked a detailed discussion of debatable points, such as Jeremiah's relationship to Josiah's reformation. Students in particular need specific help to cope with the views of scholars such as J. Skinner in *Prophecy and Religion* (CUP). It is a pity too that there is no mention of the views of H. L. Ellison (in his articles on Jeremiah in The Evangelical Quarterly, 1959-68). There seems to be some confusion between the dating of oracles as given in the Introduction (p. 33) and that given in the commentary proper (e.g. p. 85, p. 108). Perhaps more space could have been devoted to the particular problems of the book of Jeremiah, and to its theology, if the author had omitted his continual reference to the New Testament and his devotional comments. However valuable the preacher may find these aspects of the commentary, they do not fit in with the professed aim of the series.

These features not only make the commentary explicitly Christian, but also render it less suitable for use in the secular setting of a school or college.

Most Christians know a few verses from Lamentations, but have little idea of their context and background. Prof. Harrison has provided a running commentary on these poems which will be of considerable help. He considers a Jeremianic authorship probable, but acknowledges that they are anonymous.

Our conclusion is that this is a very useful commentary to possess, but it would be wise to supplement it and compare it with others.

J. W. BAIGENT

THE CHRISTIAN HOPE?

Hope and The Future of Man. Editor: Ewert H. Cousins,

Garnstone Press, London and Geoffrey Bles. 148 pp. £2.40, This book is the sixth volume in the "Teilhard Study Library", and is a collection of papers read at a conference in New York in October, 1971. The purpose of the conference was to bring together a number of distinguished theologians representing three different trends, or viewpoints, in modern theological/philosophical thought: 'Process theology' (derived from the metaphysics of Alfred North Whitehead, 1861-1947), 'Eschatological' or 'Theology of Hope' (of German origin and derived to some extent from the philosophical thought of Hegel and Marx), and 'Teilhardian' (developed from the writings of Pierre Teilhard de Chardin).

Only a selection of the papers is given, the three main addresses plus some responses, and they do not form a

coherent whole.

The first problem that faces the reader of this book is that of terminology. There is obviously a well developed, complex (and expanding) jargon, though one suspects that in many cases words are coined and used as cloak for ignorance. Term definitions are few, and sometimes where they are given it becomes clear that the words do not carry the connotation of ordinary speech (e.g. the term 'love' as defined on

pages 32-33). This is particularly true of some biblical terms used in the discussions which mean quite different things to

anyone with a bible based evangelical faith.

The characteristic tendency of modern theology to replace the 'narrow dogmatic exclusive personal faith' with a broadly based synthesis of scientific and particularly evolutionaryhumanistic thought, is clearly brought out in the papers. The various concepts of God presented reduce Him in the main to a very dependent being, and in some cases, clear pantheistic notions are evident (p. 31). The role of man as the arbiter of his own destiny appears strongly. What hope there is, is hope for man as a race or species, and the concept of an intensely personal individual hope (which has been the mainstay of God's children down the ages) is played down or dismissed as selfish.

In his summing up (p. 146) D. D. Williams says 'The issues dealt with in the conference require the concentrated and critical attention not only of theologians but of every person who is seeking faith for the times in which we now live' Personally I have seldom spent so much 'concentrated and critical attention' on a book with so little spiritual reward!

JOHN R. K. SAVAGE, D.Sc.

FAITH IN COMPASSIONATE ACTION

Road From Singapore, Diana Norman, Hodder & Stoughton.

222 pp. 50p (paperback).

There are two distinct stories; John Dodd's harrowing, formative experiences as a Japanese prisoner of war and the development of the work of the Langley House Trust (homes for ex-prisoners). The latter grows inevitably out of John Dodd's unforgettable wartime nightmare. Although so closely linked and thoroughly justifying the title of the book, each story is complete in itself.

Mrs. Norman's graphic, lively style carries the narrative forward at a pace in keeping with the restless, creative character she is writing about. His ceaseless drive and energy leave one gasping for breath. The language, in appropriate places, is realistic without being offensive. Both as a war story and as a work on experimental penal rehabilitation the book stands up well and makes a welcome contribution to a subject all

too frequently overlooked.

The book is obviously written with a Christian and biblelearned readership in mind. The content deserves a wider distribution than this and therefore one could have wished the phrasing in a few places to have been more readily comprehensible beyond the limits of assemblies and churches. One needs to have more than a passing familiarity with the scriptures to grasp the significance of, 'They cast their bread upon the waters and it returned after many days', (an allusion

to Eccles. 11: 1 on p. 186).

It is easy to understand John Dodd's reluctance to employ social-service trained and psychiatric staff, for these have their full share of obsessions and peculiarities: nevertheless, I fear his appreciation of what they could have offered was limited. Some of the Trust's lessons could have been learned in a less costly way. It is assumed, for example, that a social worker would not be at liberty to 'blow his top' as a house warden could. Such is not the case, as a controlled display of anger is normally taken to indicate a realistic relationship between worker and client which is likely to lead to positive results. All the same the professionally trained stand to learn a great deal from John Dodd's massive courage and persistence and faith in the individual.

Encounter with life's problems tends towards balanced judgement and deeper insight. So it proved with the Langley House system. As the development proceeds we see how a narrowly evangelical view-typified in the early rule that only ex-prisoners who had made a profession of Christianity would be admitted—gives way to an appreciation of God's working through other than specific Christian agencies and to ends not necessarily always represented by a conversion.

One cannot read without admiration for the devoted Dodd family and their helpers and also for Diana Norman's realistic and humorous rendering of the story.

JOHN A. BROWN (SOCIAL WORKER)

Christ in Bangladesh James and Marti Hefley. Coverdale House Publishers Limited. 109 pp. (plus 8 pp of photographs). 45p

(paperback).

Only the Christians are living up to the teaching of the Holy Koran in this present crisis', was the comment made by an Islamic scholar in Dacca during the Pakistani war. Christ in Bangladesh opens with a vivid account of the catastrophic cyclone which hit East Pakistan, as it then was, in November 1970. Then it gives graphic descriptions of what was done in the name of Christianity during the civil war of 1971, which led up to the birth of the nation of Bangladesh. With the background to the conflict helpfully sketched, a picture is built up of the still continuing relief work engaged in by Protestant and Roman Catholic missionaries from different countries and societies. They remained throughout the war, heedless of their own safety, although in many cases attempted neutrality gave way to support for the Bengali cause. A young relief worker from the U.S.A. is quoted as saying, Americans usually associate poverty with lack of money. But to know what it is really like, you've got to hear it, feel it, smell it. This book will help all who read it to do just that. There is a foreword by George Hoffman, Director of TEAR Fund, and his postscript gives details of their long-term relief work in Bangladesh, with its opportunities for meeting deep spiritual hunger.

NORTHWOOD

The Great Reversal, David O. Moberg, Scripture Union,

194 pp. 75p (paperback). In this book, David Moberg deals with a phenomenon he calls The Great Reversal. By this term he means the relatively sudden rejection by evangelical Christians, of any responsibility or interest in the prevailing social conditions. This rejection became apparent at the beginning of this century, when the majority of evangelicals decided that the remedy to the world situation was personal conversion. and as this goal was achieved, social conditions would automatically improve. However, as the author so rightly points out, 'conversion to Jesus Christ creates the motivation or will to do right, but it does not in itself define for any person precisely what is right'. The main part of the book deals with an analysis of the reversal and the probable reasons for it. The author's contention is that neither personal conversion alone, nor an active social concern alone can be justified biblically as the goal of a Christian. There must be a combination of the two, or Christ's command which emphasizes 'a balance of both loving God and loving one's neighbour as he loves himself' is only partly obeyed.

I cannot help but agree wholeheartedly with the conclusions

reached. The chapter on our attitude to social sin is a challenging one, stimulating one to think positively, not negatively or even neutrally, about social and political matters. The point that a neutral attitude signifies consent to existing circumstances, is one we would sometimes prefer to forget. Reading this book leaves one in no doubt that it is vital for Christians to take an active and intelligent interest in social and political questions, if they are to deal with men as

complete human beings and not simply as 'souls'.

From my point of view, the last chapter on the promising signs of a reversal of 'the great reversal', i.e. a more complete approach by evangelical churches, would have been more worthwhile if it had included examples of these signs of change in other countries as well as America. In a foreword to the British edition, the publishers do mention one or two examples suggesting a change of attitude in Britain, but other than that we are not enlightened as to signs outside America. Nevertheless the definite signs of social awakening in evangelical circles in the States are very encouraging, and it would seem useful at many points to extrapolate to the British scene.

I feel that this book is one which will help many people to see where the problem lies in this very relevant question of

evangelism, social concern, or both.

ALISON K. BROOM

Replies to Professor Bruce

The March Question

In a period of industrial disagreement such as we have experienced af late, is there a way in which Christians of good will can render constructive help or express moral judgments (if they dare), without seeming to favour one party to the dispute more than the other?

Mr. John W. Brown replies:-

There are many Christians who seem to have no compunction in allying themselves to a party, and often what that party stands for is bound to be right—even those who profess to be outside the political arena, deep down, are not without political bias. Too often one's party views are traditional. The son follows the father. Then again environment can have much to do with it. For areas where men work in mines or factories the tendency is to swing to the left; while in residential areas it is the opposite: both can be equally sincere.

There is no precedent in Scripture for party Government. In Paul's day there was one man supreme, the Emperor, and that is what government should be, but where could we find the man? David said, 'He that ruleth among men must be just, ruling in the fear of God'. The official ruler of Ps. 2 is the moral man of Ps. 1 (We long for His rule).

It was the failure of men in power to rule justly that gave birth to democracy and put power in the hands of the people. Party politics is the off-shoot of this.

Where moral judgment is the question, the Christian should have no difficulty in giving expression to what he knows to be right. Where political issues are concerned one would need to be very wary in supporting this or that. Take one big issue. Who could say with any sense of conviction that our being in the Common Market is a good or bad thing: time alone will tell. We can never be wrong in following Paul's injunction to pray for all in authority, the objective being a quiet and peaceable life, not the advance of a party.

If we do express ourselves in any matter let us take heed to the words of the Lord Jesus; 'Judge righteous judgment' or again, 'As I hear I judge and my judgment is just'.

One might add that the present situation would almost show the futility of Government and opposition; the major parties being so equally balanced as to form a deadlock, each depending on support from the lesser parties. Could the best statesmen not get together and legislate for the good of the nation exclusive of party? Perhaps that is asking too much: we anticipate that day when a King shall reign in righteousness.

(It would be interesting to have further comment on this subject. Do readers agree that Scripture gives any indication of an ideal form of national government, and if so, of what sort?—Ed.)

Spectator's Viewpoint with David Manzie

'Waste not, want not! Pick it up and eat it', was the uncompromising admonition my mother gave to her son when he toyed around with food, or surreptitiously dropped pieces on to the floor in a vain attempt to avoid real, or imagined, dislikes. That was in the days before we had it so good!—but I often remember the warning when I see advertisements put out by relief organisations. Shots of undernourished children, neglected elderly folk, emaciated and dying livestock are calculated to loosen the purses of readers. Bluntly I wonder how effective is this approach because we have been saturated with horrifics in recent years . . . but that is by the way . . .

Perhaps a more beneficial campaign could be devised to discourage over indulgence and to encourage diversion of surplus funds to fight the world's want. Bread and cheese lunches are novel and rather ostentatious 'one-off' self-denials when a continuing effort is needed.

But to return to the waste question. The problem has been growing for years, in fact a journal called *Materials Reclamation Weekly* was, I understand, founded in 1912 and is still published. Recently the editor was quoted as saying that people must appreciate there is no such thing as waste. There is only material we have no immediate use for.

For years we have cultivated 'throw-away' mania, and few things are now made to last long. If utilities such as refrigerators, washing machines, freezers, clothes and cars do not wear out they are exchanged out of sheer monotony, not to mention the hankerings suggested by skilful promotional publicity.

Dairies have carried out an intensive and expensive campaign urging customers to return empty milk bottles. In addition to their appeals a company owned by dairy members has operated on a non-profit making basis for over fifty years. But there are still too many bottles and jars discarded. Undoubtedly installation costs for cleaning and sterilising equipment would be high as would the cost of sorting the vast variety of shapes and sizes in use, but in the long run local authorities and manufacturing firms would save and the environment would substantially benefit.

In the past six months reclamation and waste recycling has become a popular subject—if the regularity of news items on the subject is any indication—and serious attention is being given to economic possibilities. Oil and coal shortages which hit the headlines were only the tip of an iceberg. Man has been using up the world's natural resources at an alarming rate, and the Arab oil producers' action had a double edge.

With the Arab restrictions the world appeared to discover suddenly that everything was running out. Demand for creature comforts is wasting materials at an alarming rate. More than £500 million worth of packaging of all kinds went into dustbins last year,

Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions, or further questions on which they would like help, to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX.

Question 11 (submitted by Mr. Richard Williams)

In what respects do readers consider that the Breaking of Bread service on Sunday mornings might need

reformation?

(Replies, please, by 15 May, for July issue).

Question 12 (submitted by Mr. D. G. Twomey)

Some Christians in developing countries object to the denominational barriers brought by missionaries from established Christian countries being superimposed upon their faith. Could we not take a lesson from this and encourage our children to have more loyalty to Christ and less to the assembly?

(Replies, please, by 15 June, for August issue).

The Question for this month

Question 9 (submitted by Mr. J. W. Forrest)

How do the elders at your assembly arrange to interview candidates for baptism? By that I mean, do all the elders take part or do, say, a couple of them take turns, and do they encourage someone to speak in support of a candidate at the interview. Are there any original observations?

Dr. D. E. Hickish replies:-

At Brentwood we regard the request for baptism as one of the major landmarks in a Christian's life, and therefore to be treated accordingly. We arrange for the candidate to be seen by two of the elders, selected as those with whom the particular candidate is likely to feel at ease, and therefore able to talk freely. On occasion a lady candidate has been interviewed by an elder and the leader of the women's work through which the contact was originally made.

The interview is normally arranged at the home of one of the elders, or at that of the candidate. After prayer, and introductory remarks intended to put the (often nervous) candidate at ease, the applicant is encouraged to relate in his own words the circumstances leading to his conversion, subsequent spiritual progress, and realisation of the need for baptism, and his own desire for it; and then to indicate his understanding of the spiritual and practical significance of

The occasion is then used to give teaching, where this is found to be necessary. Opportunity is also taken to discuss

the question of church fellowship.

The two elders can normally sense during the interview their mutual views on a candidate's suitability, in which case they indicate their decision at the close of the interview. Where doubt is raised, however, the decision is deferred so that other elders may be consulted.

It has been our experience that these interviews, while hopefully of benefit to the candidates, have certainly been of value to the elders themselves in giving them a greater understanding of the spiritual needs of the candidates, both young and old, and indicating possible deficiencies in the evangelism, teaching and pastoral care in the assembly.

Mr. John Hornal replies:-

In Question 9, Mr. Forrest seeks an original observation on the practice of interviewing candidates for baptism. I submit that the scriptural illustrations are original, and for today, practical.

Conversion and baptism are inseparably linked in Scripture being part of one wonderful act of Grace. I do not find a phase 1 'conversion' and a phase 2 'baptism'. The distinction probably occurs by our failure to present the full counsel of God.

Assembly practice links baptism with admission to the fellowship.

Conversion should be self-evident. A transformation of life style, fellowship with the Lord's people and 'in the prayers'. Were the scriptural pattern on preaching/baptism (conversion followed, would there be any need for further validation?

(Spectator's Viewpoint-continued)

to quote just one example. So serious attention is being given to recovery and re-cycling of industrial and household wasst. This has been hailed as a solution, or a short-term reprieve (depending on whose views are quoted), to the twin problems of pollution and shortages of raw materials. Nevertheless waste re-cycling is growing into a major industry with a U.K. turnover of £1,500 million and £3,500 million a year in the United States.

But much is obviously still to be done to alert people to the potential available. A determined and sustained effort by more local Councils on a scale similar to that achieved during World War II is vital. Few Councils at present bother to keep old newspapers and cartons separate in the collection and there is an untapped wealth potential in the recovery of metal from municipal refuse dumps.

And in one of the world's most highly populated cities such things are being exploited. A viable recovery business is being developed from Tokyo's rubbish dumps, and waste newsprint is being made agreeably palatable with molasses to form an ingredient in the diet of Japanese cattle! (The more usual use for old newspapers is re-pulping to produce more newsprint!)

This Viewpoint has glanced very cursorily over a subject which ought to appeal to every Christian conscience—I cannot envisage the Creator regarding the present alarming waste and pollution lightly.

Correspondence

Correspondence from readers is welcomed, and letters should be sent to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX.

Bible Teaching Conference—Winchester 1974

From Mr. P. D. Warren

Dear Mr. Coad,

As Chairman of the conference general committee, I would like through your magazine to let readers generally and last year's conference members particularly know that this year's conference will take place over the weekend 6th to 8th September at King Alfred's College, Winchester, venue for the past few years. Through the conference title, The Mission of the Church Today, the objective will be to give positive biblical instruction relevant to the needs of young people concerning the universal role and strategy of the Church and the individual Christian's contribution in today's

I should be most grateful if you would kindly publish this letter since its purpose is to remove any uncertainties resulting from the announcement at the last conference that the venue

of future conferences was under review,

Conference brochures, giving full details, are available from Mr. Cyril Judd, 71 Chiltern Road, Sutton, Surrey (Tel. 01-642 1531).

The Potteries, Buckland Common. Tring, Herts.

Yours sincerely, Derek Warren

The Consternation of Tyre

From Mrs. Joyce Harper

Dear Mr. Coad,

I wonder if the writer of the Editorial in the March issue of The Harvester had Kipling's Recessional in mind when

pondering the consternation of Tyre?

Our 'pomp of yesterday' may well be one with the heathen nations, but our ultimate destiny may be as different from Tyre's as was that of ancient Israel, and for much the same

So far as I know, Tyre made no claim to any special relationship with God as did Israel and as we do nationally. The heathen have no knowledge of God's laws, but we have. We proclaim this in the liturgy of the established church. Daily we profess that 'He is the Lord our God and we are the people of His pasture and the sheep of His hand' and day by day we confess that we have offended against God's holy laws and have strayed from His ways like lost sheep. We pray daily for the Queen and ask God to endue His ministers with righteousness and to make His chosen people joyful. We pray that the Lord will give peace in our time and have the audacity to add, 'Because there is none other that fighteth for us but only Thou O God,

How true it is of us that, like Israel, we are a people that draw near to God with our lips while our heart is far from

Knowledge of God's laws brings responsibility and since we as a nation 'name the name of Christ' we are in dire peril if we persist in taking that Name in vain. The believing remnant have a solemn duty to work and pray for an out-pouring of the Spirit and for national repentance. The prophet Hosea has a word for us today. 'Come and let us return unto the Lord, for he hath torn and he will heal us, He hath smitten and He will bind us up.

Lowick Vicarage, Ulverston, Lancs. Yours sincerely. Joyce Harper

Christian Morality

From Mr. D. H. T. Conway

Dear Mr. Coad, Mr. W. MacFarlane's letter on the answers to Question 1934 and Readers' Forum No. 4 was read with real relief. After reading the original replies I was stirred to read again for clear vision the shining example given in Genesis 29: 20-22 of the pure quality of true love and patience which should be the pattern to Christians:-

'And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast.

24 Glendinning Avenue, Weymouth DT4 7QF.

Yours sincerely, D. Conway

The role of women

From Mr. J. S. Isherwood

Dear Mr. Coad,

Are there readers, who might be willing to send to me, or to let me know how I might have access to, material relating to my research into the role of women in the Brethren movement?

The material I am looking for comes under the following

categories:

1. Expositions by Brethren writers (1830's -1914 roughly) on the subject of the role of women in the Church.

2. Any journals, memoirs, letters by women, or relating to women, in the assemblies.

3. Any evidence of the involvement of women in fellowship in the assemblies with the social issues of the day (e.g. the Temperance Movement or with the usual inter-denominational evangelical causes like Bible societies, Home Visitation Associations etc.).

4. Any material relating to the part women played in the

overseas missionary movement of the Brethren.

I should, of course, be happy to pay for the postage on any material sent to me and should look after it most carefully.

18 Greenbank Gardens, Stockton Heath, Warrington WA4 2DR.

Sincerely yours in Christ Jesus John S. Isherwood

Another question for Prof. Bruce

From Mr. David Manzie

Please, Mr Editor,

May I ask my fellow contributor, Professor Bruce, question? Sooner, or later, the Arabs were bound to realist the speed at which oil is being exhausted. It was equally evident they would appreciate the power they could exer-against nations supporting Israel. Why then have the hereditary enemies of God's own people been allowed to sit on the world's major oil reserves?

16 Howden Road, London SE25 4AS.

Yours sincerely, David J. Manzie

is the **COST OF LIVING** a problem?

—do you accept it apathetically?

-or face it realistically?

why not take a BALANGED VIEW of the situation

Under the guidance of a friend who will assess your need and advise without obligation how to increase your income and thus enable you to meet rising costs and increase the Lord's portion.

act now-every day brings more or less!

Please explain how I can increase my income.		
At the moment my money is invested in		
understand this enquiry is without obligation		
	Date of Birth	
1		

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The News Page

Press Day, June 1974, Friday, May 3rd, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

Christian Radio Productions:

We have just received the Spring 1974 News Letter from CRP. There are stories of progress both in the U.K., particularly in local radio, and overseas, with the accent here being laid on F.E.B.A. Seychelles. There is also news about equipment, personnel and finances. Copies may be obtained from the secretary, John M. Buckingham, at 19 West Park Road, Warley, Worcs., B67 7JJ.

Evangelism:

During March George Tryon held excellent children's missions in Redcar and Newcastle. At both places

interested parents attended.

D. J. Iliffe speaks of parents and children professing conversion at a recent Mission at Salford, whilst R. J. Whittern tells us that about 200 children attended the campaign at Thirlmere, St. Albans. On the final evening so many attended the family service that close circuit T.V., with many viewing in the overflow hall, had to be used.

Recent work with the assembly at Roseford Hall, Cambridge, included personal visitation on a large estate. The idea was to bring the gospel message to people who seldom attended church. A considerable number of contacts were made, and many came to the Sunday night service. This door to door campaign is still being continued by those in fellowship. Many needy folk have now been put in touch with the work and witness of the local church. W. S. Galyer reports encouraging news of progress by those who professed conversion in earlier work. He had a good reception during a week's campaign with an assembly in South Yorkshire.

For the past three months, Clive Calver's work has been concentrated in London and the South East. However, during April and May, the "In the Name of Jesus" team are conducting missions in the Wolverhampton district. Clive and Ruth Calver's home at Codsall, near Wolverhampton, is being used regularly by Young People from the local church for Bible Studies and Prayer Meetings, as well for personal work.

News from The Leprosy Mission:

Readers will recall the response of Dr. Cecil Pedley of The Leprosy Mission to a call from East Bhutan recently. He has now arrived, with his wife, the final stage of their journey being a two-day, 200-mile jeep journey by mountain road, climbing range after range of mountains rising to 6,000 feet or more.

At Mongar they found a newly-constructed house just finished, and work has begun immediately. There is a dispensary nearby, and a 40-bed hospital is at present being built. The town is developing fast, with a new hydroelectric plant under construction and a new school building on the way.

Prof. Paul W. Brand, Consultant in Orthopaedics to The Leprosy Mission, said recently, "Over-simplified programmes and unjustified optimism in official circles, including the World Health Organisation and a number of governments, have helped to create a worsening situation in the world of leprosy. The disease is escaping from us". With at least 15 million known cases in the world, of whom only a small minority are even within range of reatment, leprosy is a major health and social problem, in spite of notable advances in prevention and treatment. Prof. Brand is to speak at The Leprosy Mission's Centenary

Celebration Service at St. Paul's Cathedral on Thursday, 2nd May at 2,30 p.m.

Ministry:

G. K. Lowther recently visited Leominster, Loughborough and Stapleford, Notts. and has been giving help in his home assembly in Grimsby,

News from Moorlands:

Two of the four annual Moorlands Bible College missions scored 'firsts' this Easter. Ferndown, a rapidly developing township in South Dorset, has no evangelical witness, and 10,000 inhabitants. Fifteen students, assisted by local workers, converged on this middle-class suburb to share Christ on the doorsteps.

The second pioneer outreach took place in Arras, France. Linking with a small but increasingly active assembly, the team of nine broke into new areas of witness.

The third team joined the Don Suppose Association for

The third team joined the Don Summers Association for an intensive spell in Southampton, while a fourth group worked amongst youth in the same city.

Home-Calls

Richard F. Parsons, aged 78. Converted in early years, he spent his lifetime in Swansea, serving the assemblies in the city and the surrounding area. A much respected elder, he took a keen interest in missionary work and had an open home for the Lord's people. Had a special gift for work amongst young people, and will be greatly missed.

Tailpiece

Hey for the Open Road!

The month of May sees the work of evangelism in the open air slipping into top gear. It is all too easy to dash off the phrase "our friends need our prayers", and leave it at that. However, many will recall the difficulties and dangers, not to mention the near disasters, of last summer. In such circumstances, prayer is not simply a sort of divine insurance policy, but is a vital and active partnership with our friends in their work. Alas, the majority of us are simply not free to give help in the active way that we might wish—we are stuck in offices, factories, shops and classrooms. (When the weather is poor, we are probably rather glad of this, but, on the perfect April morning on which this is being written, it does seem rather hard!)
For your encouragement, Tailpiece met a few days ago "Uncle Harold of Sunshine Corner" who, in his 93rd year, is preparing for beach work again this year! Let mere striplings in their 60's and 70's take courage!

A Matter of Priority:

The present economic difficulties may very well turn out to have been that most maligned of all clichés, "a good thing"! One hesitates to top one cliché with another and talk of "agonised reappraisal", but there is no doubt that the new Government (aided and abbetted it seems at times by the previous one!), is embarked on just such a course. As one who is very deeply involved in the small scale economics of running a Christian publishing business, Tailpiece is much relieved to see a little fresh air, economically speaking, blowing through the

Corridors of Power! The somewhat patriarchal father of one of his American colleagues used to belabour his son, at the outset of every new project, with the phrase "Start at the bottom, boy! What does it cost?!" Tailpiece's own paternal grandfather had his own not un-original, and thoroughly characteristic, variation on this particular theme—"Howard, my boy, there is no such thing as a free lunch!"

There is no doubt that the expenditure of frightening sums on enormous and doubtful projects of aeronautical and civil engineering has contributed a great deal to the distinct unpopularity of those responsible for the public purse. If the present Government can force a little sense into the megalomaniacs and empire builders of Whitehall, then so much the better.

The situation is rendered all the more painful by the fact that public money is manifestly not being spent on projects which matter, and whose benefit is not in doubt. In this respect, education seems to be a poor relation, with the National Health Service not very far behind. When one thinks of the £1,000,000,000 which have been poured down the drain on that expensive and noisy assemblage of gadgetry known as Concorde (a misnomer if ever there was one!), and considers what might have been accomplished in both of the fields mentioned above had that sum been more wisely spent on them, ti is difficult to avoid the conclusion that, as with the Charge of the Light Brigade, "somebody

Perhaps we all did. It may well be that we get the Government we deserve, and that is something which should challenge all of us who call ourselves Christains.

Organ Transplants!

Why is it that organs (musical) always cause so much trouble?! The hymn tells us they tell forth His glory "in deep tone", and also characterises them as "loud". Even

the most infantile expositor among us could draw a lesson or two from that last adjective!

One local model, a remarkable assemblage of valves, transformers, rectifiers and what-not, has been on its last legs for some little time. (In fact, the attempts of a wellknown author of articles on hymnology to play it at a mercifully not-too-public gathering recently were remarkable,

to say the least!)

The fact that it defied the efforts of so accomplished a performer may have contributed to the recent decision to consign it, at last, to the place where all good organs go, and to search for a replacement. Alas, the alternatives available and their cost more or less shattered the Saints, and contributed to a somewhat lively church meeting recently! The crowning comment, from one brother who has a good ear was "Well, I reckon we'll just have to pitch 'em", which summoned up for Tailpiece a particularly vivid childhood memory of a considerable brother in a North London assembly who had a little tuning fork at the Lord's Table for precisely such a

purpose! Oh tempora! Oh mores!
At present, our "Grand Old Lady" (are organs female?!) has been consigned to outer darkness, namely "The Lesser Hall". There she sits, keyboard to the wall and the organ bench upside down on her french-polished top, whilst her place has been taken by a smooth, dark-hued usurper, crouching silkily in her erstwhile position of eminence! "Mark 2" is possessed of a truly gigantic loudspeaker cabinet of a somewhat Gothic appearance, which has already been characterised by several older and more conservative spirits as "churchy"!

However, we are informed that this is only a stop-gap! What does the future hold? If you are anything like Tailpiece, you can scarcely wait for the June issue to find

Tailpiece

People and Places

New addresses

Altrincham:

Correspondence for Devonshire Road Evangelical Church (formerly Hebron Hall), Altrincham to G. V. Cooper, School House, Marlborough Road., Altrincham, Cheshire (Tel. 061-928-4917).

Frome, Somerset:

Lane Evangelical Church Grove (formerly The Gospel Hall), Lower Keyford, Frame. Correspondence to B. W. Cooke, "Bethany", 21 West-over, Frome, Somerset, BAII 4ET (Tel. 0373-5517).

Personal

On medical advice E. Nelson Walker has had to cancel all engagements in the Greater London area throughout May in view of inconsistent health. He very much values prayer for God's healing grace.

Stewardship

The Retired Missionary Aid Fund, 12 Cleveland Crescent, North Shields NE29 ONP. Gifts and Legacies for the month of March amounted to £4,054.05.

Prayer List

Stamped letters addressed c/o The Paternoster Press, Pater-noster House, 3 Mount Radford Crescent, Exeter, EX2 4JW will be forwarded to any of those whose names appear below.

Bathgate, T.: Batngate, 1.: Gillingham 3, 5, 16, 17, 24, 25; Walmer 4; Bournemouth 6-10; London 11; Faversham 12; Wainscott 14 & 21; Woking 19; Hastings 26.

Brighton, K.: Windsor 1; Reading 3; Brentford 5; Pournemouth 6-9; London II; Chand-lers Ford I2; Old Dean I4; Aylesbury I9; Slough 2I; London Airport 23; Hants. Camp 24-27; Littlehampton

Burnham, A. E. J.: Wembley 4 & 12; Watford 5; Fareham 7 & 14; Gosport 9; Southend 18 & 19; Havant 26

Calver, C. R.: Belfast I-2; Wolverhampton 3-12; Southampton 18-31; I.O.W. Houseparty 27-31. Campbell, B.:

Redruth, Truro, Plymouth, Falmouth.

Galyer, W. S.:
Wembley 1; Kingston 4; Streatham
5; Chester Races 6-9; Allestree
11-15; Kingston 18; Claygate 19; Rottingdean 26.

Greenwood, A.: Troon 5, 16; Largs 6-9; Irvine 12, 15; Waterloo 22, 29; Bebington 26.

Grimsey, A. W.: Norwich 5 Eastney 26. 5; Cromer 9; Fulham 12;

Hainault 1; Littlehampton 2 & 5; Bournemouth 6-10; London II & 12; Littlehampton 15; Crawley 16; Sidcup 24-27; Crawley 30-31.

James, J.: London 2-9; Loxbeare 12; Exeter 19-22.

Kagan, M. Colchester 9; Great Wakering II. & 12; St. Albans I8 & 19; Caxton Hall 23; Chislehurst 24, 25; Ipswich 30

Knight, J.: Harrow I-3; Bournemouth 4; Chand-ler's Ford 5, I.4, I8, I9, 26; East Sheen 7; Walthamstow 8; Bexhill 9, I6, 23; London II; Muswell Hill 12; Fareham 15; Gosport 22; Nottingham

Lowther, G. K.: Pinner I, 8, 15, 21, 22; Wembley I; Reading (Argyle Chapel) 2, 9, 16, 23; Potters Bar 2; Leytonstone 5, 6; Romford 5; Chelmsford 6, 12, 13, 20; Crouch End 7, 14, 21; Rochester 7; Southborough 8; Leyton 13; Rainham 19; Forest Gate 20; Grimsby

Meadows, D. R.: Harman's Cross 5; Weymouth 19; C.H.C.Y.P. Weekend Totton 24-27, Remainder of time in Bournemouth and District.

Mills, B.: Evang. Conf. Bournemouth 6-10; CEW Preparation Day, London 11; Chelmsford 18; Wokingham 26.

McMaster, D. R.: Cumbria Gospel Van Work, May 11-June 28.

Deane Ave. South Ruislip I, B, 15, 22; Selbourne Hall, Luton 2; Bexhill Park, Kingston 7, 14, 21; South Hill Church, Hemel Hempstead 9, 12, 16, 23; Llanfairfechan 26, Southfields, South Ealing 30.

Pierce, D. H.: Truro 1-4; Little Hill 5; Bournemouth 6-10; C. E. W. London 11; Woking-ham 12; N. Devon 19-31.

Robinson, A. J.: Stoke Canon 5; Exeter 12; Silverton 19; W. Monkton. 27.

Short, S. S.: Kinlochleven I-3; Northampton 5-9; Hereford 12; Gloucester 13; Newent 14; Quenington 15; Seaton 19-21; Bristol 22; Weston-super-Mare 26.

Taylor, N.: Martlesham (end of Miss.) 1-5; Botesdale 10; Beyton 18; Felixstowe 29, Every Weds. Bury St. Edmunds. Every Thurs. Haughley (Follow-up).

Tryon, G.: Claygate 1; Farncombe 5-12; Hampton 13; Cambridge 19; Staines 26.

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Whittern, R. J.: Israel 1-4; Reading 5; Counties Evang, Conf. 6-10; Littlehampton 10-12; Bloomsbury 11; Acton & High Wycombe 13; Ealing 14; Tonwell 17; Tilehurst, Reading 18-19; Hertfordshire Show 25; Letchworth 26; Croxley Green 27-June 9.

Widdison, P. J.: Newport, I.O.W. I-5; Camberley 8, I5; N. Leigh 9; Swindon 10; Banbury 12; Hannay 14; Bedhampton 18-29; Swindon, Florence St. 30.

Willcox, D.:
Wells 1; Sherborne 2; Glastonbury 3;
Merriott 5; Counties Cfce., Bournemouth 6-10; Bloomsbury 11; Sturminster Newton 12; Edington 13;
Counties tent, (Som.) 15-31.

Derehamt

Missy. Cfce. at Dereham Baptist Church, May 11 at 3.00 and 6.15.

Parties welcomed

Church, May II at 3.00 and 6.15. Liverpool: Merchant Navy Chur. Fell. Ann. Meetings: Central Hall, Renshaw St., May II at 3.15 and 7.00 (Tea & Exhibn. at 5.15), Capt. T. Morgan; May 12 at 8.15 at Crete Hall, Donald-

Croydon: Annual Cfce., Cranmer Hall, Sylver-dale Road, May 18 at 4 (M. Stafford— Nigeria), 5 (tea), and 5.45 (H. M. Martin—Uganda, and R. G. Bolton).

Swanage: Ann. Meetings at Gospel Hall, May 18 at 4.00 and 6.00, C. Ingleby. Eastbourne:

Conv. in Town Hall, May 23 at 3.30 and 7.15, Rev. Chs. B-11, E. W. Rogers, A. Leckie, D. W. Coulson,

and Aleckie, D. W. Coulson, G. B. Fyfe.
Alterbridge:
Ann. Fellowship Mcgs., Allerbridge
Gospel Hall, Devon, on May 25 at 3

Grimsby: Ann. Spring Hol. Conv. at Wellow-gate Chapel, 67 Wellowgate, May 25 at 7.30, May 27 at 3.00 and 6.00, H. Butt, R. Forster, A. C. W. L.

London: Ministry Meeting at Hope Hall, Kilburn Lane, W.10, May 25 at 7.00, Dr. A. Scott.

Bournemouth: Hants & Dorset Bible Rdgs. at St.

Andrews Church Hall, June 1; J. H. Large. Croxley Green: 75th Ann. Cfce., June 1 at 3.00 and 6.00, R. J. Bolton, B. Mills. Sheffield:

Cfce. at Lansdowne Chapel, June 8 at 3.00 and 6.00, S. C. Payne, A. Stewart, A. Greenwood.

Footnote-Dream and Reality in Cyprus

In 1969 the concept of a Christian school in Limassol, Cyprus, was placed before a group of Christian men in Britain by Mr. L. Yergatian, who had already established a Christian Book Store in that city. The scheme was an ambitious one involving the purchase of a site which would accommodate a school and further education facilities, the ultimate aim being achieved in a series of stages. The cost of the land at that time was estimated at something over £6,000, whilst Stage I of the building project required a further £150,000. A Logos Educational Trust was established in this country for the forwarding of gifts for this project and small amounts began to be donated for the initial costs. During the past year real progress has been made. Mr. G. I. M. Ross, previously of Cupar, Fife, felt led to return to Cyprus in order to aid the Christian witness among young people and to help in the school's establishment.

An opportunity arose last Summer 1973 to purchase temporary accommodation for the start of the school in a small way on another local site. A generous gift made this purchase possible and the school was opened in September 1973 in these premises. A recent further gift from Cyprus has enabled the proposed site to be purchased outright. Government approval has been secured and it is hoped that enrolments for September 1974 will bring the number of pupils to 100.

There will be an increasing need for full time qualified teachers in Science, Maths, English, Greek and General Studies. It is hoped that Christian teachers in the United Kingdom will feel led to volunteer for a period of service in this school in order to ensure the realisation of this aim. Any who are interested should contact Mr. E. W. Crabb, 36 The Ridgeway, Kenton, Mdx HA3 0LL (01-907-5392), for further information, whilst general enquiries may be made from Mr. K. Wynne, 15 Eaton Row, London S.W.1. E. W. Crabb

Forthcoming Events

The Publishers regret that, owing to demands on space, it is not possible to insert an announcement in more than one issue. Correspondents should indicate clearly in which issue they wish their announcement to appear. Cardiff:

Ministry Cfce. at Tredegarville Baptist Church, May 3. Bexhill:

Ann. Cfce. at Hamilton Hall Evang. Church, Eastwood Rd., May 4 at 3,30 & 6.00 (Tea at 5.00), J. R. Caswell & C. Phillips.

& C. Philips.

Ealing:
Bible Rdg. at Grove Hall, The Grove,
May 4 at 7.00, Heb. 7, Prof. J. Heading,
June 1, Ch. 8, W. F. Naismith.

Ann. Cice. at Gospel Hall, Station Rd., May II at 3.00 and 6.00, K. T. C. Morris & E. Hughes.

The Harvester Classifieds

The charge for Classified Advertisements is £1.00 for 25 words (min.) and 4p per word thereafter. Box numbers 15p extra; also allow for 6 words to be added to your advertisement.

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Speakers: Mrs. Mary Batchelor, Mrs.
Stella Heath, Miss Phyllis Thompson,
Mrs. Amy Ginnings. Programmes
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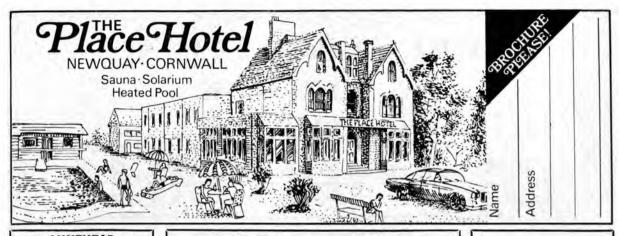
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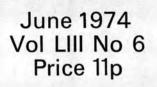
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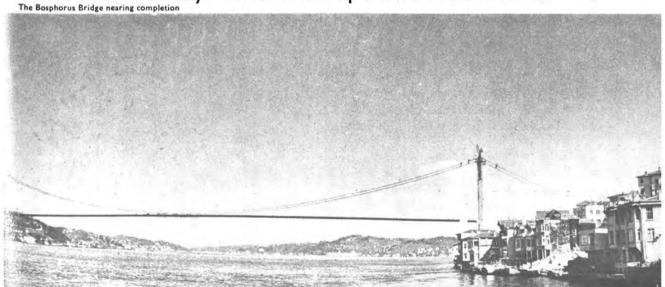


Editor: Roy Coad

The Harvester



Turkey: Where Europe and Asia Meet



The Defaulter

The soldier was alone and bored and glad of the company of the Scripture Reader, who asked "Why are you not out in town with the rest of the lads?". He replied that he was restricted. "When the bugler blows defaulters I must appear at the Guardroom". The Reader explained that in God's sight all men were defaulters: restricted from heavenly privileges and because of sin at fault with God. There was good news though, that God's Son, who never defaulted, had taken our place and was judged that we might be forgiven, and no longer restricted. The soldier sat reflecting on the message as he waited for the bugle

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Editorial

Facing a Task Unfinished

Who are the people of God today? Scripture is plain enough: 'In Christ Jesus you are all the sons of God, through faith. For as many of you as were baptized into Christ Jesus have put on Christ.' Has God then purposes and plans for this world, or has he written it off, leaving His people here to await the end? Is this world's long history, its suffering and darkness, its heroism and its beauties of achievement, throughout those long centuries since the Son of God trod its streets, all without meaning?

For answer we go back to the beginning, and hear the voice of God speaking to unfallen mankind: 'Be fruitful and multiply, and fill the earth and subdue it and have dominion . . . behold, I have given you . . .' Has that commission been abrogated, for mankind in general or for the Christian in particular? For if it has not, then the Christian has his part in and about the whole business of this world: indeed, if man has so patently abused and exploited for his own advantage that which he was given as trustee, then the Christian's responsibility is the greater.

How does the Most High rule the kingdom of men, and give it to whom He will? It is through the actions of men, his instruments, both individually and collectively. Through whom, then, may we expect His will to be most readily expressed? If those who profess sensitivity to that Will disclaim their responsibility, are they obedient or are they perhaps turning their back on the very purpose God would fulfil through them?

Perhaps we should read again, but with fresh and open minds, the teaching of our Lord Jesus Christ on the Kingdom of God. That Kingdom, He taught us, is not only His visible triumph at the end of the age, but it is the liege rule of God among men today. Read that teaching again-it penetrates the Gospel record-and see what the Scriptures then have to say to you.

Serving the Needs of the New Africa

T. P. Gilpin

Dr. Gilpin, who is working at the Murchison Mission Hospital in South Africa, describes its service to the people of that land.

South Africa! The very words conjure up a host of of differing thoughts and attitudes. Gold, sunshine, apartheid, fruit, diamonds, Sharpeville. A beautiful land of white beaches and rolling hills. A rich land of gold, diamonds and unparalleled natural resources. A powerful land which boasts the best equipped arsenal in Africa. A land of tremendous opportunity and contrast and (almost uniquely in 1973) a peaceful land under strong and stable govern-

ment with an ever-expanding economy.

Believing that the only salvation for the future lay in the separate development of its various ethnic groups, the Government, as far back as 1936, set aside huge areas of land, or 'homelands' for the development of the Bantu nations of South Africa, and set in motion machinery for the training of their leaders. These homelands will eventually become independent self governing states, and this, in a nut shell, is what apartheid is all about. Several of these homelands have now attained varying degrees of independence, while others, like the Zulus, are progressing steadily towards it.

But one of the responsibilities of government is health, and health schemes are expensive, to say nothing of the difficulty of finding personnel to staff them. The number of graduating Bantu doctors is a trickle compared to the sea of people requiring medical care, and in any case most of these graduates get swallowed up in lucrative city practices, leaving the vast rural population critically short of medical aid.

How can these medical needs be met? As in other developing countries, it is here that mission hospitals have played such a vital role, and where the South African government has been quick to realise their value. In 1910 0.25% of all mission hospitals were to be found in South Africa. A survey in 1967 showed 10% of all mission hospitals to be in South Africa, while the number of such institutions in the rest of the world decreased by 50%. Since 1967, the government has financially underwritten all mission hospitals, so that today, nowhere in the world have governments subsidized mission hospitals to this extent, with missions retaining their identity and autonomy.

This then is the background to the development of the 98 mission hospitals in South Africa, and on top of this we can now sketch in some of the opportunities and problems as they are present in our own assembly missionary work here at Murchison.

What is Murchison Mission Hospital?

Starting as a small nursing home in the thirties under Dr. Barton, it was not until 1943, with 24

beds, that it was accorded the status of a hospital. The work later developed under the superintendency of Dr. Fisher to its present status of a 204 bed hospital dealing with all types of sickness. An average of 247 patients fill the hospital daily and last year some 13,000 patients were treated here. Those essentials, pure water and electricity, counted as luxuries by so many other hospitals in remote areas, are readily available. Moderately well equipped x-ray units and laboratory help in diagnosis. 59 young women are currently in training to become State Enrolled Nurses.

Missionary Staff

At present our European mission staff includes four doctors, five sisters and nine administrative, maintenance and other supervisory staff. These have been led by God to Murchison from many walks of life and from many countries, including Scotland, England, Ireland, Canada, New Zealand and of course, South Africa. In future, this large number will slowly decrease as positions are given over to suitably qualified Africans. Government policy is eventually to africanise the staff, but quite obviously many years must pass before sufficient Bantu doctors, hospital secretaries and other essential staff can be found.

Opportunities

So far we have written only about government policies, institutions and statistics, but what about the preaching of the Gospel of Jesus Christ? Or did that get lost a few years back underneath a pile of balance sheets and hospital statistics? I don't believe so! In fact it is difficult to envisage a situation more pregnant with spiritual opportunities than that which presents itself here at Murchison. Roughly these opportunities can be divided into three groups.

1. The hospital patients. There is unrestricted liberty for spiritual work in the hospital, and it has been a thrill to see many lives, both young

and old, given to the Saviour.

Daily ward services, visits from evangelists, tapes in ward and the witness of Christian staff make it impossible for a person not to hear the Gospel. An African commended by the local Murchison assembly to full-time service spends much time every day speaking to many who are lying in bed, and like hospital patients anywhere just 'looking up'. Mind you, spiritual cases, like their medical counterparts often require prolonged follow up, and this proves disappointing with considerable frequency. However, we just praise God for many daily evidences of the evident working of His Spirit, and more and more we come to realise that 'results' are not our business but His.

2. The hospital nurses and staff. We do praise God for those Christian nurses with us who are

uncompromising in their witness, often in the face of subtle persecution. Matron Bunty Ferguson recently went to the nurses' home late one evening to investigate the cause of the loud noise coming from their sitting room. The cause? A group of student nurses singing and praying together. The fact that they were singing and praying at the one time didn't seem to matter! What did matter to us was the fact that here was a spontaneous desire in the hearts of these girls to praise the Lord and spend time together in prayer. We just wished we could be infected with the same enthusiasm! How we pray that these girls who go out into the world to hold positions of leadership and responsibility may come to know the Saviour while with us, and then so hide His Word in their hearts that they might no longer live unto themselves but unto Him who died for them.

3. The local assembly. Although our African brethren have neither the means nor the desire to run the hospital there is a very close fellowship between hospital staff and African elders. They regularly take services and speak to patients, and are always ready to give help and advice when asked. Similarly we are warmly invited to give whatever help we are able in the building up of the local church. This has always been the aim of our assembly missionary activity, and it is a joy to work in such a situation where there is such mutual understanding and encouragement.

Problems

So it is all sunshine and no cloud at Murchison? Unfortunately not. The horizons of the future have a number of black clouds hanging over them and it is well to mention these.

1. Relation between the Hospital Board and Government. To date the hospital has been an independent institution controlled by its own Board composed entirely of Assembly missionaries. However, a tightening of administrative control, increased difficulty in obtaining permits for staff and the daily stream of official letters from Pretoria remind us that he who pays the piper also wants to call the tune.

In the more distant future all mission hospitals (including Murchison) will be nationalised, and all persons wishing to continue would do so as civil servants. The Hospital Board would be set aside and we would be administered directly from Pretoria. As far as our assembly missionary activity is concerned, this would be disastrous, as all our mission privileges would then be done away with. Should such an event occur, mission personnel would then have to decide before the Lord whether they could continue to promote the spiritual work in hospital and assembly, with such reduced privileges as they would then have, or whether they should seek other spheres of service elsewhere. For the moment, and for the next years, however, there is much to be done and every opportunity to do it. It is worth pointing out that the government's desire to take total responsibility for health care is only commendable. Also it is not the Church's job to run a health service—but simply to use it as a means by which the individual can be brought under the Word of God. And in any case when the means becomes so unwieldly and unmanageable that the end is lost sight of, then it will only be wise to hand over to the government that which has been developed and

served its purpose so well.

2. Africanisation. Several years ago the government made its attitude quite clear regarding health care—the Bantu should be cared for by the Bantu, and European mission staff will eventually be phased out. We will be allowed no more European nursing staff, although those here at present will not be displaced. Obviously the challenge to us is to shift the emphasis on to training medically and spiritually qualified persons to take over these senior posts, and we do thank God for those senior African nursing staff who we can confidently send on advanced post graduate courses. The future of the work here as a mission hospital is in the hands of people like these, and we are making a great- mistake if we fail to

face up to it.

3. What about Politics? This question immediately springs to mind when South Africa is mentioned. How do they affect us? Actually the attitude of the hospital is strictly 'non-political', and this is the only way to survive in the politically very conscious atmosphere of South Africa! The government laws are there, and so we obey them, rendering to Caesar the things that are Caesar's. We find that our African brothers are quick to see genuine concern and love when it is shown and it will be a sad day when private political opinion ruptures fellowship generated by the warmness of oneness in Christ. After being here a few years I find it saddening that those revolutionaries supporting methods of sanction and terror won't wake up to the fact that the ones really being hurt by their methods are the Bantu themselves, and those working amongst them.

One further word on this subject. Africa is a nationalistic continent, and the Zulu is no different from his other northern brethren, and at times an ill disguised anti-white feeling comes very close to the surface, even in hospital and church matters. Sometimes this is very subtle. For instance the most vicious taunt a Christian nurse can receive is to be told she is being 'religious' just to please the white people. Out in location, Christianity is openly referred to as the 'white man's religion'. In the Church too this may cause serious problems where a white missionary may stand with a few African brethren insisting on application of scriptural discipline—only to have the defaulter start up

Again, however, let it be emphasised, that although we fall in with government policy and conform to

anti-white sentiment.

The Inner City: Lost to the Gospel? Patrick Sookhdeo

A review of BUILT AS A CITY—God and the urban world today by David Sheppard (Hodder & Stoughton 380 pp. £3.25).

This book is a detailed exposition of the city in its historical, sociological and theological context. It deals principally with the urban metropolis of London, although mention is made of other urban areas both in Britain and overseas. The principles outlined are universally applicable and should be of great value in understanding the great urban areas of our day.

In it the author outlines the pressures that rest heavily upon those within its 'walls'; he sees the difficulties of their existence, their lack of opportunities (educational, employment, housing, etc.), their complex living and most of all their powerlessness. They are presented as the forgotten people, whose lives are ruled by others, who have little to say in the decision making quarters, who cannot

really be trusted.

The author's thesis is in many ways an indictment of the various political systems that have come and gone; of the church for its complacency and paternalism; of those whose laissez faire attitude has led them to be content with the status quo, but to remain indifferent to the needs of those in the inner city. He writes out of conviction and purpose, and one is conscious that what he is saying is coming from the very depths of his soul. His wide experience comes through again and again and often furnishes valuable illustrations. While this subjective element is present, the author never loses sight of the need for objectivity. From the numerous quotations and mentioned works, one can see that he must have spent many hours in painstaking research. The result is a work which will be a standard one for years to come.

One of the problems of writing a book of this nature, is that there is a danger of going from one extreme to another. The first extreme is that of paternalism, which can lead to a denunciation of the capitalist system, and often suggests a violent

solution as the answer. The other extreme is that of an outright condemnation of the working classes, which sees them as lazy and idle, spending what little money they have on drink and gambling; and often suggests as an answer the need for a greater sense of responsibility on their part. Happily the author does not go to either of these extremes. He gives a deep and penetrating study of the working class communities, noting not just their failures, but the reasons for them. His answers are not naive but have a hard reality about them. He demonstrates that he has obviously thought through not only the situation but also its implications.

One element which is sadly lacking is any reference to the Christian Brethren. This may not necessarily have been deliberate, but may have stemmed from our weakness in these areas, thus giving the impression that we have no role to play or no truth to impart to others. In many ways, the Brethren have a considerable amount to offer to the inner city. Our unstructured and informal service allows for greater participation by all those who love the Lord; the fact that we do not have a paid ministry means that we can afford to keep an assembly going when other churches have to close, and local leadership is not stifled because of the greater sharing of responsibility. Our emphasis on evangelism means that people are reached with the Gospel in a continuous way, and our emphasis on small meetings allows for a greater degree of fellowship and concern for one another.

Yet to function effectively in these areas, it would do us well to study and consider our structures in the light of David Sheppard's book, for it contains many reasons why, despite the value and soundness of our meetings, we along with all the other denominations have so sadly failed in the inner city. Some of our failings have stemmed from the very things which have been our strength. Our emphasis on the independence of each local assembly has resulted in the neglect of areas in which there are no assemblies. We need to learn to think strategically and to develop some form of corporate respon-

Serving the Needs of the New Africa—continued set standards, and although we as a group of workers inevitably represent a broad spectrum of private political view points, yet the heart knows no apartheid and the oneness in Christ in evangelism, ministry, or around the Lord's Table transcends such natural barriers as race and colour. And so, what of the future?

Do the absence of security and the prospect of government take-over discourage too much? What should be our attitude in the face of open nationalistic opinion? Such questions as these make us think hard as we look to the future. We know the government will eventually nationalise Murchison so that it will one day become a state institution. But we know too what today's challenge is. To consolidate our present position, training African men and women to be spiritual leaders, mothers and fathers in hospital and assembly and to continue to spread the saving knowledge of Christ amongst a people eager to hear the message and in large measure, responsive to it.

sibility. Our emphasis against paid ministers has resulted in many assemblies closing in these areas because of lack of leadership and teaching, and in few starting because we have no policy for church planting. Our emphasis on contemplation and meditation during the morning worship has resulted in the attraction of those with good intellectual ability such as professional and business persons, but we have neglected the ordinary man who cannot rise to such heights and who may require greater informality. Our emphasis on evangelism and 'preaching the word' has resulted in the neglect of those around us who are in need of practical demonstrations of Christian love and justice.

Our emphasis on non-political involvement has led us inadvertently to support the status quo, in that it suits our purposes better. Our wealth and riches, which have been the means of the Gospel spreading to the uttermost parts of the earth, now tie us to salubrious surburbia, and away from the need and depression of the inner city. Our emphasis on missions overseas has resulted in the neglect of the vast mission-field in Britain, which in some ways has more need that many parts of Africa. To our credit we have engaged in considerable evangelism in rural areas, yet we have failed to apply a similar concern to the inner city, apart from the occasional 'soup kitchen'.

Because Built as a City is so comprehensive

there are aspects of the book with which one is not in whole-hearted agreement. It is a pity that it is so Anglican orientated (though natural enough as the author is a bishop in the Church of England), as this can have the effect of raising all the prejudices of the Free Church man, who feels that his problems are not the same as the Anglican. It advocates greater church involvement in political and sociological issues. This may seem necessary, yet we would be wise in heeding Sir Stafford Cripps's wise suggestion: that 'the church should not get involved in politics, but what we need is more Christianity in politicians and more Christians in politics.' It is also a pity that he does not give more definite guidance on how the church can best minister in these areas, and on the evangelistic strategy necessary if the working man is to be reached and won for Christ.

An excellent book which ought to be read by those working in the inner city and also those working in suburbia. It will no doubt challenge many of our pre-conceptions, but will be of considerable benefit in our understanding of the great urban areas of our day.

(Patrick Sookhdeo has considerable experience of evangelism in inner city areas, both among immigrants and native Britons. Patrick is associated with assemblies, and is increasingly involved in Bible ministry among assemblies—Ed.)



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Turkey—Bridge between East & West

Mehmet Iskender

When Turkey celebrated her 50th anniversary recently an enormous new bridge was flung open across the Bosphorus, so both physically and symbolically linking Europe with Asia, and fulfilling something that Alexander the Great had dreamed about over two thousand years before. As the one-kilometre long suspension bridge was opened, thousands of people swarmed across in an emotional display of national sentiment, until the very bridge itself was swaying.

In one sense Turkey itself is a bridge, the cradle of some of the world's earliest civilisations, a melting pot of nations where waves of invaders from both East and West have all left their distinctive marks. Today the country seems to have its eyes firmly on the West. The system of government, laws, education, hospitals-all are modelled on western patterns. The well-dressed crowds scurrying back from work through Ankara's western-style polluted atmosphere look little different from their counterparts in European cities. Yet only a few miles away peasants dressed in baggy trousers and living in mud houses still scrape a living out of Anatolia's dusty soil, and down the road in fanatically Muslim Konya you may still be stoned for not keeping the muslim fast of Ramadan.

Which is the real Turkey? The answer is both—one face westward looking, awaiting that day when Turkey hopes to join the European Common Market—the other face looking towards Islam and the East, fearful of change and clinging to the old ways. Yet for both today there is an aching spiritual void which neither Islam nor materialism can fill.

Despite Turkey's accessibility, despite her constitutional declaration of freedom of thought and her secular state, the country is undoubtedly one of the most unevangelised in the world today. With about a dozen Christian books in Turkish, one foreign worker for every million of the population, and perhaps fifty to seventy who have come to Christ out of Islam, Turkey has been truly called 'the forgotten land'. Sometimes Christians seem more concerned with the archaeological remains of the dead churches of Revelation than they do with the struggles of the flesh and blood churches of the present day!

In a trickle, Turks are coming to Christ. Last summer fifty national believers attended a camp near Istanbul. Turks converted out of Islam are coming to small fellowships in Istanbul, Izmir, Ankara and Iskenderun. A tiny national church is emerging

out of a back-ground of harassment and persecution. But the work is slow. How are Turkey's millions to be reached?

Every year the Bible Society distributes about 1,500 Bibles, but this is a tiny number when one considers that the population is growing by about one million a year. Some three million pieces of literature have been distributed in Turkey in the past twelve years, but the population in the same period has increased by about nine million. Television networks are spreading out from the big cities, but the great mass of the population still depends on radio. Travellers on coaches and 'dolmush' (fixed-price taxis—the word means 'stuffed') are subjected to an almost non-stop barrage of full-volume radio music from the moment they step on board. It is radios which are still the main source of news for the two-thirds of the poulation who live in villages. Radio is one obvious open door,

The Apostle Paul had no radio, no tracts and no car-just a donkey and a good pair of lungs. But, against tremendous odds, he managed to cover virtually the whole of what is now Turkey and plant churches in almost every part. Anyone who has viewed the Taurus mountains from Perga knows why John Mark beat a hasty retreat back to Jerusalem (Acts 13: 13)! But there is no excuse for retreating today. Turkey is open to the Gospel as never before. Opportunities abound for people to come and witness for Christ-especially for those who will 'dig-in' to the language and culture. Turkey is a member of NATO, has freedom of religion (at least on paper), is behind no iron or bamboo curtain, and is accessible to Christians from other countries—yet has a national church smaller than that of any communist country except Albania! Perhaps we need to be challenged afresh by some words of John Mott in an address given at a Conference of the Student Volunteer Movement in 1902: 'The present generation is passing away. If we do not evangelise it, who will? We dare not say the next generation will be soon enough. The Church has too long been in the habit of committing the heathen to the succeeding generation . . . The forces of evil are not deferring their operations to the next generation . . .'

(The editor can provide addresses to which any readers who wish to know more about Turkey can write for additional information).

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Notes on Public Prayer

Harold Cook

Mr. Cook—95 and still preaching!—sends us from Rio de Janeiro some pithy advice.

The Elements Of Prayer

1. Adoration, during the time of silent prayer. Contemplating the greatness of our God. His power, patience, goodness, mercy and benevolence. Everything that He is. Adoration is the only form of prayer that can dispense with utterance.

2. Praise and Thanksgiving, for everything He has done and is doing, for us. Physical and material blessings, but most of all the spiritual blessings that we have in the person of the Lord Jesus—God's unspeakable gift to us. May God save us from the sin of ingratitude.

3. Confession. There are some things that cannot be confessed in public. But confession can be made during the time of silent prayer. Furthermore, this element can be included by the reading of a portion of God's word that deals with this subject, such as Psalm 51.

4. Intercession. The duty of the priest in times gone by was to represent the people before God, and to represent God before the people. That is exactly our function today—we who belong to the new and holy priesthood of the New Testament.

5. Petitions, always remembering to subject them to the will and purpose of God. We should also remember Psalm 66: 18, James 4: 3, Romans 12: 12 and Jude 20.

The Weekly Prayer Meeting

- 1. Long prayers spoil the meeting more than anything else. There is no law against praying twice or even three times during the meeting. Better so than one long prayer. There is only one occasion when the believer may pray at length; that is when he or she is alone with God. There are three reasons against long prayers in public:
- (a) Jesus rebuked the Pharisees for their long prayers (Mark 12: 40).
- (b) A long prayer, trying to include everything, is a species of spiritual egoism.
- (c) Long prayers discourage those who have yet to make their first prayer in public.
 - 2. Things to avoid in public prayer.
- (a) The unconscious desire to make a 'beautiful' prayer.
- (b) Pretending to talk to God, whereas as a matter of fact you are talking to certain persons present.
 - (c) Allowing your prayer to become a sermon.
- (d) Indirect reflections on or disguised criticism of others.

(e) Speaking so low that only those immediately near you can hear.

3. Things requiring care.

(a) Know exactly what you are going to say, before rising from your seat. No one would think of going to see the Queen without knowing beforehand what they are going to say. How much more should we prepare to go into the presence of God, who, besides being our Father, is also the Creator of the world and everything in it.

(b) Someone will say that they count on the Holy Spirit to inspire them. Yes, but He can equally well inspire a person while he or she is still sitting.

(c) Fix a terminating point, and don't go beyond it.

Special Prayers

1. Invocation. The word itself indicates that this should be a brief prayer, asking the presence of God and the guidance of His Holy Spirit. It is therefore improper to include outside subjects.

2. To close a meeting. This prayer should ask the presence of God on all that has taken place, His presence with us going home, and that He will prepare us for whatever lies ahead. Nothing more! Don't add items which belong to the weekly prayer meeting.

3. Dedication of the Offerings should ask God's blessing on them, and His help to administer them wisely. (To add a petition on some outside subject would be quite improper).

4. Prayer in the Vestry, just before a meeting. This should be concerning the preacher and the hearers. (Never- mind the elders and deacons. Leave them to the prayer meeting).

5. Prayer concerning an evangelistic meeting. This prayer should have in mind the unconverted who will hear the message. Ask God that His Holy Spirit will move the believers present to cooperate with the preacher.

6. Prayer on behalf of the sick. This is right and proper. But when praying on behalf of the physically sick, remember those who are spiritually sick. Likewise, we should thank God for those who have health and strength.

Returning to the subject of long prayers that wander all round the world, it may be that some hesitate to make a short prayer, thinking that others may count them as weak and incompetent. Don't be mistaken! A believer who practices self-discipline and seeks the help of the Holy Spirit in prayer, will appreciate your short prayer. Instead of being hesitant about making a short definite prayer, be afraid of making a long indefinite prayer.

'Lord, teach us to pray'.

The Flame of Revival

Oliver Boyt

A study of the practical implications of our professed desires.

Among the Lord's people who are burdened because of the state of the world, and concerned about the apostasy within the church, one frequently hears the prayer of Habakkuk; 'Revive Thy work in the midst of the years' (Hab. 3: 2). Few however precede this as did Habakkuk with such words as, 'I will stand upon my watch, and set me upon the tower, and will watch and see what He will say unto me, and what I shall answer when I am reproved' (Hab. 2: 1). Jeremiah also was burdened for Israel, saying, 'For the pastors . . . have not sought the Lord'; but note how he proceeds, 'O Lord, correct me, but with judgment; not in anger' (Jer. 10: 21, 24). The first lesson we need to learn about revival is that it begins with oneself, and the prayer, revive me O Lord.

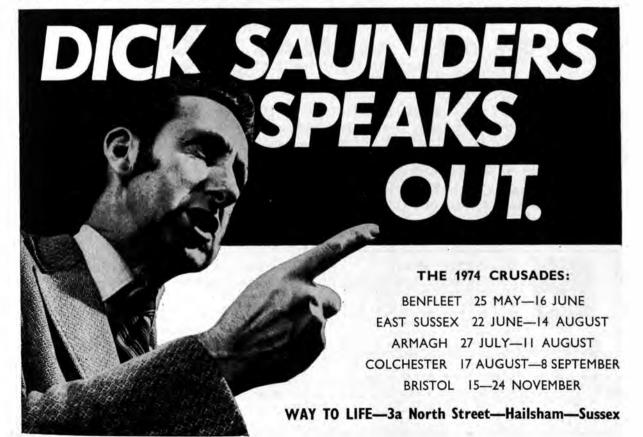
Spiritual breakthrough

Dr. Richard Bennett, who has been so used of God among the numerous churches in Canada who have experienced a true Holy Spirit revival, himself prayed this prayer, 'Revive me O Lord.' He records

in his booklet, Spiritual Breakthrough, 'My need was like that of the Church, of which I was part. I had stood for "right" with such involvement of self that I concluded by being more wrong than the situation I correctly withstood.'

Historic lessons

Our theme is to learn how God answered the prayers of His servants to revive His work, in ancient times; to apply it to the present, and through prophecy to consider the future. Two principles emerge; the first is to save a nation from disaster. The classic example is the warning of Jonah to Nineveh. (Jonah 3: 5), The second principle is operative when only a small minority of the people humble themselves before God. After centuries of warning, Israel and Judah were so idolatrous and rebellious against God, that there was 'no remedy' (2 Chron. 36: 16), save drastic measures through the Chaldean invasion. This was revealed to Habakkuk before his prayer for revival, but God insisted that to an unrepentant people there was no alternative but judgment. God comforted His prophet by revealing to him that a day would come when 'the earth shall



be filled with the knowledge of the glory of the Lord, as the waters cover the sea' (Hab. 2: 14). Habakkuk believed God, and knew that although there must be tribulation, yet there would be the triumph, It was in this faith that he said, 'Yet I will rejoice in the Lord, I will joy in the God of my salvation' (Hab. 3: 18).

So in the fulness of time Christ came, and brought

into being His Church.

Third dimension

Dr. Raymond V. Edman said, 'When God sends a revival, it is generally for one of two purposes—either to avert judgment upon the land, or alternatively to prepare His people to go through the judgment.' Dr. Richard Bennett adds a third reason, namely, 'to prepare His Church for His return.' It is to this third dimension that I wish to draw attention, because I believe it is entirely applicable to this generation; but it is a question of faith.

We have the word of prophecy, with the prevailing world conditions exactly as the Bible declares, leading up to the Second Coming of Christ—but how many believe it? More, how many believe that it is

imminent?

Preparation
For those who have this hope there are two main requirements. The first is evangelism; telling the people of salvation, and warning them of the consequences of rejecting Christ. This can only be done by those who are fully consecrated and wholly

yielded to the Holy Spirit, Who alone can bring souls under conviction. God does not do a deep work through shallow people. The second requirement is preparing ourselves for the judgment seat of Christ. 'Beloved, now are we the sons of God, and it doth not appear what we shall be: but we know that, when He appears, we shall be like Him . . . And every man that hath this hope purifieth himself' (1 Jn. 3: 3). This speaks of two stages; the first is our relationship with God through Christ at our conversion, when our sins are imputed unto Christ, while His righteousness is conferred upon us-this, in theological terms is positional sanctification. This however must be followed by a growing in grace unto Christ-likeness-this is called progressive sanctification. Finally there is perfect sanctification, when, following the judgment seat of Christ, the Church, now resplendent as a Bride, is made ready for the Holy City, the New Jerusalem. This is the divine purpose for all who believe in Christ unto repentance. There are two separations; separation from God through sin which is our natural estate, and separation from sin unto God, through Christ, which is the new birth. There is no inheritance for those who reject Christ; no one in his or her right mind would want to be eternally lost, but the choice is ours. Choose Christ while still it is the day of salvation; follow after separation, sanctification and preparation, for the Lord may come at any time.

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A Short Appreciation of Charles Williams

Barbara Baigent

In this first of a series of articles on well known Christian writers, Barbara Baigent introduces us to a writer who is little known to many of us.

During the years of the second world war a small literary group of friends met in Oxford to discuss their writings and ideas. Among them were such famous names as Dorothy Sayers, C. S. Lewis, J. R. R. Tolkien and Charles Williams. The first three need no introduction to the Christian world but the fourth may still be obscure to many readers.

Born in 1886, for most of his life Williams worked for Oxford University Press, but was a literary critic of such calibre that he received an honorary M.A. from Oxford, and became a lecturer in English Literature. His writings fall into three categories, poetry, prose and plays, although he thought of himself primarily as a poet, and only secondarily as a novelist, essayist, playwright, critic and theologian. Of his three works *Descent into Hell, He came down from Heaven* and *Taliessin through Logres* he says, 'The first is fiction, the second is not, the third is poetry, whether or not that is fiction.'

Williams wrote seven novels which have been called 'spiritual shockers'. They are: Many Dimensions; War in Heaven; Descent into Hell; All Hallows Eve; The Place of the Lion; The Greater Trumps; Shadows of Ecstasy. His plays are all more or less directly concerned with sin and judgment and consequently with death, heaven and hell. His theological works are: He came down from Heaven and The Forgiveness of Sins (in one volume); The Descent of the Dove (a Williamseye view of church history); and Witchcraft. Apart from his essays he has three books of literary criticism The English Poetic Mind, Reason and Beauty in the Poetic Mind and The Figure of Beatrice.

This last book is important for our understanding of Williams. He was not, like John Bunyan, an allegorist, but an imagist, as was Dante. He followed the way of affirmation of images. Dorothy Sayers dedicated her translation of Dante to Charles Williams 'The dead master of the affirmations'. What is meant by this?

We cannot begin to describe God without using images. For this reason some have said that we should not try; that God is indescribable, infinite, unknowable (see The Cloud of Unknowing) This is the way of rejection of images. But whether we describe God as Father, Son, King or Creator, we are using images; using something we know, to describe something we don't know. So by using images, by taking the way of affirmation of images, the immediate can always be related to the eternal. The supreme examples of imagery for Williams are the human body as it images the human spirit, and human love as it images divine love. Human interchanges are images of the reciprocal love among the Persons of the Trinity. Williams's maxim, which he first attributed to Augustine and later discovered was from an unknown source, was 'This also is Thou, neither is this Thou'. In this phrase, meet the immanence and transcendence of God; the way of affirmation and the way of rejection. The Athanasian Creed produced another maxim of the affirmative way in its description of the Incarnation, 'Not by conversion of the Godhead into flesh but by taking of the manhood into God'. Thus in The Figure of Beatrice Williams illumines for us Dante's great image of salvation, Beatrice, which is the theme of his trilogy.

For the theme of his poetry Williams chose the Arthurian legends, which again he uses as images of spiritual truths. The two books of poems (now in one volume with a commentary by C. S. Lewis) are Taliessin through Logres and The Region of the Summer Stars. C. S. Lewis evaluated them as being 'among the two or three most valuable books of verse produced this century' whereas others have described Charles Williams as a 'very queer fish in a deep dark pond'. Perhaps we could all do some reading and come to our own conclusions.

(Next month: Dorothy L. Sayers)

Professor Bruce Asks

In reading the answers in the April issue to the question about the problem of church fellowship sometimes encountered on moving to another town, I receive the impression that a distinction is made between an 'Assembly' and a local church of any other sort. Is this a distinction of principle? Or would it simplify the issue to ask, on moving to a new area, 'Is there a local church here with which we could happily have fellowship—not only by receiving it but (what might be even more important) by giving it?'

Correspondence, please, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX, by 15 June.

Edited by Kathleen White, 60 Bowood Road, Swindon, Wilts

Family Forum □

I am more than happy to introduce this month's article, not least because the writer is personally known to myself as a sane, well-balanced Christian. She was reluctant at first to commit her experience to paper but, after reflection, decided it might be a means of allaying fears and clearing up misunderstandings amongst other Christians. I must confess I used to be very ignorant of this subject and not anxious to investigate it through fear of the unknown; this may be the attitude of other readers.

However, Scripture is quite clear that it is one of God's gifts to His children and has never been withdrawn. Therefore, it is good for us to find out more about it and pray for understanding so that, even if we do not all experience this ourselves, we may not merely regard it as a controversial

topic.

Tongues—a Testimony

I was a teen-age Christian when I first became aware that members of some 'Pentecostal' churches 'spoke in other tongues', and I was rather disturbed by their noisy and exuberant praying. I asked a deacon of the evangelical church which I belonged to about this, and he gave me a tract to read which denounced this practice as an excess of emotionalism which was being used by the devil. Consequently, although I had committed my life to Christ, and believed in the in-dwelling presence of the Holy Spirit, I was also fearful that over-emphasis on the Third Person of the Trinity would lead to an unbalanced Christian life.

You can imagine my feelings, therefore, when some twenty years later I received a letter from a dear missionary friend testifying to the fact that she had received the gift of tongues, and found great personal strength as she praised the Lord by this means in her private devotional times. For two or three days I could think of nothing else, it all seemed so weird and disturbing. Here was someone knew-a mature, practical and level-headed Christian, who had overcome many obstacles and shown great faith in reaching the mission fieldand I began to doubt my long-held views regarding this matter. When I wrote to her, I referred to her experience, and questioned her about it. Consequently, she sent me a booklet entitled Speaking in Tongues, God's gift for the Body of Christ.

I well remember on the afternoon of 23rd February, 1968 settling down to read this booklet, and as I did so a strong conviction came to my heart. What impressed me very much was the author's insistence that because a spiritual gift had been mis-used, it should not therefore be dis-used. Any spiritual gift can be abused if we are not humble, and careful to give God all the glory. I did not have a desire to be able to pray in another tongue, but I did have a great and earnest desire to know the fulness and power of the Holy Spirit in my life, and particularly to demonstrate the

greatest of His gifts, which is love (see 1 Cor. 13). In a simple prayer I told my Heavenly Father this, and added that if He wanted also to give me the gift of praying in tongues I would not hold back from receiving it. Whereupon I opened my mouth, and a sound came out. Startled, I shut it again quick! Then, as I felt prompted to open it again, a strange language flowed out, in a rather child-like way, and joy flooded my soul, so that I was thanking and praising the Lord for answering my prayer. I kept thinking 'the Holy Spirit really is dwelling in me; I really am a child of God', and assurance and faith filled my heart.

Following this experience, I did have doubts, and also wondered if I would be able to 'do it again'. I soon learned, however, that whenever I opened my mouth in faith, the tongue of prayer and praise flowed out, becoming ever more fluent and mature. I am convinced that I speak a recognisable language, and know the name of Jesus is very predominant. My praying sometimes turns to singing, tunes I have never known before-this threw new light on Paul's words in Eph. 5: 20: . . . singing and making melody in your heart to the Lord.' It is something which is intensely personal, and few people know of my experience. I relate it here in this anonymous way, hoping other Christians who are bothered and confused about this gift will be helped, and urging them to recognise the necessity of living Spirit-filled lives, that is, to empty themselves of self and sin, and yield themselves completely to the controlling power of the Holy Spirit, Who will make our lives fruitful with His gifts (see Gal. 5: 22-23). Whether you will receive the gift He has given me, I do not know, but I do know that God's will for every believer is to be filled with the Spirit (Eph. 5: 18). If Satan fails to keep a person from receiving Christ as saviour, he will then try to keep him from understanding the importance and work of the Holy Spirit. Do not make this a subject of division and argument in the church, but with open mind and heart submit yourself to the power of the Holy Spirit, who will draw you closer to our Lord Jesus Christ, and keep you in the centre of God's will.

(This is a subject which is apt to be explosive, and many of us, including the editor of *The Harvester*, have considerable reservations about the theology of the charismatic movement. But theology, which is man's attempt to explain his experiences of God and much else beside, is to be distinguished from the experiences themselves; and we can only welcome an experience which leads to a deeper knowledge of God in any person, and which brings out the true fruits of the Spirit. Of vital importance in all these matters is the ability to respect, and not trample upon, the convictions and feelings of others, whether these are for or against our own convictions: because of this we welcome especially the author's emphasis on the personal and private nature of her own experience, and her injunction not to make the subject a course of division and experience.

source of division and argument-Ed.)

Conducted by John Baigent, B.D., A.R.C.O. Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

The Harvester Bible School Galatians: Study 5

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

THE FREEDOM OF SONSHIP

This month we will concentrate upon the section Galatians 3: 25-5: 1. First of all read the passage through, making a note of any words, phrases or verses which you think need elucidation. We have picked out some of the key ideas and suggested ways of investigating them. Just how widely and deeply you pursue each one depends upon your interest and the time available; you could confine yourself to Galatians, or to Paul, or you could look at the whole of the NT. In any case, you should look at the OT background; but again the amount of detail into which you go must depend upon you. If you have Vine's Expository Dictionary (Oliphants) make good use of it throughout.

Freedom for Slaves

Bondage

(a) Find out all you can about the status and conditions of slaves in both OT and NT times. Use your concordance (look up 'servant', 'service', 'bond', 'bondage', 'bondmen', etc.), Bible dictionary etc. What is the essence of

slavery?

Note: (i) In the OT the basic ideas are 'work' and 'submission'. The 'ebed (slave-servant) might be a menial worker or an important official of the king, but in each case he is bound (or subject) to his master. (ii) In the NT the Greek word doulos (lit. 'in bondage') strictly refers to a 'slave' (not a 'servant' for which there are other words: see Vine), the property of his master. In the Graeco-Roman world a person was born either slave or free (cf. Gal 3: 28). For further details see NBD art. 'Slave'.

(b) Now investigate the metaphorical use of the words 'servant', 'serve', 'bondage', 'reign' in the NT. To what are men slaves (in bondage)? See II Pet 2: 19. Make a special study of the Greek word stoicheia (AV/KJV: 'elements', 'principles' or 'rudiments') and try to determine its exact reference in Gal 4: 3, 9 (RSV 'elemental spirits'; cf. other translations).

Did you find the following kinds of slavery?

(i) Slaves of sin/the flesh: Jn 8: 34: Acts 8: 23;

Rom 3: 9; 6: 6, 16-20; 7: 14; Tit 3: 3; II Pet 2: 19. (ii) slaves of death: Rom 5: 14; 6: 21, 23; 8: 2; Heb 2: 15. (iii) Slaves of the law: Gal 4: 1-7; 5: 1; Rom 7: 2, 4, 6. Note that man does not need to be freed from the law as moral obligation (cf. Rom 7: 25?) but from the 'works of the law'the necessity of keeping it for justification-and from the 'curse of the law' (Gal 3: 10-13). Does this apply to Gentiles as well as to Jews? (iv) Slaves of idols, spiritual powers, superstition, astrology, religion, etc.: Col 1: 13; 2: 8, 20; Eph 2: 2; I Thess 1: 9. Is this where Gal 4: 3, 8, 9 belong? The word stoicheia seems to be used of both Jews and Gentiles. Is there the idea of spiritual powers behind the law; does the devil use it to enslave man (cf. Col 2: 14, 15; Heb 2: 14f. I Cor 15: 56; Stott p. 105)? See also F. F. Bruce, The Message of the NT (Paternoster, 1972) p. 38f. Or does the word simply signify 'elementary teachings' or 'basic moral principles' to which both Jews and Gentiles are enslaved on account of the flesh and of legalism (cf. Hendriksen)? (v) Slaves of the world, mammon, etc.: Mt 6: 24; Lk 16: 13; Gal 1: 4; 4: 3; I Pet 1: 18. (vi) Is there also the idea that man is in bondage to the 'wrath' of God (cf. Rom 5: 9)?

Redemption

(a) Investigate the use of the words 'ransom', 'redeem', 'redemption', etc., in the OT. Notice (i) the secular use, i.e. when man is the subject; (ii) the religious use (metaphorical?), i.e. when God is the subject. What is the basic meaning of the term? Is there any shift of meaning when God is the subject? According to the OT, from what does God redeem? If possible, distinguish the three Hebrew words ga'al, padah, and kopher.

(b) Try to find out about redemption in the Graeco-Roman world, and especially about 'manumission' (look this word up in an English dictionary and notice its derivation). See *NBD* pp. 1197, 1078; and books listed below.

(c) Now study the use of the words 'ransom', 'redeem', 'redemption' in the NT (Greek: lutron, lutroō, apolutrōsis, etc.); also 'buy', 'purchase' (agorazō, etc.) In Gal 3: 13; 4: 5 the verb used is exagorazō (lit. 'buy out'). From what is the Christian redeemed? How is redemption achieved?

Attempt a definition of 'redemption'. Is it simply synonym for 'deliverance' or does it convey something more? How far can you discern the OT background, especially the Exodus motif (cf. I Pet 1: 18f.) and how far the secular Greek background (cf. 'for freedom', Gal 5: 1)? Is there any significance in the fact that the noun 'Redeemer' is not used in the NT (cf. Lk 24: 21; Acts 1: 6)? Does 'Saviour' do as well? Is there any trace in the NT of the idea of Christ as the go'el (kinsman:redeemer) of the OT?

Note: (i) Redemption has both a negative (deliverance from slavery) and a positive aspect (restoration to true ownership: I Cor 6: 20; 7: 23; Rom 6: 11, 13, 16ff;, 22). (ii) Redemption has both a present (Eph 1: 7) and a future aspect (Eph 1: 14; 4: 30; Rom 8: 23; I Cor 1: 30?). (iii) There is a close association between redemption/ransom and sacrifice/propitiation (cf. Rom 3: 24f.; Gal 3: 13; I Pet 1: 18f.; Mk 10:

45; Eph 1: 7 etc.).

Do you agree with Green when he says (p. 168): "... it is difficult to deny that when this ransom language is applied to God's work for man through the cross of Christ, the themes of freedom by the payment of a costly price, of our belonging henceforth to him, of the cancellation of our "debts" to God, of our release from an unwilling slavery to hostile powers which held us in captivity, are all present."?

For a short summary see NBD art. 'Redeem' etc., and for more details see any of the following. Barclay W., NT Word Book (SCM) ch. 'Lutron'

etc.

Barclay W., The Mind of St. Paul (Fontana) ch. 8 Green E. M. B., The Meaning of Salvation (Hodders, 1965) pp. 29-33; 167f. Hill D., Greek Words and Hebrew Meanings

(CUP, 1967) ch. III

Morris L., The Apostolic Preaching of the Cross (Tyndale, 1955) ch. 1

Richardson A., An Introduction to the Theology of the NT (SCM) pp. 218-223.

Scott C. A. A., Christianity According to St. Paul (CUP, 1927) ch. II (I)

Warfield B. B., Biblical Foundations (Tyndale, 1958) ch. VII

Whiteley D. E. H., The Theology of St. Paul (Blackwell) pp. 137-146

Sons of God

The Fatherhood of God

(a) Using your concordance pick out the references in both OT and NT where 'father' refers to God. Try to distinguish different aspects of the fatherhood of God and arrange your references under appropriate headings. What is

the essence of fatherhood? Did you get the

following?

(i) Father of all men (as Creator): Num 16: 22; Heb 12: 9; cf. Acts 17: 28; Lk 3: 38; Mt 5: 45; Eph 3: 14f. Do Deut 32: 6; Mal 2: 10; Isa 64: 8 belong here or in (ii)? (ii) Father of Israel (not a natural, racial relationship, but a covenant relationship based on election, i.e. an adoption, Rom 9: 4 AV/RV): Deut 14: 1; Isa 63: 15f.; Jer 3: 4f., 19f.: 31: 9, 20: Hos 11: 3, 8: Mal 1: 6: Jn 8: 41. Cf. use of ab in OT names. (iii) Father of the Davidic king (messiah): II Sam 7: 14; Ps 2: 7; 89: 26ff. (iv) Father of Jesus (in a unique and original sense, cf. Mt 11: 27; Jn 20: 17): Eph 1: 3 etc. See the words of Jesus in the Gospels, especially his prayers. (v) Father of believers: Ps 103: 13f.; Jn 8: 42, 44; Eph 2: 18; I Pet 1: 2, 17; I Jn 1: 3; 3: 1; etc. Note that in the Gospels it is usually to the disciples only that Jesus speaks of God as 'your Father'.

On the significance of fatherhood compare the following. In the OT a's 'does not imply physical fatherhood so much as protector and nurturer' (A. Guillaume, quoted NBD p. 15), cf. Ps 68: 5. 'Whenever the word 'father' is used for a deity . . . it implies fatherhood in the sense of unconditional and irrevocable authority.' (J. Jeremias, CNMT

p. 9-details below).

(b) Can you find out anything about the use of the title 'Father' for God amongst Jews in the time of Jesus? (See e.g. books by Jeremias listed

below).

Note: (i) There seems to have been a reluctance to call God 'Father' (only one instance has been found in the Qumran literature). (ii) Whilst the community might address God as 'our Father' (Abhinu), the individual Jew apparently never called God 'my Father'. (iii) When God is referred to as 'Father' the emphasis is firstly upon his authority (and the obligation to obey him) and then on his love and mercy.

(c) Where does the word 'Abba' occur in the

NT and what is its significance?

Note: (i) Although Mk 14: 36 is the only reference which preserves the actual Aramaic word, it would seem that this was the word Jesus always used when the Greek pater (father) occurs in the text. (ii) Jews would never use this word of God, and were apparently scandalised at the irreverence and familiarity of Jesus. (iii) Although this word expresses the intimacy of the unique relation which Jesus had with his Father, he taught his disciples to use this word, and the privilege was preserved in the early Church (Rom 8: 15; Gal 4: 6).

Abba is an Aramaic diminutive of ab (father) and together with imma (mother) was the first word a child spoke. Jesus then spoke to God as a child speaks to his father, simply, intimately, securely. It would be wrong, however, to

translate it 'Dad' or 'Daddy'; it was not simply baby talk; it could be used by grown children in a formal situation (hence the Greek equivalent is pater, 'father'). It expresses intimacy rather than infancy. C. F. D. Moule writes: 'It must be emphasised, however, that, whatever is implied by the new intimacy given by Christ to the name Father, it is an intimacy which deepens, rather than detracts from, the sense of God's majesty . . . The cry "Abba", then, is first and foremost a profession of absolute obedience, a recognition of the absolute authority of God; and this new intimacy positively deepens the sense of awe (cf. 1 Pet. 1: 17).' (Interpreter's Dictionary of the Bible, art. 'God, NT'.)

For further reading on this section see J. Jeremias, The Central Message of the NT (SCM, 1965) ch. 1; J. Jeremias, NT Theology Vol I (SCM, 1971) pp. 61-68, 178-203; Richardson, op. cit., pp. 149, 263ff.; NBD art. 'God' Section V.

Sonship

This section overlaps considerably with the last, but it is worthwhile looking at it separately.

(a) Investigate the use and meaning of 'child/ children' and 'son' in the OT, especially the phrase 'son(s) of God'. What can you discover about family life in OT times? See NBD, art. 'Family, OT'. (Lack of space prevents us giving details of OT points, but the headings should largely correspond to those under 'Fatherhood of God'.)

(b) Now look at 'child' and 'son' in the NT, in both their secular and religious usages. (i) What can you discover about family life in NT times? See NBD art. 'Family, NT'. When did a child reach his majority? Does Gal 4: 2 reflect Jewish or Roman custom? (ii) Is there any difference in meaning between the phrases 'children (tekna) of God'and 'sons (huioi) of God'? Compare the usage of Paul and John. Why do you think that John never calls Christians 'sons of God' (Note: AV/KJV blurs the distinction; use RV/RSV)? How do men become 'children' and 'sons' of God? Should Christians refer to Jesus as their 'elder Brother'? See NBD art. 'Sons of God': Richardson, op. cit., p. 264. Adoption

(a) What can you discover about the practice of adoption in OT times? Although the actual word is not used see Gen 15: 2ff. (see NBD p. 69); Gen 48: 5; Exod 2: 10; I Kings 11: 20; Est 2: 7. Note also that the description of Israel as 'son' of God implies adoption (Hos 11: 1 etc.): see notes under 'Fatherhood'; cf. Ps 2: 7 which could be translated 'today I have adopted you' (cf.

NEB/JB/TEV).

(b) Find out all you can about adoption in NT times and then study the NT references to it. Note that man usually adopted an adult (often a slave), rather than a child, to carry on the family name and inherit his estate. See NBD art.

'Adoption'; W. Barclay, The Mind of St Paul (Fontana) ch. 8. For a theological definition of 'adoption' see Westminster Confession ch. XII (quoted in Packer, p. 186) or any work of systematic theology.

Do Jn 1: 12; Eph 1: 5; I Jn 3: 1f. refer to regeneration or adoption? Notice that adoption stresses the electing grace of God: there is no obligation to adopt; it is not a necessary relationship. For the connection of adoption with assurance see Packer, pp. 203ff.

Inheritance

If you have time investigate the ideas of heirship and inheritance in both OT and NT. What is the inheritance of the Christian? See Gal 4: 7; Rom 8: 16-23, 29f.; I Jn 3: 2; Heb 2: 10: Jn 17: 24.

Galatians 3:25-5:1

Re-read the passage in the light of your investigations. Use commentaries to look up any other difficult words, phrases, or verses. Finally divide the passage into sections giving each an appropriate heading and summarising the argument it contains. If at all possible read J. Stott, Only One Way (IVP) on this passage.

(a) Sons and heirs in Christ (3: 25-29). Has v. 29 any relevance to the Christian attitude to

slavery? See NBD p. 1199.

(b) From slaves to sons (4: 1-7). Does v. 4 reflect a knowledge of the virgin birth? (Cf. Mt. 11: 11 and see Hendriksen, etc.) What does 'when the time had fully come' mean? Does a study of history help us to understand why God chose that time? See F. F. Bruce, The Spreading Flame (Paternoster, 1958) ch. II; F. J. Foakes Jackson, The History of the Christian Church (Allen & Unwin, 1914) ch. 1; K. S. Latourette, A History of the Expansion of Christianity (Paternoster, 1971) Vol. 1 ch. 1; A. R. Whitham, The History of the Christian Church (Rivingtons) ch. 1.

(c) A return to bondage (4: 8-11). To whom are these verses addressed—Jews or Gentiles? Why does Paul object to the observance of days, etc.; does this rule out the Christian calendar? Why does he not mention the sabbath in v. 10?

(d) A personal appeal (4: 12-20). Why does Paul insert this section here; is he comparing himself to Sarah (their Spiritual mother)? What was Paul's main concern: his own success, or their spiritual good? Is he fair to his opponents in vv. 17, 18?

(e) An OT illustration (4: 21-31). What is the purpose of this passage? Does Paul treat the story of Sarah and Hagar as a type or as an allegory? Does this provide a precedent for our use of the

(Continued on page 159)

'Love is more than words or

Tear Fund is concerned to show God's love to His world. That means practical compassion for people at every point of their need – physical and spiritual. Tear Fund, The Evangelical Alliance Relief Fund, always channels its resources around

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Correspondence for this page should be sent to Professor F. F. Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

uestion and Answer, with Professor Bruce

Wrong fundamentally

Question 1961

The wife of a certain believer is in a mental home. and there is no prospect of her recovery. Is there anything wrong fundamentally in his having sexual relations with his wife's sister (who is quite willing)? He does not want to divorce his wife, as this would seem heartless. If she died, he would

marry her sister.

I have been answering questions in this magazine for twenty-two years, and as recently as five years ago this question would never have been asked, because the questioner would have known the answer. The fact that it has been asked now illustrates the need for elementary ethical teaching. When the man referred to married his wife, he promised to keep to her only, so long as they both should live, 'for better for worse, . . . in sickness and in health'. If her present condition is worse, not better, and sickness, not health, then explicit provision was made for this condition in the words of the vow which he solemnly and voluntarily undertook before God. The language of the marriage vow is designed to cover unforeseen as well as foreseen contingencies. What does a man of honour-not to say a Christian-do in such a situation? If it would seem heartless to divorce his wife, how much more heartless must it be to enter into an adulterous association with her sister? If matters have progressed so far that the sister's willingness has been ascertained, it is high time that the man and his sister-in-law should put a sufficient distance between themselves to keep both out of temptation's way. 'If she died, he would marry her sister'-would he, indeed? His wife may outlive them both. And even where there is no impediment to marriage, as there is one in this case, promise or intention of marriage is not the same thing as marriage itself, and should not be treated as if it were. The situation in which the man finds himself is a desperately hard one, but could he not pray for the grace of continence? And could he not find a conclusive sanction against the course of action which he contemplates in the simple-minded clarity of Joseph's argument: 'how then can I do this great wickedness, and sin against God?'

'This is the way' Question 1962

Does Isa. 30: 21 refer to the situation in which someone is about to leave the proper path by turning right or left? Is it not then that the voice of God is heard, saying 'This is the way, walk in it'? Yes, this is more in keeping with the context than the idea that when we are not sure whether to turn right or left, divine guidance will indicate which of these two we are to choose. In this situation divine guidance says rather: 'Don't

turn either to the right or to the left; keep straight on!' It is helpful also for the understanding of the passage to note than in the preceding verse the A.V. 'teachers' should be treated as a singular and spelt with a capital: 'Teacher' or 'Guide'; the reference is to God.

Which verb?

Question 1963

Could you comment on the disparity of rendering of the verb in Prov. 8: 22-'The LORD possessed me' (A.V., R.V.), 'formed me' (R.V. margin), 'created me' (R.S.V., N.E.B., Jerusalem Bible)? The verb (Heb. qanah) means 'create' (probably) in Gen. 14: 19, 22, 'acquire' in Gen. 4: 1, 'buy' in Gen. 25: 10. In each place the precise sense must be determined by the context. In Prov. 8: 22 the Septuagint has ektisen ('created'), the Vulgate has possedit (whence A.V. 'possessed'). We should exclude christological considerations from the question: it is true that parts of Prov. 8: 22-31 are applied christologically in the New Testament, but this does not make its primary sense christological. In its primary sense it is an utterance of personified wisdom-divine wisdom. If we try to replace the personification by nonfigurative language, then we get something like 'The Lord has been wise from the beginning'. Bearing this in mind, if we say that He created or acquired wisdom, we shall imply that before He did so He was not wise—which is absurd. Since He has been eternally wise, the appropriate rendering of the Hebrew would be that He possessed wisdom in the beginning.

Glossolalia

Question 1964

What is the origin of the word 'glossolalia'? Why is it used in preference to a New Testament

phrase?

It is not a term of classical or patristic Greek; it has come to be used since about a century ago as a technical term to denote not 'speaking with tongues' in general (which might be applicable to one who is fluent in a number of languages) but ecstatic utterance in a form of speech not normally at the conscious command of the speaker. It is convenient to denote this phenomenon by a single word rather than by a circumlocution.

A Pusevite before Pusey

Ouestion 1965

When and where did J. N. Darby, as is alleged, speak of himself as having been a Puseyite before

In his review of J. H. Newman's Apologia Pro Vita Sua (1864): 'I know the system. I knew it and walked in it years before Dr. Newman (as I learn from this book) thought on the subject; and when Dr. Pusey was not heard of' (Collected Writings XVIII, p. 238).

Looking at Books □

Against the Tide

Against The Tide—The Story Of Watchman Nee. A. I. Kinnear, Victory Press, 191 pp., £1.95.

This is an unusual and outstanding book. On the first page one quickly feels at home on the Bridge of Ten Thousand Ages in Foochow, at the turn of the century. This vivid sense of a Chinese atmosphere continues throughout the book, as the setting for an enthralling and instructive story. There is a strong temptation to devour the book at one sitting, but the reader should resist this, for it is a scholarly work, and rewards careful reading.

Two stories are interwoven. Firstly there is the life of Watchman Nee himself. He is seen as a warm and engaging personality, an independent and original thinker, a Bible expositor of rare calibre, and a man who was able to translate his thinking into far-reaching action. On the other hand, several incidents show that he was subject at times to discouragement and even despair, to the extent of giving up his ministry for a period.

The second story concerns a significant work of evangelism and church-planting in many parts of China. Almost every conceivable contemporary problem of church life arose at some stage, and was faced with a fresh searching of the Bible, and a vigorous application of its principles. There are lessons on every page. By 1948, this movement had resulted in several hundred new and active churches, whose close-knit but informal fellowship prepared them more than most others to meet the storm which broke upon them in the early fifties. A comparison of this history with that of the early Brethren is most interesting. Both the similarities and the contrasts are instructive.

The final section throws much light on the experiences of the church in China during the first years under communism, and in particular, on Watchman Nee's own imprisonment for sixteen years until his death in 1972.

Dr. Angus Kinnear, from whose fluent pen we have *The Normal Christian Life* and other collections of Watchman Nee's ministry, has given several years of patient research to this subject. The result is an eminently readable book of considerable weight and significance.

P. D. N. BALAAM

MORE ABOUT CHINA

Three of China's Mighty Men. Leslie Lyall, Overseas Missionary Fellowship. 143 pp. 55p (paperback).

Prisoner from Beyond the River, Geoffrey T. Bull. Hodder & Stoughton, 93 pp. 30p (paperback).

Two books on China by two well-known authors, and two books which will be welcomed by all who are fascinated by that closed land.

Geoffrey Bull's book is in fact a shorter version of When Iron Gates Yield, 'retold for younger readers', and as such it will need no introduction: it is, however, good to see this missionary classic made available in this easy form for a new generation. How many who were privileged to read Geoffrey Bull's vivid early newsletters when he first entered China could have seen all that was to come out of that journey, in endurance and understanding of the baleful ways of the enemy of souls: or how that narrative and descriptive gift would be used of God to turn the enemy's ingenuity to the advancement of God's Kingdom?

Leslie Lyall's long connection with China, and his wise statesmanship, enable him to tell with balanced judgment the stories of three of China's great indigenous church leaders of the pre-war and war years; three men, moreover, who crowned their life's work with the seal of endurance to the uttermost. Get this book—you are made of poor stuff if you do not feel the humbler before the lives of David Yang, Watchman Nee, and Wang Ming-dao. It is an excellent book to read alongside the fuller biography of Watchman Nee that is reviewed elsewhere in this issue of *The Harvester*: where that biography can give a deeper insight into the personality of that remarkable man of God, this book can add a wider perspective on the advance of Christianity among the indigenous Chinese peoples. God's hand was in that land remarkably before the storm broke: and the fruits of His sowing will become apparent long after our generation has passed away. The dawn of Christ in the east is scarcely begun.

REPRINTS AND VERSIONS FOR THE BIBLE STUDENT

We welcome another selection of new editions and reprints, with which our readers should be acquainted. Pride of place is to be given to the anglicised version of that astonishingly successful modern language paraphrase of the Bible, The Living Bible, now available in a British edition that has been purged of the more obvious transatlanticisms, and in a handsome and compact hardback format that is infinitely more practicable than the standard paperback versions hitherto available. Published by Coverdale, and excellent value at £2.00. Second, we welcome with very great pleasure indeed the reprint of a theological classic—Griffith Thomas's The Holy Spirit of God (Church Book Room Press, 303 pp, paperback price £1 00). Get this book, even if you have to sell your shirt for it (and you will not!): it is a theological education in itself, and in this day of charismatic debate a must for every Bible student and Christian leader.

The New Topical Concordance (Lutterworth, 280 pp., £2.50) is that excellent idea—a concordance to subjects, rather than words. Has there been one available since that old stalwart, Inglis's Bible Text Cyclopedia of 1860? The value of this concordance is obvious enough, and at today's prices it is a bargain for a basic tool of Bible study. Also for the preacher, as well as for devotional reading, Collins publish Preaching the Good News for Modern Man by David A. MacLennan (192 pp., £1.75)—a selection of 140 pithy meditations on key passages from Today's English Version (the only modern Bible version to outsell The Living Bible).

Two heavier books (both literally and metaphorically) also appear on our desk, Banner of Truth make available a reprint of John Calvin's Sermons on Ephesians—705 pp, no less, for £2.50: and for that money you buy one of the world's great classics of theology. The other is a little more doubtful. A 'parallel Bible' with four different versions side by side can be of immense value to the Bible student and preacher: if the versions are suitable for close study. To do it with 'impact versions' is of more doubtful value.

SOSTHENES

This one (The Layman's Parallel Bible), published in the United States by Zondervan, but available here through Marshall, Morgan and Scott, (price not stated), contains the King James (Authorised) Version, the Revised Standard Version, The Living Bible in its American version, and the Modern Language Version (previously called the Berkeley Version). Well, it might have been a good idea, but . . .

THE CHRISTIAN AND HIS LORD

Union With Christ, Norman F. Douty, Reiner Publications, Swengel, Pennsylvania. 274 pp. \$7.95. (Available in U.K. from Reiner Books, 37 Tennyson Drive, Ormskirk, Lancs.) This textbook for the serious student of biblical doctrine is commended in a foreword by Prof. F. F. Bruce. The author has clearly engaged in long and deep research, supremely in study of the Bible and also in not uncritical study of the Puritan writers, whose perceptive comments pepper nearly every page. Many doctrines necessarily impinge upon his own; the doctrines of man, Christ, salvation, the Spirit and eschatology all come under his scrutiny. As to election he gives the reassurance that 'the Scriptures are perfectly clear that anyone who wants to be saved can be. They contain not a single instance of the rejection of an earnest seeker after God' (p. 135). He distinguishes between the work of the Holy Spirit in inducing repentance and faith, part of His general ministry among men, and His subsequent work of regeneration. A helpful lesson is drawn from the difficulty which the apostles found in accepting the resurrection: "The fact that their resistance was finally subdued proves that the evidence given was irresistible. God in His providence allowed them to be slow to believe that we might find it easy to do so' (p. 113). He warns that 'the idea that when we are joined to Christ all future sins as well as all past ones are remitted is without warrant. One verse that effectively disproves it is 1 John 1:9' (p. 161). Prophetically he holds to a modified premillennialism. He agrees with Warfield (and with orthodox Brethrenism) that the charismatic gifts were limited to the apostolic period. His concern throughout is to create wonder and praise in his readers' hearts.

It is unfortunate that what should have been the pulsating heart of the work, the treatment of actual union with Christ, is rather disappointing; the fact that the Church is dealt with as an 'additional aspect' at the end of the book is a related criticism. The complex phrase 'in Christ' and the theme of the body of Christ are handled sketchily. Apart from a reference to racism the book gives the impression of having been written in 1910 (later authors are cited comparatively rarely). But do sharpen your theological wits on this book yourself. There are useful indices of subjects and of

passages expounded.

LESLIE C. ALLEN

The Church And Its Glory. H. D. McDonald. Henry E. Walter Ltd. 170 pp. 90p (paperback). It is with a particular sense of pleasure that the reviewer, having read this book, addresses himself now to writing this review of it, because whilst he was a student at the London Bible College in the immediate post-war years, the author came to the College as a full-time lecturer, and much help was received in different subjects from his instruction. Before many years had passed, the lecturer was appointed Vice-Principal of the College, and a number of academic distinctions came his way.

Some of Dr. McDonald's recent publications are suited to the more erudite type of reader particularly; but this latest of his books will be appreciated by all who love the Scriptures and desire to know them better. It consists in 'an exposition of Paul's letter to the Ephesians' as its sub-title informs us. Although this epistle has much to say concerning 'the glory of Christ', there is no doubt that it has much to say also concerning 'the Church and its glory'.

The exposition is based on the Revised Standard Version, and this is provided, a clause or verse at a time, which is submitted thereupon to comment and exegesis. carefully done, key Greek words (in anglicized lettering) being explained, and helpful cross-references being supplied. At points where the interpretation is disputed, Dr. McDonald mentions the various alternatives, but indicates his own judgement.

Many earlier commentaries have been consulted by the writer, and quotations from these figure frequently in the text. The renderings supplied by a wide variety of New Testament versions and translations are helpfully supplied.

In the analysis of the epistles which the author furnishes, a certain amount of alliteration is used (as it was in the lectures which he delivered to his students), but this is not greatly forced or unnatural, and to the subdivisions which are thus yielded are given helpful and memorizable captions. The first three chapters of the Letter are treated under the heading: 'The Church in the mind of God', and the last three under the heading: 'The Church in the eyes of the world'.

Most expositions of the Epistle to the Ephesians commence with a lengthy 'introduction', wherein such points are discussed as whether this thesis was actually addressed to a large number of local churches in the vicinity of Ephesus, and indeed as to whether in fact it was originally written by Paul the Apostle. Dr. McDonald has decided that here in this commentary such matters will be passed over, for there are plenty of books which can be consulted where they are treated along conservative lines; but the Pauline authorship of the epistle is, of course, assumed throughout.

We commend therefore this volume, and hope that it will be widely used both in individual Bible study, and also in

group-study.

Misprints were noted on pages 1 and 80.

STEPHEN S. SHORT

(continued from page 155)

OT? Why does Paul introduce the two Jerusalems? What is the significance of Isa 54: 1? Explain 'flesh' and 'promise' in v. 23. Does Paul regard Judaism and Jewish Christianity as doomed? Have his words here any relevance for the relationship of the Gentile churches to the Jerusalem church?

(f) Conclusion (5: 1). Paraphrase this verse. How does it sum up the argument of the whole section? What did Paul mean by 'yoke of

slavery'? **Epilogue**

To round off this study we strongly recommend that you buy or borrow J. I. Packer. Knowing God (Hodders, 1973) and read ch. 19: 'Sons of God'. This is a masterly treatment of this month's topics. You could also look at J. Murray,

Redemption: Accomplished and Applied (Banner of Truth, paperback) pp. 42-50 and ch. VI. 'We do not fully feel the wonder of the passage from death to life which takes place in the new birth till we see it as a transition, not simply out of condemnation into acceptance, but out of bondage and destitution into the "safety, certainty, and enjoyment" of the family of God'. (Packer, op. cit., p. 188.)

Essay questions

(1) Why does Paul write to the Galatians about slavery and redemption? How are these ideas relevant to their problems?

(2) Is it correct to say that the Fatherhood of God is the central concept of the NT? What are the implications for the Christian's life of the fact that he is a 'son of God'? Next month: Living by the Spirit

Correspondence

Correspondence from readers is welcomed, and letters should be sent to the Editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX.

COVENANTED CHRISTIAN GIVING

From Mr. Jack Heap

Dear Mr. Coad,

Certain 'free' social services recently introduced could, I submit, be considered as anti-social by encouraging promiscuity and opposed to Christian principles: namely, free contraceptives irrespective of age or marital status.

As such national services are financed out of taxation (not insurance stamps), may I urge Christians who pay income tax seriously consider re-channelling some of that tax from distasteful 'social' subsidies, to the support of the

Lord's work either at home or the mission field.

No doubt many of your readers are already aware of the 'Covenant Scheme'—which is both ethical and legal—whereby for every £10 per year (for seven years) donated to a 'charity' the latter can obtain £4.93. refund of tax already paid by the donor through PAYE or other means, thus making the net annual donation of £10 worth £14.93, i.e. almost 50% increase in giving, without cost to the donor!

I should be pleased to suggest, to any who care to enquire, suitable Christian organisations which rank as 'charities', whereby covenanting can be undertaken on a basis which enables the donor to specify the recipients of both his/her actual net payment and also the tax refund; local churches

can benefit.

The only reason for this letter is my earnest desire that Christians should be encouraged to maximise their giving to the Lord's work and, at the same time, minimise their compulsory financial participation in morally irresponsible legislation and practices.

198 Abbots Road, Abbots Langley, Watford, Herts. Yours sincerely, Jack Heap, (An elder and treasurer of a local church)

From Mr. David Jones Dear Mr. Coad,

I was disappointed to read that you had no response to the question on financing church affairs. It is too late now to tell you how we arrange that side of our work at Queen Edith Chapel, Cambridge, but my practice may be of interest

to some of your readers.

When I came to Cambridge ten years ago, I wished to contribute to the church commitments by way of deed of covenant but was reluctant to tie myself down to that church for seven years in case I moved away in the course of business. I therefore arranged to covenant with the Editors of Echoes of Service an annual sum payable monthly by bankers order. The sums I actually remit are allocated by my wife and myself. We are able to give to particular needs at special times, as well as donate to our own church. For example, we hear of a crisis arising on the mission field or of a special project being launched. A letter to the editors means we contribute quickly for that need. The other part of the arrangement, which was at our request, was that the reclaimed income tax is allocated by the editors at their discretion. I have always found them most helpful and willing to co-operate but it might be prudent to enquire of them how many such covenants they can manage. One of our allo-cations this year will be toward the cost of providing this service.

69 Holbrook Road, Cambridge CB1 4SX Yours sincerely, David Jones

ON REMOVAL AND CHURCH FELLOWSHIP

From Questioner No. 8 Dear Mr. Coad,

The anonymous questioner of Question No. 8, April issue, wishes to thank those who contributed the published answers. They show a very high degree of spiritual perception and godly commonsense.

He had already taken the step of joining up with a fine

He had already taken the step of joining up with a fine Baptist Church, and there we met with several others, who, at different times, had faced the same problem, and come to the same decision. How sad however, that a 'little Napoleon' could make such a decision necessary! The pages of *The Harvester* forge a binding link between those who are similarly placed, and we thank God for it.

Yours sincerely, Questioner No. 8

What CBRF is doing J. P. Redfern

Dr. John Redfern, chairman of CBRF, writes of its work.

Or perhaps you feel it should be worded: "What is CBRF doing?". If so, you could to a certain extent be forgiven because it is true that not a great deal has happened over the past few years. However, let us try to answer the question factually.

1. CBRF arranges an Annual Meeting. Last year's meeting on 'The Alternative Church' was very thought provoking to those who came but perhaps the title was too abstruse and frightened some away. The Meeting this year to be held on 19th October will have as its subject 'Building up the Local Church'. Part of the programme will be devoted to the problems and challenges of continuing in the work year in and year out. There will be opportunity for discussion and questions: and we promise speakers who know what they talk about!

- CBRF publishes a Journal. In fact two or more issues a year on a wide variety of topics. For instance recent issues have covered
 - (i) The humanity of Jesus Christ,
 - (ii) The Brethren Movement in the World today,
 - (iii) Understanding some other religions,
 - (iv) Science and Faith,
 - (v) Preaching.
- CBRF publishes Occasional Papers. These are more lengthy and detailed treatments of research and other topics. Two titles give an idea, The role of women in the New Testament Church, and Early Brethren and the Society of Friends.

(continued on page 161)

Replies to Professor Bruce

The April Question

In the February issue of *The Harvester*, my colleague Tailpiece, discussing 'the present discontents', emphasized that Christians must *not* take sides 'in any secular dispute, whether it be international or domestic'. But what if it were an issue between right and wrong, or justice and injustice? Do the prophets of Israel provide an example here, and is their example relevant in this age?

Mr. Albert Chapman replies:-

When I read Tailpiece in the February issue I reacted to 'We must not take sides! To take sides in any secular dispute, whether it be international or domestic, is to compromise our Christian witness, and to act as a divisive force within the local church.' Whilst I agree this can be so, it should not be so. Did the great social reformers of the last century compromise their Christian witness? I think not. If by their Christian stand and witness they were a divisive force in their

local churches this might not have been a bad thing.

In a pluralistic society it is not possible for the Christian to withdraw from all departments of life. As an employee or an employer, a member of a profession, a parent, a patient, a consumer or a citizen etc he must be involved and he, in my view, compromises himself as a Christian if he fails to concern himself with issues of justice and issues designed to enhance the dignity of man. Francis A. Schaeffer deals with this in his book The Church at the End of the Twentieth Century under the heading of 'co-belligerents, not allies.' This is what he writes:- Christians must realise that there is a difference between being a co-belligerent and an ally. At times you will seem to be saying exactly the same thing as the New Left elite or the Establishment elite. If there is social injustice, say there is social injustice. If we need order, say we need order. In these cases, and at these specific points, we would be co-belligerents. But do not align yourself as though you are in either of these camps: you are an ally of neither. The Church of the Lord Jesus Christ is different from either totally different.

In one sense the Christian stands alone, although in another sense he is not alone, because he stands with God. This is precisely the position of the prophets of Israel, many of whom were concerned with issues of public and social morality. As an example Amos is a particularly apt illustration.

My view is that Christians have generally no alternative but to take sides, even if passively. They should do so as co-belligerents and not as allies. When acting as co-belligerents Christians witness to their faith, and are compelled to draw from divine resources and to base their case on the principles of the word of God.

Mr. H. S. Wannop reples:-

In reply to this question may I refer to the following scriptures: Dan. 2: 21. 'He removeth Kings and setteth up Kings', Dan. 4: 24 'the Most High ruleth in the Kingdom of men', Dan. 4: 26 'the Heavens do rule'.

We as Christians either believe these scriptures or we do not; if we do, I find it incompatible for a purposeful Christian to take part in the selection of government and consequently in the sorting out of secular disputes, national or international, in fact our aid or interference is superfluous.

God's ancient people, as a nation of course had its politics and the prophets had a God given duty to participate in them but a new era began with the Cross of Christ and the descent of the Holy Spirit. God's people to-day are called out of all nations and are strangers and pilgrims in this world. We are not of this world and in matters of government occupy the position of foreigners.

We are told to honour the King, not because of his personal character but by virtue of the office he holds in the purposes of God. Whichever political party is in power we must pray for because we accept the teaching of Romans 13, 'It is ordained of God'; therefore to take sides politically we could find ourselves fighting the purposes of God.

I think the whole question hinges upon our understanding of who were God's people and who are now God's people, and if we accept that there is a very distinct difference then the example of the prophets is not relevant in this day and

age.

forward a commonly held view, with courage and clarity. Nevertheless, readers will be conscious that there are other Christians who would consider this viewpoint disastrous to God's purposes for His people. Further discussion of this important subject would be welcomed.

What CBRF is doing—continued

4. The Council of CBRF has been considering actively the ongoing role of CBRF and at its last meeting set up two working parties. The first of these is to examine the publishing policy of CBRF and will consider matters such as: What future issues of the Journal are needed; What future issues of Occasional Papers should be commissioned; Is there a need for a newsletter; In what ways can CBRF further stimulate research?

The second working party is to think through the ways in which CBRF could contribute to the field of training of both men and women who are in positions of leadership in Brethren churches.

What you can do. Make suggestions on future issues of the Journal, on the publishing policy, and on training. Ideas on possible topics for the Annual Meeting would always be welcome. The CBRF notes in the Harvester

can serve as a Forum to voice your ideas of what CBRF ought to be doing. Write to Dr. John P. Redfern, 58 York Road, Cheam, Surrey SM2 6HJ. (And what is CBRF?—the Christian Brethren Research Fellowship, of course!).

(Herr Ulrich Bister, a German student of Brethren history who is associated with CBRF, is proposing to prepare a detailed study of the events in Germany immediately before and during the war, when assemblies came under a considerable measure of state control. He believes that the period contains important lessons for many churches in the present day. He would be interested to hear from any reader who might have suggestions to make concerning his study. His address is D6342, Haiger, Bahnhofstrasse 24, West Germany—Ed.).

Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions, or further questions on which they would like help, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX. Question 12 (submitted by Mr. D. G. Twomey)

Some Christians in developing countries object to the denominational barriers brought by missionaries from established Christian countries being superimposed upon their faith. Could we not take a lesson from this and encourage our children to have more loyalty to Christ and less to the assembly?

(Replies, please, by 15 June, for August issue). Question 13 (submitted by Mr. I. M. Sutton)

One sometimes hears the term 'a recognised ministering brother'. By whom is the recognition given and is it right for the expression to be used to discredit a speaker who is held not to be 'recognised'. Is not this term a survival of clerical attitudes?

(Replies, please, by 15 July, for September issue).

The Question for this month

Question 10 (submitted by Mr. I. Chaman)

Does your church conduct any special meetings for young people and children other than the Sunday School or Bible class/Covenanters etc. groups? If so, what form do they take and have you any practical advice?

Miss May Campbell replies:-

Yes, Mr. Chaman, our Church does conduct another

type of special meeting for children.

Every Tuesday evening from 6.30-7.30 p.m. a 'Bible Club' is in operation for children between 8-12 years of age. Most of these children do not attend Sunday School but this mid-week meeting supplements the work of the Sunday School.

The main features are as follows:-

(1) sword drill.

(2) a flannelgraph Bible lesson—a consecutive series of lessons covering the Bible in about four years.

(3) Bible quiz.

(4) awards for Bible memorization.
(5) missionary items—visiting speaker.
(6) camps

(6) camps.
This movement was introduced into Britain in 1947 and

there are 200 Bible Clubs and nine full-time Bible Club

missionaries.

My advice is to write immediately to:- The Bible Club Movement, 157 Waterloo Road, London S.E.1 8UU, and ask for details of How to start a Bible Club, Becoming a Prayer Partner, Footsteps of Faith, Bible Teaching Course and Bible Memory Course.

Mrs. Wendy Iliffe replies:-

At Wickbourne Chapel, Littlehampton, we are at present running a series of ten Saturday Clubs for boys and girls 7-10 years, leading up to our Easter Holiday Club which will be a Scripture Press Vacational Bible School during the week preceding Easter when the children are on holiday. Our Saturday Clubs last from 10.30-12.00 and for an average of sixty children we have six mature helpers, five Covenanters aged thirteen plus, and two retired ladies who come in to do refreshments. The children on the first day were divided into four teams, one to each corner of the hall. Each one was given either a red, blue, green or yellow cardboard badge and a card on which to put his name, which is punched each week for coming, saying a memory verse, winning a game, etc. for a prize at the end.

On arrival at about 10.20 the children automatically go to their own team leaders in their corner who are able to greet them and hear their memory verse. At 10.30 we start half an hour of Indoor Games, usually with two teams at a time, different workers each week being responsible. The snack

bar opens from about 11.00-11.15 with cheap pop and biscuits to buy, one team being served at a time, and a quick cup of coffee for helpers, who are in the meantime setting out the chairs ready for the meeting.

This is a fast moving programme in which up to four or five helpers take part, including Covenanters. It includes Singing, with visualised choruses, a Quiz, a new Memory Verse, Pop For A Prize (balloons with messages inside which fall out when they are popped, and in which the children are asked to do something such as 'whistle one of our choruses' for a small prize or a punched card) Questions On Last Week's Talk, and a Bible Talk following a set series for the ten weeks. A colourful Living New Testament is given each week for the best boy or girl chosen. The children then stack their chairs, return to their corners to hand in their cards and go out, one team at a time, sometimes with a sweet kindly contributed by a member of the church, and sometimes with a competition to do.

As an initially rather reluctant helper, thinking of all the cooking and cleaning which usually fills a Saturday morning, I must say that these times have been a thoroughly enjoyable and profitable experience, though probably a series of ten weeks at a time is sufficient for both children and helpers to

keep fresh.

The one essential would seem to be a capable and enthusiastic leader, who, for the first couple of weeks at least, is able to set the routine and standards for both children and helpers, and after that sees that each Saturday morning is well planned. The advantages are an extremely happy relationship with the children of the neighbourhood in the more relaxed atmosphere possible on a Saturday, the possibility of recruitment for Sunday School, the opportunity of consecutive teaching and evangelism, and the encouragement and training of younger helpers.

Another CBRF Journal

CBRF Journal 26 Women and the Gospel by Joyce Harper—A deliberately controversial study of a thorny subject—is circulated to members with this issue of *The Harvester*. Obtainable after 1st July from 34 Tewkesbury Avenue, Pinner, Middlesex, 50p post paid.

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The News Page

Press Day, July 1974, Tuesday, June 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

Adoption Changeover:

Prior to 1939 both The Mission of Hope and The Homeless Children's Aid and Adoption Society covered a good deal of common ground. They were equally evangelical in their aims and objects (as they are to this day), and both had homes for the unmarried mother and her baby and for children, each serving as an adoption agency. Gradually, however, the Mission of Hope has tended to concentrate on work among unmarried mothers and children, whilst The Homeless Children's Aid and Adoption Society has, over the years, become increasingly specialist in the field of adoption.

The two societies have recently reached an agreement under which the adoption work of The Mission of Hope will be handed over to The Homeless Children's Aid and Adoption Society, thus leaving the Mission free to concentrate its resources upon the provision of residential facilities for the unsupported mother and her baby, and for children's homes. The Homeless Children's Aid and Adoption Society has undertaken to give all possible help to would-be adopters who in other circumstances might have sought the advice and help of The Mission of Hope. Each society desires to strengthen the hand of the other by this happy arrangement.

Bible Reading Conference

A very happy and profitable week was spent at Slavanka, Bournemouth, in April with Mr. E. W. Rogers and Mr. S. Emery dealing with the theme of the Resurrection of the Lord Jesus Christ. Those present took part freely in the general conversational periods that followed the brief outline addresses given. The series started with the Father's revelation to Peter of Jesus as the Messiah and the Son of the living God, and "from that time" the Lord's revelation by types, inferences and clear statements of His death and resurrection. Despite the clarity of His declarations the disciples did not believe that He would rise. They had forgotten His words, and it was not till the two "men" in the sepulchre reminded the women that the Lord had told them of these things that they remembered what He had said. Yet His enemies had them very much in mind for the Pharisees together with the chief priests (who were Sadducees and said there was no resurrection) demanded of Pilate that the stone of the sepulchre be sealed and a

Yet Christ arose, and the apostles went forth to gossip the gospel, i.e. the resurrection and all that it implied, they themselves being witnessed of this stupendous event. Challenging side questions were alluded to, such as Christ descending into hades. Slavanka was fully booked and overflow arrangements made. The dates planned here for next year are April 5-11.

The Cheshire Show:

Once again our brother Mr. K. F. Mates, of 33 Rosslyn Drive, Moreton, L46 0SU is arranging to erect a "Christian Fellowship Tent" at the Cheshire Show on Wednesday and Thursday, June 5th and 6th, 1974. "The Lord has wonderfully blessed this work each year", writes Mr. Mates. "Some have been saved in the tent, some after they have gone home or back to school, many have taken tracts and then sent requests for Bible studies, or for someone to call personally on them to help, and we

believe we will see many others respond this year. Each year some 50,000 people visit the tent, and many see Fact and Faith Films, which are shown non-stop. Everyone gets a free cup of tea (made with milk from the best cows in the Show!) and tracts, posters and other literature are freely available."

Our prayers are asked for this annual outreach, and any who are able to help are invited to contact Mr. Mates.

Evangelism:

Ken Brighton showed the Fact and Faith Film "Hidden Treasure" seven times in one day (to different classes!) at the Girl's High School, Windsor (those with an unsanctified sense of humour will be relieved to learn that the walls remained standing!). At the end of each showing the girls were encouraged to ask questions.

During the last weekend in April Ken Brighton had a time of real blessing at Leckworth Hall, Cardiff, where many young folk attended the Youth Night, and local

Christians were greatly encouraged.

W. S. Galyer writes of a good Childrens' Mission at Northampton in April, whilst G. C. Tryon also had excellent attendance among boys and girls at Fetcham, Surrey, as well as a successful Holiday Club at Highgate which reached many young folk who do not normally attend any place of worship.

Leprosy Mission Centenary:

More than fifteen hundred friends and supporters of The Leprosy Mission met in St. Paul's Cathedral on Thursday, May 2nd, for a service to celebrate the centenary of the Mission.

The sermon was preached by Professor PaulW. Brand, who is the Mission's Director of Surgery and Rehabilitation Professor Brand linked the work of The Leprosy Mission with the long heritage of faith, beginning with a reference to Hebrews 11. Commenting on the fact that the founder of the Mission, Wellesley Bailey, took the Gospel to sufferer without medicines, surgery, or any of the modern weapons against leprosy, Professor Brand said that this action was still very relevant; Christians have a continuing and special responsibility to perform this service still for those for whom modern medicine has no resources—paraplegics and incurables.

Professor Brand saw the Mission as one body, expressing the life of Christ by the Holy Spirit, and meeting the spiritual as well as the bodily needs of the victims of this tragic disease.

Ministry:

G. K. Lowther recently helped in assemblies at Belvedere, Cromer, Eastbourne, Greenford, Malvern, Pinner, Potters Bar, Tunbridge Wells and Wembley. After ministry at Leamington Spa and King's Lynn some requested baptism.

Northampton-Faith Alive Weekend:

20th century history was made at the end of March in Northampton when this town became the first to hold a United Churches Faith Alive Weekend. Previously these have always been centred on a single church. On this occasion about eight churches joined together, giving a good cross-section of folk from Methodist, Baptist, Elim, F.I.E.C., Brethren and Anglican Fellowships. After several months of preparation about seventy people gathered in the Boys' Brigade Training Centre to commence what proved to be a wonderful time of fellowship and witness.

Friday evening was mainly a briefing session, but there was ample opportunity to meet old friends and make new ones, before dividing up into pairs to deliver the

"pre-visit letters" to nearby homes.

Most of the Saturday morning was spent in prayer, bible study and discussion but there was time for a quick spell of personal visitation before lunch. This was continued after lunch, some conducting a "Christian Survey" on the doorstep, whilst others were offering free literature to residents of multi-storey flats in the area. It was most encouraging to see so many willing to chat and to take literature. In all about 600 gospels were distributed, as well as many other tracts. Several residents expressed their appreciation, and some requested a return visit, which will be dealt with by local Christians. It is clear that everyone found the weekend an inspiration and a challenge. The realisation that

ordinary Christians can engage in effective personal work is an important one, and very often can only be learned in this highly practical manner. Further information about Faith Alive Weekends can be

obtained from The Fishers Fellowship, 96 Plaistow Lane, Bromley, Kent BR1 3AS.

Working Together:

A residential conference, to be held under the auspices of the Evangelical Alliance, has been arranged for November 15th and 16th at the Wycliffe Centre, Horleys Green, Stokenchurch, High Wycombe, Bucks. The conference has been arranged for English and West Indian church leaders, and among the speakers will be Dr. David Bronnert, and the Rev. Gilbert Kirby, the Principal of The London Bible College.

The secretary is Patrick Sookhdeo, and he has made a special request that not only will any who are able attend the conference, but that we will all join in remembering the purpose of the conference and those attending in our prayers. Those living in some of our larger conurbations will need no reminding of the importance of such a conference, nor of the tremendous potential that exists for Christian outreach as both native English and immigrant communities learn to work and witness together for Christ.

Home-Calls

Willie Draper Mudditt, on April 26, 1974, at Guildford, Surrey, aged 91. Eldest son of the late B. R. and A. E. Mudditt, he was born in Walthamstow on March 12, 1883. His parents were founder-members of Queens Road Hall and later of Folkestone Road Hall. Willie was brought to the Lord at the age of 11 years, and when he was 12 he accompanied his parents to China, where they were missionaries in Wei-hai-wei, being contemporaries of C. F. Hogg, Dr. J. Norman Case, Mr. and Mrs. Hill, Mr. and Mrs. Ockenden and others. He and his sister Olive went to the C.I.M. school at Chefoo, and on leaving school at the age of 16 he returned to Walthamstow, and to an unbroken period of more than 50 years of fellowship and service in Folkestone Road Hall and the district, particularly in the London village work and in a Sunday night mission for children and young people in a Council school at Chapel End, Walthamstow, where he was leader for many years, and which ultimately resulted in the formation of the assembly at Wadham Hall, Walthamstow. Successful in business, he became a director of a large firm of fish merchants with branches throughout the South-East, which eventually became one of the constituent companies in Mac Fisheries under Lord Leverhulme, where he was Chairman of the Management Committee for many years.

On retirement he joined his brother, Howard, in The Paternoster Press, publishers of *The Harvester*, and for more than 12 years acted as Sales Manager, a job of almost continual travelling which brought him into contact with Christian booksellers all over the British Isles, many of whom still speak of him with affection and gratitude. On finally retiring in 1958 from active involvement in this work, he gave help in assemblies in Surrey, at Horley, Redhill, and Farncombe. He and his wife, who survives him, were devotedly cared for by their eldest daughter Betty; another daughter, Joan, is married to Gordon Humphreys, and his son Frank is linked with a local church at Woking. His sister Olive has been for fifty years a missionary in the Argentine.

Tailpiece

A Face at the Window:

The Anniversary Conference was packed. The speaker had just launched into what proved to be a moving and inspiring address on the Death of Christ.

Suddenly there was a sound of footsteps running across the Chapel forecourt, and a series of assorted whoops and catcalls. One gets used to this sort of thing, even in a respectable cathedral city, and it occasioned virtually no reaction!

However, as I glanced up a face appeared behind the small glass panel set into our swing doors. A fringe of untidy hair, a pair of vacuous eyes, the whole surrounded by the fur hood of one of those frightful "army surplus" anoraks, which seem to be a uniform among today's teenagers. A hideous grimace, and the face dropped from sight! In view of what followed over the next forty minutes, as our young speaker developed his theme against its eternal, cosmic setting, the foregoing might seem almost an irrelevance! Yet as I walked through the chapel forecourt afterwards, comfortably insulated by some of the finest exposition I have heard for a long time, to the convenience of my car and then the comfort of my home, that face came back to me.

How many faces, I wonder, come before us individually, or enter our places of worship, appearing through the mist of the past, stopping briefly in the present, pulling a grimace at something they do not understand in the least, dropping from sight into the limbo of the future? And yet . . . it was for such as these He died.

No Picnic!

Somebody had a good idea the other day. As a result we all had a picnic last Sunday afternoon! No, not the sandwiches on the vicarage lawn variety (who, in any case, would dare to present himself as candidate for vicar?!), but its modern, urban equivalent! Everybody was invited to bring his or her own food, whilst what we so often fondly describe as liquid tea was freely available. Our chairs were set out in circles of ten or a dozen, and in no time at all the hall was packed with a remarkable assemblage of folk, from grandparents to babes in arms, consuming an equally remarkable variety of comestibles! There was hardly room to walk between the groups, which seemed to expand as time went on.

We are fortunate in being a fairly large church, but this does have its disadvantages. Our urban picnic was a great success in breaking down barriers. One found oneself talking animatedly with people to whom one had hardly ever spoken, save for a nod and a polite "good morning"! (Quite apart from anything else, it was an education in

the matter of plastic boxes!)

All in all, a very good experiment in inter-Christian communication. And all because somebody had a good idea. Well, we pass it on for what it's worth! Why not give it a try?

Tailpiece

People and Places

New addresses

Mr. & Mrs. G. T. Bull, 57 Drumlin Drive, Milngavie, Glasgow.

Stewardship

Home Workers Fund:

130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of April amounted to £344.37. Missionaries' Children's Fund:

130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of April amounted to £174.00. This includes an anonymous gift of £2.00, post mark "Denby".

Retired Missionary Aid Fund: 12 Cleveland Crescent, North Shields. Gifts for the month of April amounted to f1 261 46

Prayer List

Stamped letters addressed c/o
The Paternoster Press, Paternoster House, 3 Mount Radford
Crescent, Exeter, EX2 4JW will
be forwarded to any of those
whose names appear below.
Bathgate, T.:
Kent Tent Work.
Bingham, D.:

Kent Tent vvo. Bingham, D.: Brighton K .:

Littlehampton 1-2; Bracknell 4; Devon 15-21; High Wycombe 22; Windsor 23; Oxford 28-30.

Burnham, A. E. J.:

Worthing 2; Fleet 6; Bedhampton 9; Rainham 16; Liss 23; Swanwick 27; Warsash 30.

Campbell, B.: Lapford; Wadebridge; Truro; Red-

Lapford: Wadebridge; Truro; Red-ruth; Wendron. Galyer, W. S.: Woodford 1, 2; Dorking 3; Epsom Races 5-8; Burnt Oak 9; Farncombe 12; Ealing 13; Trafalgar Square 15; Kingston 16; Cambridge Fair 18-24; Monmouthshire 29, 30.

Greenaway, G. H.: S. Lopham 2; Stonham 9; Ipswich 16; Kings Lynn 23. Greenwood, A.: Sheffield 9-13, Northumberland 17-27. Grimsey, A. W.: Keswick 23.

Iliffe, D. J.:

Crawley 1-19; Chichester 23; Fern-hurst 26-30.

James, J.: Hants; Dorset; Midlands.

Kagan, M.: Romford 2; Aberdeen 8-20; Edin-burgh, Dundee & Glasgow 21-25.

Knight, J.: Knight, J.:
Nottingham I, 2; Fareham 4; Staines
5; Catford 6; Marchwood 7; Thorpe
8; Penge 9; Reigate and Liphook II;
Staines 12; Eastbourne 13; Bramley
Hill 14; Eltham 16; Chadwell Heath
18; Waltham Abbey 19; Greenwich
20; Littlehampton 21; Kenton 23;
Sheen 26; Catford 27; Chesham 30.

Lowther, G. K.: Grimsby 1-14; Chesterfield 15, 16; Brecklands, nr. Swaffham 21-23; Martock 29-30.

Meadows, D. R.: Wallisdown 2; Poole 4; Llanfair-fechan 8-21; Christchurch 22; Fare-

Morgan, G.: Newport 2, 3; Newent 4; Aber-

McMaster, D. R.: Cumbria Gospel Van Work, May 11-June 28.

Phillips, C.:

Phillips, C.: Ridgeway, Chingford 2, 30; Wadham Hall, Walthamstow 4, 11; Gospel Hall, Letchworth 5, 12, 19; Elmfield Chapel, North Harrow 6, 13, 20, 27; Crowborough 9; St. Albans Thirlmere 16, 23; Bury Str. Chapel, Edmonton 18, 25; Folkstone Rd., Walthamstow 26.

Pierce, D. H.:

Tent Mission at Sheepwash May 26-June 9; Tent Mission at Frankmarsh, Barnstaple June 18-July 5.

Short, S. 5 .: Worle 1; Hutton 2; Woolpit 4; Clevedon 5; Weston-super-Mare 6; Stapleford 9-16; Bristol 17-19.

Stapleford 9-16; Bristol 17-19.
Tryon, G.:
Rotherham 1-7; Hensworth 9-14;
Ravensthorpe 16-21; Otley 23-30.
Walker, E. N.:
Merriott 2; Sherborne 6; Portland
9; Westcliffon-Sea 13, 16; Swanage
18; Bournemouth 23; Dorchester 18; Bournemouth 23; Dorchester 25; Personal Visitation among Senior Citizens of Dorchester June 24-July 5.

Willcox, D.:

Tent Crusade at West Camel 1-9: Tent Crusade at Weston-super-Mare

Forthcoming Events

Bournemouth:

Hants & Dorset Bible Rdgs, at St. Andrews Church Hall, June 1, J. H.

Large. Chesterfield:

Littlemoor Gospel Chapel, Newbold, June 15 at 3.00 and 6.00, G. K. Lowther. Frinton-on-Sea:

Ann. Thanksgiving Meeting of The Ernest Luff Homes at Frinton Free Church, June 19 at 3.00, Dr. A. H. Hanton. Swaffham:

Breckspurj Conf. Centre, N. Picken-ham, June 22 at 9.30, 6.00 and 8.30, D. J. Ellis.

rinton-on-Sea:

Frinton-on-Sea: Frinton Bible Convention, Frinton Free Ch., Jun. 29 - Jul 5. Bible Rdgs. each morning, Jul. 1-5 at 10.45 am. Women's Rally, Jul. 3 at 2.30, speaker, Mrs. Salmon, Evenings at 8.00 p.m., speakers, Rev. Gilbert Kirby, Canon W. H. A. Butler, Dr. Harold H. Rowdon, Rev. T. H. Bendor-Samuel, Rev. A. J. N. Cook, Rev. Paul Tucker. London: London:

Ann. Cfce. in Hope Hall, Kilburn Lane, W.10, June 29 at 3.30 and 6.00, E. W. Rogers, A. Leckie.

Yeovil: Elsinore Gospel Hall, The Ave., July I and 4 at 7.30, G. K. Lowther.

Ann. Cfce. at Ranelagh Hall, July 6 at 3.00 and 6.00, Dr. A. Hanton, W. W. Vellacott. London:

London:
London Convention—Central Hall
(Library) Westminster, July 13 at
10.30, 3.00 and 6.15, E. W. Rogers,
A. Leckie, J. Sinclair, D. E. West.

The Harvester Classifieds

The charge for Classified Advertisements is £1.00 for 25 words (min.) and 4p per word thereafter. Box numbers 15p extra; also allow for 6 words to be added to your advertisement.

Personal

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Meeting, Buses 55 from Strand, 30
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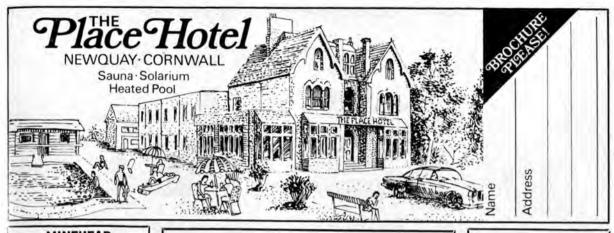
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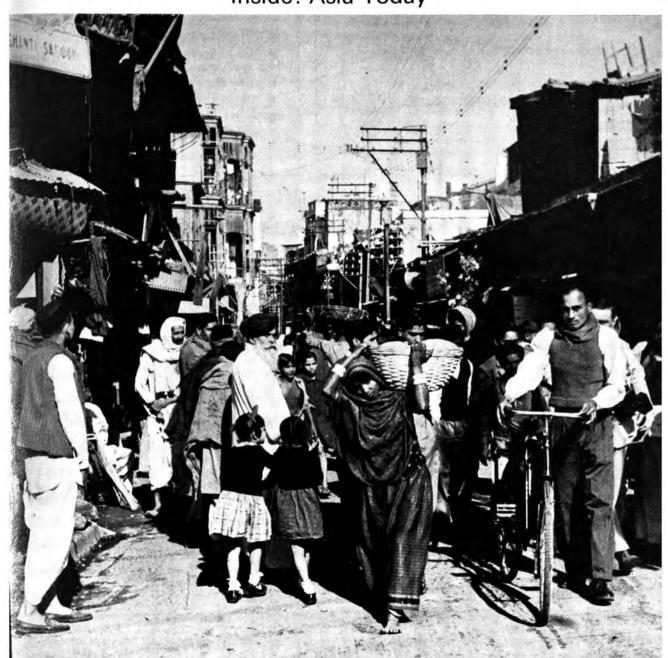
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Editor: Roy Coad

The Harvester

Inside: Asia Today



The Amateur Atheist

Over the soldier's bed was a placard with the words "O Lord keep my big mouth shut and save me from the trouble it causes". On meeting the Scripture Reader he said "I'm an amateur atheist". "Rubbish, you can't be!" was the immediate rejoinder. "And why not?" the soldier asked. "Because of that which is over your bed; have you ever used the name of God in your conversation?". The soldier nodded and the Reader added "You can't be an atheist then, for you cannot acknowledge anybody whom you think doesn't exist".

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The Harvester

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Editorial At their Point of Need

Listening recently to George Hoffman, Director of TEAR Fund, speaking of that remarkably growing work, the editor was again led into reflection on that old cliché concerning the alleged lack of social concern shown by evangelicals. For, in the growth of TEAR Fund and in the great resource of human compassion which that growth had laid bare, lay an object lesson as to just how unnecessary that cliché has been; a pointer, too, to the extent to which it has been a libel on so much quiet and unsung work in a hundred out-of-the-way places.

The cliché, unfortunately, will be with us still for a long time (it is too convenient a handle, for one thing, to those who wish the evangelicals ill). Commentators show by constant repetition how little permeable they still are to 'new' thoughts that are as yet unfashionable.

But meditation led on to more profitable lines: and not least to the reflection that concern such as TEAR Fund exemplifies takes us back again to the great basic rule of human relationships that our Lord Himself expounded so eloquently by His actions. The rule is simply this: that if we wish to win our fellow man we must meet him at his point of felt and conscious need. Not the need which we feel is the most urgent: but the need which he experiences most acutely as we meet him. It may be to feed him, or clothe him, or house him: it may be to work that he may be better fed, or clothed, or housed by others who can more effectively do those things. Only then may we have the right to speak of needs that we may sense; and perhaps, by then, we shall not need to speak, for he will have learned them through meeting Christ in His people.

The warm goodwill of all Harvester readers will be with Dr. Donald Coggan as he responds to the crucial call to the Archbishopric of Canterbury. Whatever our churchmanship, we must recognise the immense responsibilities and possibilities of that office, with its unique national and international prestige. At a time such as this, surely the hand of God has moved a man of His own choosing: the more so as there is reason to believe that the office was far from having been sought by Dr. Coggan. But we have too a special reason to be grateful for, and to pray for, Mrs. Jean Coggan as she moves to Canterbury beside her husband. What a wonderful tribute was paid by the Bishop of Southwark in The Times: 'a charming and devoted helpmeet, and their relationship is as precious as it is private.'

Asia Today G. D. James

Dr. James of Singapore, who is visiting Britain after the Lausanne conference, writes of the South and South-East Asia countries which, as an evangelist, he knows so well.

Change—political, social, economic, cultural or psychological—attacks our world in two basic ways: a gradual, subtle metamorphosis that we are hardly aware of, or a mad, tempestuous whirl-pool so violent that we cannot ignore it even if we want to.

In Asia, the whirlpool has gone completely berserk.

Governments are toppled before they have a chance to prove their worth. Power changes hands so fast that policies are obsolete before they are implemented. Moral codes unmarked by time for centuries are being relinquished in favour of license and free love. The family unit, historically renowned for its homogeneity, is disintegrating. Tradition has become dispensable.

Once-bankrupt nations are making all the master moves in the world market. Once-unknown nations are becoming political giants. Once-fatalistic and superstition-bound people are beginning to think, and feel, and probe, and demand, and act in a manner totally foreign to the Asian disposition.

Asia's day has come.

In a world of shifting values and changing needs, of revolution and reform, the Christian Church's spiritual, moral and intellectual resources are going to be taxed as never before. No longer can it remain untroubled by or unobservant of the crisis of change that is lashing Asia today. The time has come to face the challenge of transforming Matthew 28: 18 from mere typographical markings on a piece of paper into the glorious reality it was meant to be. How the Church grapples with that challenge will determine, once and for all, its adequacy in the area of greatest human need—the need for something more, something beyond, something transcending physical possessions or material satisfaction.

To understand that need, we need to understand the factors that contributed to and continue to exert pressure on the Asia of the 20th Century.

1. Asia is young

The first Asian Secretary-General of the United Nations, U Thant, once said:

'Asia, an old continent, is becoming phenom-

enally young.

Over 65% of Asia's population is under twentyone years of age. Roughly 85% of church-going Asians are under thirty-five years of age. These figures are considerably higher than corresponding ones in the United States and Europe, partly because the latter have recorded a slower population growth,

and partly because the two World Wars took a greater toll in the West than they did the East.

Asia's youth are as demanding and articulate, if not more, than their Western counterparts. To ignore or underestimate them, either deliberately or unconsciously, is to lose them forever. Christ will not let the Asian Church do that.

2. Asia is steadily developing a western-type

urban culture

Many Asian cities are currently undergoing facelifts that will make them exact replicas of Chicago, Toronto, Frankfurt and London. Singapore pore, Bombay, Tokyo and Hong Kong have been forced to expand upwards for lack of space, and have sprouted multi-storey buildings and housing estates in the process. Kuala Lumpur, Bangkok, New Delhi, Djakarta and Manila have more land area at their disposal, but all are on the inevitable road to becoming megalopolises because a compact urban area makes city management easier.

Calcutta is in a class by itself.

The rate at which these cities will change may differ, but each will soon have its 500-suite hotels, eight-lane highways, mammoth parking lots, supermarkets, nightclubs, drive-in theatres and material-

istic society.

Some 70% of Asia lives in villages or small towns, but the irresistible magnetism of commerce and industry has created and maintained a steady exodus from village and town to the city area. Industry's insatiable demand for labour, and the salaries it is willing to pay for it, more than compensate for the loss of security, belonging and identification that urbanisation and economic progress always breeds.

3. Asians are becoming more mobile

Expanding air networks, cheaper fares and man's unquenchable thirst for adventure have combined to make Asians more travel-conscious. Growing Asian participation in international affairs moves literally thousands of Asians to world capitals for conferences, economic consultations, educational seminars and political confrontations. A phenomenal increase of tourist traffic to Asia has also opened the eyes of the Asian to the exciting possibilities and opportunities that lie behind his traditional geographic and cultural horizons.

4. Asia is becoming increasingly literate

Colombo Plan scholarships, educational grants, fellowships, UNESCO programmes, vernacular development, cheap publication ventures and mobile libraries, as well as sustained government efforts towards an education-oriented society have introduced literally millions of uneducated, unenlightened people to the joys and rewards of literacy.

This literary revolution makes the effective communication of the Gospel of Jesus Christ even more imperative, for with the loss of illiteracy comes also the loss of the childlike attitude and faith so essential to salvation and so highly commended by God.

5. Asia has entered the technological race

After centuries of subjugation, Asia has struggled free of colonial rule and has become its own master—independent, dynamic and determined to claim its rightful place amongst the nations of the world.

Massive European and American industries find a ready market for their goods in independent Asia. Sophisticated Western technology has made the Asian familiar with things like the digital computer, the television satellite, the supertanker and the ballistic missile. Now India has joined the

nuclear powers.

Non-iron clothes, pens, transistors and electric shavers have penetrated rural Asia and have helped to create a longing for city life in the heart of the peasant. Huge upheavals might result in the economic and political markets if Japan were to oust America and Germany to become top industrial giant and make Asia a largely self-contained trading area.

6. Asia is vulnerable to communism

Unstable political situations and lack of continuous effective leadership lays Asia open to infiltration by communism. The resurgent religions—Hinduism, Islam and Buddism—are unlikely to provide a satisfactory counter-communist ideology. Material progress is almost always accompanied by moral decay, and without a strong moral backbone it is difficult for any country to resist communist wooing.

Asia has been blessed with leaders who are alert to the threat of communism, and it is on them, and others like them, that Asia depends to hold back the fatal tide. Mainland China will always be a menace as long as the Red regime holds the

power reins.

7. The Holy Spirit is at work in Asia

Before we get discouraged by all these facts let us remind ourselves that our God is still at work in Asia. Communism threatens, immorality and economic prosperity corrupts, but God is in control of the situation, and He will continue to protect and provide for His people and His work.

(a) Growing missionary interest

Governments all over Asia are coming down hard on foreign missionary activity. Christian workers who have worked for decades without hindrance are being told to leave. Local Christians and churches are being encouraged to become

completely indigenous.

All this has only helped to increase missionary fervour in Asia. Interest in Gospel outreach has never been so great. Evangelistic rallies are on the increase. Local Christians are learning to support God's work in Asia through prayer and giving. The age-old conception that missionary endeavour was the prerogative of the white man has all but died

out. Today, as never before, Asians have taken into their own hands the task of reaching their own people for the Kingdom of God.

(b) Influence of Christian professionals

A very heartening sign in Asia today is the increasing number of Christian graduates and professionals who are giving up lucrative careers to move into out-of-the-way places to establish a Christian witness there. Doctors, nurses, lawyers, teachers, engineers and architects are now making a greater impact on the local population than some so-called preachers and pastors. Christian work in Asia has thus acquired a new dimension.

(c) Prayer burden

The Church in Asia has voluntarily assumed the burden of praying for God's work in this part of the world. One of the things that impressed and moved me very much during Gospel campaigns in various parts of Indonesia was the sight of local Christians agonising and travailing in prayer. 'As soon as Zion travailed, she brought forth her

children' (Isaiah 66: 8).

During one of my crusades in an Indonesian city, I was asked to conduct Bible readings at 7.00 a.m. each day. To be quite honest, I thought this was rather early for any meeting, and expected to see only about ten or twenty people there. To my complete amazement, I saw nearly 600 people on their knees crying out to God. And I was told that they had been there since 5.30 a.m.! What is even more amazing is the fact that this is a regular occurrence. Was it any wonder, then, that an average of 150 people trusted the Lord as Saviour each night? (d) Rich harvest of souls

As the Spirit of the Living God moves in the hearts and lives of the people of Asia, men and women from all walks of life are turning to Him.

Some are converted through the direct preaching of the Word; others through the lives and testimonies of believers; and yet others through dreams and visions and miracles. God is turning the hearts of the basically pagan people of Asia to Himself through these unusual means, particularly in places like Indonesia. In some places, people are saved not in tens and twenties but by entire families and villages. And this is happening almost daily.

Contrast this with the many churches I have seen in Europe where not even a single soul gets sayed in an entire year. The people of Europe for the most part, are abandoning themselves to spiritual apathy and inertia and deliberately turning their backs on the almighty God.

(e) Full-time national missionaries

Satan is hard at work in the governments of Asia to get them to tighten regulations about the entrance of foreign missionaries into our countries. But God is combating this by raising up more and more national workers in Asia to take their place.

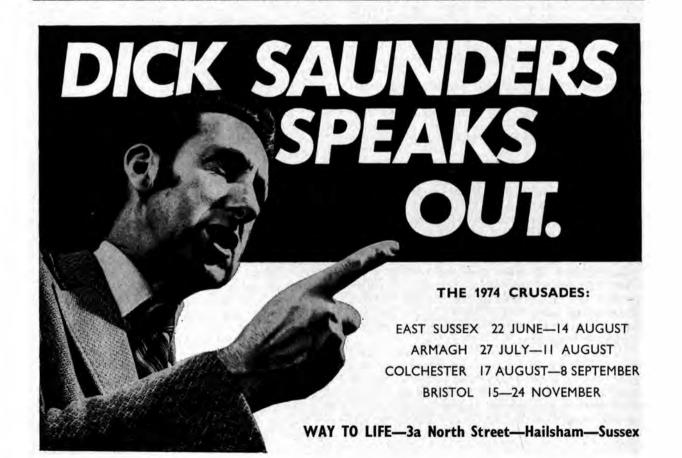
These workers are better equipped to face and deal with the needs and feelings of Asia, and can work in areas that have been completely shut to foreign missionaries. Japan, Korea, Hong Kong, Taiwan, the Philippines, Indonesia, India and Pakistan now have national missionary societies that send out workers into areas where they are most needed. Evangelisation of our continent will be quicker and more effective if this principle of Asians reaching Asians is adhered to by every Asian Christian and every church.

Our own Asia Evangelistic Fellowship (formerly the Malaysia Evangelistic Fellowship) was founded in Singapore in 1960 to help win Asia for Christ. We now have twenty full-time national workers serving in Singapore, Malaysia, Brunei, Indonesia and other parts of Asia, and the interest in this type of ministry is growing so rapidly that we are trusting God to give us 100 additional national missionaries by the end of 1976.

Professor Bruce Asks

I am frequently invited to address conferences, 'rallies' and similar special gatherings. Sometimes I am asked to speak on a specific topic or within a specific field; at other times the subject is left completely to my own choice. I much prefer the former situation (of course, if I am asked to speak on a topic about which I know nothing, like evolution, for example, I am free to decline). The conveners may be expected to know what their constituency needs. In the latter situation I am occasionally told that, without knowing it, I have spoken directly to the condition of my audience, but more often I am left wondering if I have hit any target at all. The same general consideration applies also to regular teaching and preaching in the local church. What do readers think about it, whether as speakers or as hearers?

Correspondence, please, to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX by 15 July.



Belgian Bible Institute—Centre for Europe

Noel Bennett

Noel Bennett, who was for many years with the assembly in Bandon, Co. Cork, writes of the work with which he is now associated.

It may be useful from the start to 'situate' the Belgian Bible Institute for our readers. It is very strategically located at what is often called the 'cross-roads of Europe'. The city of Brussels, where the Institute is located, is one of the important cities of the world to-day. In fact it is not only the capital of Belgium, it is also very much the capital city of the European Common Market. This explains the influence the school has had in the past and also its tremendous potential for the future.

Not only have many graduates of the Institute stayed to work in the needy land of Belgium, but many also are serving the Lord in other countries of Europe such as Holland and France. To date, about 125 have gone into church planting and pastoral work alone. Many more are in specialized ministries among young people and children, while about sixty have gone into overseas missionary service.

The main purpose of the school however, is to train Europeans to reach greater Europe. We believe that this is the best and most strategic investment of missionary effort. The spiritual need is very great in Europe to-day. In the southern half of this great continent, most people have never laid eyes on the Bible. In the northern countries which are historically Protestant, 90% of the people no longer attend church; most of the theologians do not believe that Christ rose bodily from the grave, and most churches are more engaged in social and political action than in bringing the good news of salvation in Jesus Christ. As a result Europeans to-day have lost their spiritual moorings. They are scattered and shaken. Relatively few have a truly living faith.

However against this dark and discouraging background, there are some very bright spots and most encouraging developments. There is a very real moving of the Spirit among young people in Europe. I would not call it a revival, but there is a tremendous upsurge in Christian witness. Groups are springing up everywhere, some are connected with well known organisations such as Youth for Christ, Operation Mobilisation and Navigators, but many are a spontaneous meeting together in groups for Bible study or in coffee-bars and singing groups for outreach. They witness personally, at work, on the streets, to their families and everywhere. This ground-swell among young people has naturally led many of them to give themselves completely to God. They are not satisfied with halfmeasures. Although in Europe it is not easy to go to a Bible college, many are leaving well-paying jobs to train for full-time Christian service.

We see so clearly here the fruit of training, as our graduates are spearheading this upsurge in Christian witness, as well as giving it spiritual stability and doctrinal direction. It is becoming evident that Christians new and old will rally to those who bring God's word with authority and who know what is the mission of the church to-day and how to go about accomplishing it. Among these are many former students of the Belgian Bible Institute. But many more are needed if we are to swell the tide.

As a result there has been a tremendous growth in the number of students in the last few years. In 1970 there were twenty-three students at B.B.I. In 1971 the number increased to thirty-eight. In 1972, for the first time in the history of the school there were fifty students. At the beginning of 1973 enrolment was up to seventy-five and in September, 1973 a total of eighty-nine regular students signed up for the autumn term. We may be well nearing 100 before the school year is out!

This brings us to the total inadequacy of our present quarters. Our old downtown building is hopelessly overcrowded and we are having to rent extra houses here and there in the neighbourhood. Basements and attics are being pressed into service. There are three students in rooms intended for two. We do not believe that the cost of keeping up the old property and of renting expensive downtown housing is the best investment of the Lord's money. This is why, after much study and prayer the Bible Institute Council in Belgium decided to buy ground on which to build. The ground that has been purchased is in the Brussels suburb of Hoeilaart and totals 82 acres which would permit the addition of still more building in years to come. The building which is being planned for the immediate future will have room for 125 students which is only thirty-five more than we now have. We have asked architects to plan a functional building, without frills, in order to keep the cost to the very minimum, and so we have been quoted what is almost half the normal cost of such a building.

The school is four times larger than it was four years ago. We are faced with a choice. Are we going to turn away these young people whom God is raising up? Or will we take a venture of faith and believe Him for the facilities to train them for His service? We have had no alternative but to launch out in faith. We believe that God will provide the facilities to train these young people whom He is calling out in Europe to-day to serve Him, The Belgian Bible Institute has never faced a greater challenge in its history but we are convinced that God will undertake and

that the Institute has a key role to play in reaching Europe with the Gospel in the years ahead.

The latest news from the B.B.I. tells us that the first target—the price of the land—has been achieved. The Institute now faces the task of building (Belgian building costs are suffering worse than British

inflation—40% rise in 1973 alone!) A regular bulletin is published, and can be obtained from the Business Manager, Belgian Bible Institute, 7 Rue du Moniteur, Brussels 1000, Belgium. Should you have any other questions that you would like to ask they will be pleased to give all the information they can.

Prayers on Growing Older

Lord, Thou knowest better than I know myself that I am growing older and will someday be old. Keep me from the fatal habit of thinking that I must say something on every subject and on every occasion. Release me from the craving to straighten out everyone's affairs.

Make me thoughtful but not moody, helpful but not bossy. With my vast store of wisdom it seems a pity not to use it all, but Thou knowest, O Lord,

that I want a few friends in the end.

Keep my mind from the recital of endless details and give me wings to get to the point. Seal my lips on my aches and pains. They are increasing and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of other people's pains, but help me to endure them with patience.

I dare not ask either for improved memory but for a growing humility and a lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occas-

ionally I may be mistaken.

Keep me reasonably sweet. I do not ask to be a saint—some of them are so hard to live with—but a sour old person is one of the crowning works of

the devil.

Anon. (submitted by Mr. J. M. Vellacott).

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A Short Appreciation of Dorothy L. Sayers

Barbara Baigent

The second of Barbara Baigent's introductions to modern Christian writers.

For readers of detective fiction, Dorothy Sayers may be yet another name in a long list of authors ranging from Agatha Christie to Simenon. She did indeed write sixteen volumes in which the chief character was usually Lord Peter Wimsey and four of which are concerned with his relationship to Harriet Vane.

But Dorothy Sayers was so much more. Like Charles Williams, C. S. Lewis and J. R. R. Tolkien, she was steeped in mediaeval literature and was a convinced Christian. Her father, Rev. Henry Sayers, was once headmaster of the Oxford cathedral choir school; it was from Oxford that she graduated with a first in mediaeval literature in 1915; and again at Oxford during the war years that she became

associated with the Inklings.

Of her three plays The Zeal of Thy House, The Devil to Pay and The Man Born to be King, the last, first broadcast in 1942, is the most well known. In his introduction to it the Director of Religious Broadcasting at that time said that Miss Sayers had 'made a major contribution to the church's essential task of revealing Christ.' She translated from Greek into modern English before the advent of J. B. Philips or R.S.V. and consequently 'wore out one Greek testament and amassed a considerable theological library'.

A collection of Miss Sayers's lectures and papers are to be found in three books *Creed or Chaos*, *Unpopular Opinions* and *The Mind of the Maker*. These are theological, political and critical, including

such subjects as the creeds, the seven deadly sins, 'Why work?' and 'Are women human?'

Her greatest work however, though least known, was her translation from the Italian of Dante's Divine Comedy. The three volumes, available in Penguin Paperback, bring this work alive. Not only has she retained the whole work in triplet form but she has kept to the rhyming scheme aba, bcb, cdc, etc., and for example, where Dante uses a local dialect, she translates into Cockney speech. In her introduction to Book 1 Miss Sayers comments 'We must try to believe that man's will is free, that he can consciously exercise choice and that his choice can be decisive to all eternity. For the Divine Comedy is precisely the drama of the soul's choice . . . the grim substructure is only there for the sake of the city whose walls and spires stand up and take the morning; it is for the vision of God in the 'Paradise' that all the rest of the allegory

Introductory Papers and Further Papers on Dante were published just before her death, which occurred when she was two-thirds of the way through Volume 3. Barbara Reynolds, who finished the translation, says of Dorothy Sayers in her foreword, 'she made possible a new relationship between Dante and the present day reader'.

Surely Dante's words in the final canto of his

great poem were also her prayer,

'Make strong my tongue that in its words may burn One single spark of all Thy glory's light

For future generations to discern'.

(Next month: J. R. R. Tolkien).

CBRF-A CORRECTION AND NOTICE

The new CBRF Occasional Paper, Women and the Gospel by Joyce Harper, was announced last month as Journal No. 26. It is, of course, Occasional Paper No. 5 and costs 25p post paid, not 50p! Obtainable from 34 Tewkesbury Avenue, Pinner, Middlesex.

This year's CBRF Annual Meeting will be well worth attending. On the subject of Building up the Local Church, it will be essentially practical in emphasis, with speakers who are highly experienced. We have been especially favoured in securing as one of the speakers Mr. David Pringle, who has been identified with a particularly interesting and notable work of church building (Baptist in name but on lines which Brethren will readily make their own!) in the Manchester area. All engaged in local church activities will find the meeting intensely profitable. 19th October next, God willing, at the Queen Mary Hall, Central YWCA, near Tottenham Court Road station.

The Prayer of Faith J. E. Todd

'Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will' (Mark 11: 24). Do these words of our Lord mean that if a Christian prays earnestly for a loved one who is seriously ill, that in every case there will be a complete recovery? Does this mean that every Christian student will pass every examination, as a result of earnest prayer, irrespective of the time and effort spent in study? Does this mean that any Christian can obtain new employment with a higher salary, by the simple process of praying over his application?

It is a fact of common observation that none of these things follow. What are we to say then? That our Lord's teaching is wrong? That our faith is not strong enough or not of the right kind? Unfortunately some have said these things, but we need not. It is yet another case of a text without its

context being a pretext.

Before making the above statement on prayer, our Lord had said, 'Have faith in God' (Mark 11: 22). What is faith? Abraham, the father of the faithful, provides us with a living illustration of the meaning of faith. 'No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what He had promised' (Romans 4: 20-21). Faith is trusting God to fulfil His promises.

Has God promised eternal physical life for our loved ones, that they should never die? Has God promised academic infallibility to all Christians? Has God promised all the most lucrative posts to Christians? What then has God promised us?

If we present our cheque at our local bank duly signed, we expect the bank to fulfil their promise and honour our act of faith, for act of faith it is. But if the bank clerk reads on our cheque, 'Two loaves of bread, one pound of bacon, etc.', he would not be able to believe that even the bank manager had promised us that! Will their non-provision of these items cause us concern? Indeed not, for the bank provides the basic currency with which to buy the groceries and every other material need.

God has in the promises of His Word made available to us the basic currency of life, with which to satisfy every spiritual need in our experience.

To the bereaved He has promised comfort. 'The Father of mercies and God of all comfort, who comforts us in all our affliction' (2 Corinthians 1: 3-4).

To those who have failed he has promised strength to persevere in the teeth of every disappointment. 'Be strong in the Lord, and in the strength of His might . . . that you may be able to withstand in the evil day, and having done all to stand. Stand

therefore . . . ' (Ephesians 6: 10 and 13).

To those who have less money than they would wish, He has promised contentment. 'There is great gain in godliness with contentment' (1 Timothy 6: 6-12). God has not promised to make us as rich as the Joneses, but He has promised to make us more content.

Prayer and its answers are not a form of escapism, so that the Christian may avoid the disappointments and sorrows of life. Christianity is the ultimate realism, victory in the midst of all life's problems. God did not prevent the three Hebrews from being thrown into the fiery furnace, but He did carry them triumphantly through the flames, and was present with them in the midst of it (Daniel 3). 'In all these things we are more than conquerors through Him who loved us' (Romans 8: 36-39).

As we open up the Word of God, we find it to be a treasury of divine promises, richer than any earthly bank in its spiritual assets, 'the unsearchable riches of Christ' (Ephesians 3: 8). We have already noted comfort, strength and contentment. Let us add love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5: 22-23). And also goodness, righteousness and truth (Ephesians 5: 9). And yet more, humility, meekness, holy desires, mercy, purity, peace and righteousness (Matthew 5: 3-10).

The prayer of faith can bring into our lives these basic blessings in a continuous stream, blessings which give us victory in every situation. 'Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace

to help in time of need' (Hebrews 4: 16).

Is it really possible to enjoy these experiences in the midst of life with all its problems? When speaking of the prayer of faith our Lord was most careful to warn us not to allow our faith to falter at the seeming impossibility of the answer. 'Truly, I say to you, whoever says to this mountain, "Be taken up and cast into the sea", and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him' (Mark 11: 23).

Let us remember some divine mountain-moving operations. It was the gift of divine love that changed John the Son of Thunder into the Apostle of Love. It was the gift of divine strength that changed the cowardly Simon into Peter, Rock. It was the gift of divine concern that changed Saul, the persecutor of the Church, into Paul, the apostle to the Gentiles.

In immediate answer to the prayer of faith, God will provide all the basic spiritual blessings to live out a triumphant Christian experience in the midst of every problem that this life can bring against us. 'Cast all your anxieties on Him, for

He cares about you' (1 Peter 5: 7).

Does this mean that we cannot pray for our loved ones in sickness, or for success in examinations, or for a better post? Certainly not. But it does mean that we cannot pray upon a specific promise that God will give us what we desire in these matters. But where we do not have a specific promise, God has given to us a different foundation upon which to pray.

Our Lord not only prayed concerning those things for which there was no definite promise in God's word, but He even prayed with his Father concerning that which He knew was contrary to God's will. 'My Father, if it be possible, let this cup pass from me; Nevertheless, not as I will, but as Thou wilt' (Matthew 26: 39).

Prayer is conversation and communion between a heavenly Father and His earthly child. Nothing need be excluded from such communion, for all will be listened to with sympathetic understanding. 'For we have not a high priest who is unable to sympathize with our weaknesses' (Hebrews 4: 15). But prayer does not make God our servant, to perform our will. Therefore, apart from a clear promise, the prayer must end, 'Nevertheless, not as I will, but as Thou wilt'.

This also is the prayer of faith (James 5: 14-16).

(Bible School—continued from page 183)

Essay questions

- (1) 'If we live by the Spirit, let us also walk by the Spirit' (Gal 5: 25). Expound this text in the light of Paul's teaching about the Holy Spirit in the life and experience of the believer.
- (2) What is Christian freedom? How is it obtained, and from what dangers must it be preserved? (Read the whole of *Galatians* once more, and answer in the light of its total message.)

Next month

For the rest of 1974 we hope to provide a short series of introductory studies under the title 'Discovering the Old Testament'. These will serve as a background to the study of a major OT book in 1975.

As usual, the basic needs will be a Bible, a Concordance, and a Bible Dictionary (preferably the TVP New Bible Dictionary). We strongly recommend that you also obtain H. L. Ellison, The Message of the OT (Paternoster paperback, 30p). Other simple paperback introductions are: R. Brown, Let's Read the OT (Victory Press 45p); J. Stott, Understanding the Bible (Scripture Union 50p); J. B. Taylor, A Christian's Guide to the OT (Hodders 30p (?)). The best advanced book, which will supplement NBD, is R. K. Harrison, Introduction to the OT (Tyndale £3).

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Family Forum □

Shortly after we had produced one year of *Harvester* issues under our new editor, it occurred to me that readers might be interested if I interviewed Roy Coad and presented him with a few relevant questions. Unfortunately this could not be carried out 'live' but he very graciously consented and co-operated in sending his answers back through the post.

Perhaps the average reader has little idea of the hard work, prayer and research involved in each issue. It is sincerely to be hoped the Family Forum page this month may play a small part in making this clear. For myself, I also hope that it might result in a greater flow of contributions for my own section or at least a list of suggestions for items subscribers would like to see discussed.

1. What was your reaction when invited to become the editor of The Harvester?

A little surprised and a little startled and also a little excited. I had for some time been less and less free in undertaking speaking engagements and more attracted to the thought of a written or literary ministry and the invitation seemed so completely in line with what one felt was the pattern of the Lord's leading.

2. Having accepted, what were your aims?

Basically, I feel that the function of the magazine (as it derives from its original foundation) is to be informative. It should not duplicate what a local church should be doing and I was concerned to avoid what I might call 'reheated week night addresses'. It seemed to me that a magazine ought to try to broaden its readers' horizons by telling them what others were doing in God's service, by bringing to them fresh ideas and challenges, and also by helping them by drawing on the experiences and advice of other Christians.

3. What changes have you in mind for later on?

Various ideas have occurred to me which I hope to explore, but it is remarkable how little space a magazine like this does in fact afford. When I first started I had a great number of ideas but it has only been possible at the moment to put one or two of these into practice. Essentially, I should like to see more interchange between the readership and the magazine itself, and especially useful practical articles on difficulties that are met within local church life and in Christian living, and how others have met those difficulties and overcome them or not as the case may be.

4. What section of evangelical Christians are we reaching with the magazine?

This is rather interesting. I should have said that there has been disillusionment on the part of some older readers, to whom the changes seem to have come too abruptly; but, as against this, a tremendous amount of interest has been awakened, to judge by my correspondence, among people who were beginning to 'give up hope'. I believe that the Brethren movement as such is coming out of its isolation very much more these days and is realising that other evangelical Christians are interested in what we have to contribute to the wider witness of the Christian church. Among young people especially today lines of church allegiance are lowered considerably and I think there is a much greater sense of simply belonging to Christ and all His people, rather than to any particular form of church order or denomination. Was this not in essence what the Brethren movement was all about at the first? It is interesting that there has been quite an interest in The Harvester from people who have formerly been with Brethren and retain their interest and sympathetic links with assemblies. I would hope that we can enlarge our readership considerably outside Brethren circles, if only because by this means we can help to enlarge our own usefulness, and the things which we as Brethren have to bring to other Christians.

5. How far are your plans for the magazine limited by financial considerations?

This is an answer rather more for the publisher, I think, than myself! I would very much like to see more material in the magazine—at the moment it is perhaps a little thin compared to some other magazines (although that of course is not the whole answer and the quality of content is just as important. There is no point in printing half as much again if the people find it too uninteresting to read!) Nevertheless, if there were more money to spend on the magazine one hopes that it would be proportionately better.

6. Do you think there is a definite purpose for us to survive as a magazine?

Do we perform some essential service to believers?

I think that the answer is that if there is no definite purpose we will not survive as a magazine. I believe that there is a particular importance for magazines in loosely connected churches such as we Brethren are, as it is only through the magazines which circulate freely among us that we often are able to sense and express our unity, as we have no denominational organisation to do it. But it is a scriptural unity, in that it is open to all believers.

7. Are contributors eager to produce articles for you when approached? Do you receive any unsolicited material?

As the idea of *The Harvester* seems to have caught on I have been gratified to receive an increasing number of unsolicited articles, many of them very interesting. In the early days I had to solicit articles, but now I only do this when I feel that someone has some special contribution to make, or there is some theme which I very specially feel ought to be covered by the magazine.

8. What are you doing about (a) reaching younger age-groups? (b) lessening the denominationalistic outlook? (c) widening coverage on contemporary social issues?

We look forward to building up subscriptions steadily as new people come to see the magazine and feel themselves stimulated by it. On the question of reaching younger age groups, I do not really feel that the function of *The Harvester* (or indeed my own character) enables us to be a young persons'

magazine, but I feel that if we present adult material in a manner which is challenging and which shows that we are concerned about modern issues, younger people will grow into reading the magazine. After all a reader secured at 23 to last through adulthood is a better proposition that someone who starts at 16 and drops out at 20. I hope the other two purposes have already become apparent from the content of the magazine during the past year (my critics certainly think so!)

9. Comment from a younger reader—could we have more detail on practical subjects and fewer devotional articles?

I was glad and encouraged to have this comment from a younger reader as some of my critics have complained that I have cut out the devotional side of things and what they call 'ministry and doctrine'. It is sometimes difficult to understand precisely what content people do give to words like this, and therefore a little difficult to meet their criticisms, but I hope your younger reader will feel as the months go by that we are striking a good balance.

With Bread and Wine

Unlovely and rebellious, such were we,
Our fallen nature fully known to Thee:
And when life's crooked paths were still untrod,
Foreknown the pattern and design to God.
The fabric of our life is by Thee woven:
In present daily grace, Thy love is proven.

God's unveiled majesty cannot be seen
By mortal man, with eyes and lips unclean.
His purposes from sage and seer withheld
Until the Christ should come, by love impelled,
And for our sin, in perfect manhood willing
To suffer death, God's righteousness fulfilling.

To suffer death, a Saviour crucified?
Could only thus, our souls be justified?
It must be so: Gethsemane's amaze,
Golgotha's pain: with chastened hearts we gaze,
And take the Bread and Wine, Himself discerning.
The Feast we keep, His glory freshly learning.

So strive to know the Presence of the Lord:
Made sensitive to guidance from His Word.
With great simplicity the Feast ordained:
By added ritual is nothing gained.
Not lightly turned aside: with firm endurance
We keep the Feast, in faith and full assurance.

RECONCILIATION AND HOPE

NEW TESTAMENT ESSAYS

IN

ATONEMENT AND ESCHATOLOGY

A Festschrift presented to Dr. Leon Morris of Melbourne on the occasion of his 60th birthday.

Edited by Robert J. Banks, Ph.D.

Leading international scholars such as Professor Gunther Bornkamm of Heidelberg, Professor F. F. Bruce of Manchester and Professor Birger Gerhardsson of Lund, to name only three, have been joined by sixteen other contributors from all over the world in this tribute to the dedicated scholarship of Dr. Leon Morris, who thereby becomes the first Australian New Testament Scholar to receive a Festschrift of this kind from his contemporary colleagues.

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The Publishers regret the delay in publication, which is due to circumstances beyond their control.



The Paternoster Press Ltd., Paternoster House, 3 Mount Radford Crescent, Exeter, U.K., EX2 4JW Conducted by John Baigent, B.D., A.R.C.O. Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

The Harvester Bible School Galatians: Study 6

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

LIVING BY THE SPIRIT

We come to the last section of Galatians, 5: 1-6: 18, which you should now read straight through. As you can see, a number of different matters are mentioned, but basically Paul is dealing with the practical application of the preceding theological argument. So we have a change from a largely polemical style to a mainly hortatory one (look these words up in a dictionary if they are unfamiliar to you!). The Christian must make sure that on the one hand nothing interferes with his freedom in Christ, and on the other hand that his expression of that liberty does not degenerate into selfish licence. In earlier studies we have looked at the temptation that confronted the Galatian believers to fall back into the slavery of legalism; now we must look at the problem of the proper expression of Christian freedom. The key lies in the correct understanding of Paul's use of the words 'flesh' and 'spirit'.

There are those who think that the same word should always mean the same thing wherever it occurs in the Bible. The evidence does not support this view. Not only do different biblical writers differ in their use of words, but the same writer (especially if he is Paul) may use the same word in a number of different ways. Charles Kingsley, in one of his Village Sermons on Gal 5: 16, 17, writes: ... 'we may be sure that these two words, 'flesh' and 'spirit', in my text, are used in their very simplest, straightforward sense; and that St. Paul meant by them what working-men mean by them in the affairs of daily life . . . when he says flesh he means flesh . . . when he says spirit he means spirit . . . ' But is it really as simple as that? Let us try not to jump to conclusions but investigate the evidence.

You are strongly advised to obtain a copy of W. Barclay, *Flesh and Spirit* (SCM 1962) for use in this study.

The Flesh

Using a concordance find the references to 'flesh' (Greek: sarx) in Galatians, and arrange them under headings according to the apparent meaning of the word in each verse. Then look up the ref-

erences to 'flesh' in the rest of Paul's letters and put them under the appropriate heading (adding further categories if necessary). When you have done this look at as many modern translations as you can to see how the word is rendered in different contexts. Do they agree with your classification? Refer to commentaries on these verses, if you have them. Did you get something like the following?

(a) Bodily flesh/the body: Gal 4: 13, 14; 2: 20 (cf. NEB); 6: 12, 13. Cf. Rom 2: 28; Col 2: 1, 5 (cf. AV); Eph 2: 15 (?); II Cor 7: 5 (?). If you have time investigate Paul's use of the word 'body' (Greek: sōma); see Barclay pp. 10ff., 16ff.

(b) Human being/person/mankind: Gal 1: 16; 2: 16 (cf. AV); cf. Rom 3: 20; I Cor 1: 29; Philem 16.

(c) Natural (physical) relationship: Rom 1: 3; 4: 1 (cf. vv. 14, 16); 9: 3, 5, 8; 11: 14. Do Gal 4: 23, 29 fit here? Or does 'flesh' here imply 'sinful deliberation' (cf. Gen 16: 2)? See commentaries.

(d) Human nature: (i) weak: Rom 6: 19; 8: 3 (?); cf. Matt 26: 41 (Did this also apply to Jesus? cf. In 1: 14; Rom 8: 3). (ii) sinful: Gal 5: 13, 16, 17, 19, 24; 6: 8. Man's 'flesh' has become 'sinful flesh' (Rom 8: 3) because 'sin' (which Paul speaks of as an alien, almost personal, power; cf. Rom 6: 16f.; 7: 17f.) has established a bridgehead in man's nature from which it dominates his life. Thus in Paul 'flesh' often stands for 'sinful human nature', a condition man inherits as a consequence of being 'in Adam'. Notice how modern translations try to paraphrase this meaning. Is 'lower nature' an adequate rendering? (See Barclay p. 21). Do you agree with the definition of L. Morris: 'the whole personality of man as organised in the wrong direction, as directed to earthly pursuits rather than the service of God' (NBD p. 426)?

Sometimes Paul uses 'body' in the same sense (Rom 8: 13; 6: 6; 7: 24; cf. Col 3: 5) but normally he distinguishes the sinful 'flesh' from the redeemable 'body' (Rom 8: 11, 23; 12: 1; I Cor 6: 19; Phil 3: 21). Notice that the flesh is not simply the physical or 'animal' side of man's nature, it also includes the corrupted mind (cf. Mk 7: 22f.; Rom 8: 6; Eph 2: 3); the 'works of the flesh' in Gal 5: 19ff, are not all physical or

sensual sins, although they would normally be expressed in bodily actions (or words).

Did you notice that Paul uses 'flesh' in this sense in two slightly different ways? (i) Unregenerate human nature: Rom 8: 5-8. The Christian is no longer 'in the flesh' (under its dominion; 'in Adam'): Rom 7: 5; 8: 9 (cf. Gal 2: 20). (ii) The 'old nature' in the believer: whilst the power of the flesh is broken for the Christian (Gal 5: 24; Rom 6: 6, 14), it is still present (Gal 5: 16f.; Rom 7: 14, 25 (?)) and may greatly influence the Christian's life (I Cor 3: 1ff.).

The Works of the Flesh

Study the various terms used in Gal 5: 19ff. with the help of Barclay ch. II or Vine's Expository Dictionary. Can you divide them into categories? What areas of human life do they cover? What natural instincts or desires does the flesh twist and pervert? Why does Paul call them

'works'?

Find other lists of sins and compare them (e.g. Mk 7: 22f.; Rom 1: 18-32; 13: 13; I Cor 5: 9-11; 6: 9, 10; I Thess 4: 3-7; etc.) Why do you think Paul went into such detail? Could it have been because these sins were still present in the lives of the Christians (cf. Gal 5: 15, 26)? What is the significance of 'do' in Gal 5: 23? Does it mean 'persistently indulge in' (cf. 'practise' RV)? It is in the present continuous tense. Cf. I Jn 3: 6, 9; 5: 18.

If you have time compare Paul's use of 'flesh' with that of (a) the OT; (b) the rest of the NT.

For further details and confirmation of your findings see Barclay, op. cit. pp. 18ff.; F. F. Bruce, Romans (Tyndale) pp. 40ff.; Bible dictionaries, article 'Flesh'.

The Spirit

Find the references in Galatians to 'spirit' or 'Spirit' (Greek: pneuma) and arrange them under the main headings: (a) human; (b) divine; (c) others; in each case divide the references under sub-headings according to the particular meaning or teaching in that verse. Then look up the references in the rest of Paul's letters and fit them under your headings (adding other headings if necessary). Compare your results with the following.

(a) Human spirit

(i) The spiritual aspect of man's constitution: Gal 6: 18; Rom 1: 9; 2: 9; 8: 16; 12: 11; etc. Do all men have a 'spirit' or only Christians? In other words, does Paul use 'spirit' as an equivalent to 'soul' (as other NT writers; cf. Lk 1: 46f.; Jn 12: 27/13: 21.), or does he distinguish between 'soul' and 'spirit', reserving the latter for Christians who alone are spiritually alive ('alive to God')? See I Cor 2: 11; 14f; 15: 44ff. See

Barclay pp. 14ff.; Bruce, p. 47f. Does a study of Paul's usage of these terms suggest that he held a tripartite (*I Thess* 5: 23 is the only possible reference in Paul; cf. *Heb* 4: 12), a bipartite or a unitary view of man's constitution? (See *NBD*

articles: 'Man', 'Soul', 'Spirit').

Did you notice that in some references it is hard to decide whether the human or divine spirit is intended? Look again at Rom 8: 1-15; Gal 5: 16ff.; Rom 7: 6 (cf. II Cor 3: 6); compare different translations. This is partly because the early manuscripts did not have any distinction between capital and small letters (they used capital or 'uncial' letters throughout), and partly because in the thinking of Paul the Spirit of God so indwells the spirit of the Christian that they appear to coalesce: the human spirit does not operate independently of the divine Spirit. (cf. I Cor 6: 17; Gal 2: 20).

(ii) A personal disposition: Gal 6: 1; Rom

11:8; etc.

If you have time compare Paul's use of 'spirit' as it refers to man with that of the OT and the rest of the NT. For further details see Barclay pp. 12-16; Bruce pp. 46f.; Bible dictionaries, article 'Spirit'.

(b) Divine Spirit

Notice the various titles Paul uses for the Spirit: 'Spirit of Holiness/Holy Spirit' Rom 1: 4; 15: 16; etc.; 'Spirit of God' Rom 8: 9, 11, 14; etc.; but particularly 'Spirit of Christ' Rom 8: 9 (cf. Gal 4: 6). Is it correct to say that whilst theologically (or ontologically—see dictionary!) we may distinguish between the Spirit and Christ, experientially they are the same? See Rom 8: 9f.; Eph 3: 16f.; II Cor 3: 17f. If Christ dwells in the believer through the Spirit is 'in the Spirit' equivalent to 'in Christ'?

(i) Given at conversion: Gal 3: 2-5, 14 (investigate the word 'promise' in reference to the Spirit; cf. Gal 4: 23, 29); Rom 8: 9; Gal 4: 6 (cf. Rom 8: 15f.); 5: 25. Note the connection with baptism and incorporation into the Church: I Cor 6: 11; 12: 13 (cf. Gal 3: 27f.); Phil 2: 1;

II Cor 13: 14; Eph 4: 3; etc.

(ii) Power for the new life: Gal 3: 5 (cf. I Cor 12: 4ff.; Rom 12: 6ff.; Eph 4: 7ff.); Gal 5: 16-25; Rom 8: 1-16 (cf. Rom 6); etc.

(iii) Pledge of the future: Gal 5: 5; 6: 8; Rom 8: 11, 23; II Cor 1: 22; 5: 5; Eph 1: 13, 14; etc.

Note: We have used the references to the Spirit in Galatians as the basis of our classification. The total teaching of Paul on the Spirit would need a more elaborate scheme, which you should attempt if you have time. See Bruce, op. cit., pp 48ff.; and books listed at the end.

(c) Other spirits

I Cor 2: 12; Eph 2: 2; I Cor 12: 10; etc. In the RSV Gal 4: 3 has 'elemental spirits' but this is a different word (see Study 5 'Bondage' (b) (iv)).

Life in the Spirit

Read Gal 5: 13-6: 10 again, then work through the following notes making use of commentaries and especially Stott (Only One Way) if you have it.

The Conflict

Why is there a conflict in the life of the Christian (Gal 5: 17)? In what way is it different from the sort of conflicts between good and evil impulses that a non-Christian experiences (see Barclay pp. 9ff.)? Whose experience is being described in Rom 7: 14ff.? Is it Paul's? Is it the experience of (a) a non-Christian; (b) a person under conviction of sin; (c) an immature Christian; or (d) a mature Christian? (See commentaries on Romans, especially by Bruce and by M. Lloyd-Jones).

The Way of Victory

Victory over the flesh is the work of the Spirit and yet it needs the active co-operation of the believer. How?

(a) Recognition of the defeat of the flesh: Rom

8: 3; 6: 2, 6, 11, 14.

(b) Refusal to allow the flesh to influence the life: Rom 8: 12, 13; 6: 12, 13; 13: 14; cf. I Cor 9: 27. What is the significance of the past (aorist) tense in Gal 5: 24 (cf. 2: 20)? Should this verse

come under (a) or (b)?

(c) Openness to the control of the Spirit: Gal 5: 16 (the verb is future: 'you will definitely not...') 5: 25; 6: 8; Rom 8: 4, 6; Eph 5: 18. Paraphrase the words 'walk', 'be led', 'be filled' (see how they are used elsewhere in the Bible). How can these be achieved?

Notice that the way of victory is not by negative repression but rather by positive replacement (cf. Eph 4: 22ff.) Notice too the importance of the mind (Rom 8: 6; cf. Phil 4: 8). What is the significance of Gal 5: 18 (cf. Rom 8: 4; Eph 6: 6; Jer 31: 33; Ezek 36: 27; Ps 40: 8)? How does it relate to Gal 6: 2 (cf. I Cor 9: 21; James 1: 25; 2: 8, 12.)?

The Harvest

What is the place of 'good works' in the Christian life? (Gal 6: 10; Eph 2: 10; James 2:

14ff.: II Cor 5: 10: etc.)

Why does Paul use the word 'fruit' (Gal 5: 22)? Investigate its use in Scripture. Study the meaning of each of the terms used in Gal 5: 22f. (use Vine or Barclay). Do they fall into any pattern? Can you find any other lists of virtues in the NT? Why is 'love' placed first (cf. Gal 5: 6, 13, 14, 26; I Cor 13; etc.)? How do the exhortations of Gal 6: 1-10 relate to the fruit of the Spirit? How does a person 'sow to the Spirit' (Gal 6: 8; cf. II Cor 9: 5-9)? Does it relate to Gal 6: 6, 10? Do we 'reap' in this life or the next (cf. Matt 6: 1-6, 19-21)?

Conclusion

We have been looking at part of what is known

technically as the doctrine of 'sanctification'. It is defined by L. Berkhof as 'that gracious and continuous operation of the Holy Spirit, by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God, and enables him to perform good works." (Systematic Theology, p. 532).

If you would like to pursue this subject further see NBD art. 'Sanctification'; J. Murray, Redemption: Accomplished and Applied (BTT), ch. 7; books on the Holy Spirit listed below; works of systematic theology.

For further reading and study

(a) hardbacks and more advanced works Berkouwer G. C., Man: the image of God (Eerdmans/IVP 1962) ch. 6.

Berkouwer G. C., Faith and Sanctification (Eerdmans/IVP 1952).

Bultmann R., Theology of the NT Vol. I (SCM 1952) chs. IV, V (D).

Davies W. D. Paul and Rabbinic Judaism (SPCK 1955) chs. 2, 8.

Kevan E. F. The Saving Work of the Holy Spirit (1953).

Robinson H. W., The Christian Doctrine of Man (T & T Clark 1926) ch. II (3).

Schweizer E. et. al. Theological Dictionary of the NT, ed. G. Kittel (Eerdmans), articles: pneuma (Vol. VI), sarx (Vol. VII).

Schweizer E. et. al. The Spirit of God (Black's Bible Key Words, 1960).

Scott C. A. A., Christianity According to St. Paul (CUP 1927) ch. IV.

Smeaton G., The Doctrine of the Holy Spirit (BTT 1958).

Stacey W. D., The Pauline View of Man (Macmillan 1956) chs. 8-13.

Stewart J. S., A Man in Christ (H & S 1935) chs. III(2), IV(4).

Swete H. B., The Holy Spirit in the NT (1909). Thomas W. H. Griffith, The Holy Spirit of God (1913) rptd. CBRP 1974).

Whiteley D. E. H., The Theology of St. Paul (Blackwell 1960) pp. 31ff., 124ff., 205ff.

(b) simpler paperbacks

Barclay W., The Mind of St. Paul (Fontana) chs. 14, 16.

Morris L., Spirit of the Living God (IVP 1960). Robinson H. W., The Christian Experience of the Holy Spirit (Fontana 1962).

Stibbs A. & Packer J., The Spirit Within You (H & S 1967).

Scott J. R. W., Men Made New: Romans 5-8 (IVP 1966)

(continued on page 177)

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Correspondence for this page should be sent to Professor F. F. Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

uestion and Answer, with Professor Bruce

Why 'Pusevite'?

Question 1966

Further to Question 1965, 'A Puseyite before Pusey' (June 1974), why was the epithet 'Puseyite' applied to the Oxford Movement rather than one

derived from (sav) Newman?

One reason is suggested by Meriol Trevor in Newman's Journey (Fontana edition, 1974), p. 63. The first seventeen Tracts for the Times were issued anonymously, but when Pusey made his first contribution to the series in December 1833 (No. 18, 'Thoughts on the benefits of the system of fasting enjoined by our church'), he signed it with his initials E.B.P., in order to distinguish himself from the other Tractarians. But the effect was the opposite of what he intended: people assumed that he had been the author of the others. or at least the leading spirit behind them, and so 'Puseyism' came into vogue as a synonym for Tractarianism. Apart from that, after Newman's submission to Rome in 1845 Pusey was the undoubted leader of the party, exercising his influence from Christ Church, Oxford, where he occupied the Regius Chair of Hebrew for fifty-four years (1828-82). He vigorously repudiated the terms 'Puseyite' and 'Puseyism', insisting that the doctrines so designated were those of the primitive church. It is said that when Dean Stanley (a churchman of very different stripe) visited Rome and was received by Pius IX, the Pope asked about Dr. Pusey and added: Dr. Pusey has been the means of sending a good many of his countrymen into our church; but he is like a church bell: he sends others in without coming in himself." The reference to the 'primitive church' reminds me that this phrase means different things to different people. The present Prime Minister of Ethiopia urged me once (when he was Ambassador in London), in view of my interest in Christian origins, to visit Ethiopia and see genuinely primitive Christianity' at first hand, I have not thus far had an opportunity of doing so.

Jewish Teaching

Question 1967

Further to Question 1934 (November 1973), what is the modern Jewish teaching about the status of bethrothal in relation to the subsequent marriage ceremony? Is it still 'the point of no return'? There may be a difference in this regard between orthodox and liberal Jews. But through the kindness of Mr. T. Carson, I am able to reproduce a comment by Rabbi Dr. R. Brasch, Chief Minister of Temple Emanuel, Sydney, N.S.W., the author of a number of volumes on Jewish customs. 'It is true', he says, 'that in ancient times and even in the mediaeval age a betrothal was regarded almost

as binding as a marriage. Therefore, some very strict adherents of the Jewish faith even demanded a kind of divorce (i.e. when a betrothal was broken off). However, to have any sexual intercourse prior to the actual marriage was regarded as most sinful.' This is for all practical purposes the same as the Christian position, which is not surprising, since the Christian marriage law has from earliest days been based on the Old Testament marriage law, as interpreted by our Lord.

A Later Amplification?

Question 1968

At a recent conference of young people, Solomon's prayer at the dedication of the temple (I Kings 8: 22-53) was under consideration. It was noted that verses 46-53 relate to the Babylonian captivity. Do you think that these verses were part of the original prayer, or could they have been added later, when the people had been taken into captivity?

The book of Kings, in their present form, cannot be dated earlier than 562 B.C. (the year of Evilmerodach's accession, mentioned in 2 Kings 25: 27), although it has been suggested that an earlier edition, written at the time of King Josiah's reformation, came to an end about 2 Kings 23: 25. It was possible therefore for the author (by divine inspiration, of course) to amplify the wording of Solomon's prayer, applying its general sense to a particular situation of later date. You will observe, however, that the prima facie force of the language in verses 46-53 envisages the captivity as something future and contingent. There are wider issues involved here, including the whole question of the setting and aim of the corpus of historical literature (Joshua-Judges-Samuel-Kings) of which the books of Kings form the concluding part.

Social Service

Question 1969

In the Readers' Forum in The Harvester for September 1973 no replies were given to the question 'What practical social service does your church do in the community?' Do you not think that some of our churches could have given a

positive answer?

Yes. For example, Dr. A. C. Hill of Sherbrooke, Quebec, expressed regret in a personal letter that there were no replies and mentioned that a group of Brethren churches in his neighbourhood (not large ones) has responsibility for a young people's camp installation (accommodating 500 each summer), two homes for senior citizens, and homes for children. I am sure this picture could be multiplied from many parts of the world.

Looking at Books□

Fill the Earth and Pollute it?

PLUNDERED PLANET. Edward Rogers, Denholm House Press, 128 pp., 80p (paperback).

What should be the first material desire of thoughtful Christians, or non-Christians, for their children and for future generations? Surely it is a Britain fit to live

in, not forgetting a world fit to live in.

The subject matter of this book is of paramount importance, second only to that of the Bible, as it shows that men, and even, unwittingly, Christian men, are plundering this planet, and the increasing destructive environmental effects of this are taking their ghastly toll on us and on our children, because of the avaricious and arrogant effects of certain men on our physical, moral and spiritual environment.

In the last five years, the growing realisation of the hazards of man's wasteful and unreturnable plundering of the earth's limited resources and dangerous unrestricted pollution in the world, has attracted a wide range of scientific literature and esoteric monographs. Happily, the author of this book has compiled some of the more important aspects of it into a readable form for the layman and ordinary citizen.

From intensive reading, Mr. Rogers has acquired a phenomenal grasp of the situation and crisis, concisely and logically summing it up for the uninitiated. It is a work free from over-emotive treatment, and is a cool,

balanced evaluation, which avoids the bleak predictions of prominent scientific and religious doomsters or blind optimists. We are shown that disaster is neither necessarily imminent nor inevitable, and no dramatic panaceas are offered, but practical examples of the danger of progressive deterioration drive home the fact that urgent and rationally balanced action is needed to halt, control and clean up the present extensive pollution. There is, of course, the old adage 'Prevention is better than cure'. Or are we too block-headed and complacent to consider this?

The Old Book tells us that we'll reap what we sow. Failure to conform to the laws of nature brings retribution. Judgment is a major theme of the Scriptures. Ignorance and neglect on our part are no safeguard against judgment. This is God's earth; we are placed in guardianship of it, and we will have no excuse at the judgment seat for our irresponsibility. Theologians and Christians are so cosily engrossed in their theology and ecology of the soul, thus avoiding and neglecting that of the soil and its stewardship.

As a practical farmer, and with an intense life-long interest in soil and pasture ecology, I fully recommend

this book for 'Mr. Averageman'.

We can thank Mr. Rogers, who is General Secretary, Division of Social Responsibility of the Methodist Church (formerly the Christian Citizenship Department) for this valuable work on a vital current problem which is national and inter-national.

C. F. FRASER-SMITH

THE HERITAGE OF FAITH

Knowing God. J. I. Packer, Hodder and Stoughton, 256 pp., £2.25.

'It has been said by someone that "the proper study of mankind is man". I will not oppose the idea, but I believe it is equally true that the proper study of God's elect is God; the proper study of a Christian is the Godhead. The highest science, the loftiest speculation, the mightiest philosophy, which can ever engage the attention of a child of God. is the name, the nature, the person, the work, the doings, and the existence of the great God whom he calls his Father.' These words from a sermon by C. H. Spurgeon are used to introduce this series of twenty-two studies on the nature and character of God, Each study is self-contained (many of them appeared originally as articles in a magazine) but they fall into three main sections. Part I is entitled 'Know the Lord' and deals with the importance of knowing God (not just about him), the significance of the second commandment, the nature of the Incarnation, and the work of the Holy Spirit. Part II is entitled 'Behold Your God!' and contains some superb studies on the majesty, wisdom, love, grace, wrath, jealousy, etc., of God. Part III is a short section entitled 'If God Be For Us' and covers some of the things that God has done for us and what he still wants to do for us.

This book is highly recommended. It is strongly theological, and yet intensely devotional and practical. Dr. Packer's theology may be traditional but his presentation is lively and up-to-date with plenty of down-to-earth illustrations. No Christian could fail to benefit from this book: his mind will be informed and his heart warmed, and if he is a preacher

or teacher he will have a 'bank' of-valuable material which will enrich his ministry. Finally, we would urge Dr. Packer to go on to produce a full-scale, systematic work on the doctrine of God; and we appeal to the publishers to bring out a paper-back edition of this book so that it can be a means of blessing to many more people.

J. W. BAIGENT

Our Heritage. James Anderson. Of the author, Millbank, Privick Mill Road, Auchincruive, Ayr KA6 5JA. 49 pp. 25p.

This booklet is a reprint of articles originally published in *The Believers' Magazine*. Written in readable style, it touches on a wide range of topics, including evangelism, missionary enterprise and Christian homes, as well as church truth, baptism, the Lord's Supper, 'woman's place in the assembly'

and separation.

For the most part, the booklet is designed, not to prove from Scripture that the heritage is valid, but to commend it on the assumption that it is both Scriptural and relevant. True, it contains acknowledgements that both the typological and dispensational interpretations of Scripture have sometimes been used to excess, but the chapter on the Lord's Supper, for example, presupposes the validity of an understanding of worship whose scriptural basis cries out for re-examination. On the whole, the tone is eirenical and fair, though the gibe against those who 'carry out services which any parrot could recite' is regrettable—and proves nothing (a parrot could be taught to 'read' Scripture!). It is strange that, although admitting that the Lord's Supper is not 'exclusively ours', the author goes on to make the enigmatic claim that

participation in it is 'only the privilege of those in fellowship and of suitable visitors who could be if they resided locally'. And it is passing strange that, only two pages after repudiating the idea of a clergyman, the author appeals to three clergymen writers (Jamieson, Fausset and Brown) for 'the correct meaning of the text' of 1 Cor. 11: 5.

All in all, however, this is a moderate and engaging statement of the case for the narrower understanding of the Brethren position which—despite its repudiation of ex-clusivism— represents the Darby-Newton position rather than that of men like Groves, Muller and Craik.

One very relevant matter which is omitted from this study is the way in which the Brethren heritage has influenced other evangelicals. A growing number of Anglicans as well as Baptist and other churches recognize fully functioning elders, and open worship around the Lord's Table is no longer distinctive to Brethren. This goes some way towards fulfilling the author's hope that Christians in the 'establishments of Christianity' will 'return to New Testament simplicity'.

HAROLD H. ROWDON

BIBLICAL EXEGESIS

Psalms 1-72-An Introduction and Commentary on Books I and II of the Psalms, Derek Kidner, Tyndale Old Testament Commentaries, Inter-Varsity Press, 257 pp. £1.10 (paperback).

This volume, the author's third in this series, is sure to find the same welcome as his earlier commentaries. Mr. Kidner has the enviable ability of marrying scholarship and discernment with a luminous prose style in which the intensity of feeling and depth of insight of the original shine

The Introduction of 46 pp. deals compactly with such matters (e.g. the fundamentals of Hebrew poetry, the present structure of the Psalter, etc.) as require preliminary treatment. Section III considers 'Some Trends in the Modern Study of the Psalms' in which the work of Gunkel and Mowinckel and their successors receives special consideration. Here Mr. Kidner offers some valuable criticisms of the fashionable cult-dramatic interpretation of the Psalms, but fails to give an adequate evaluation of the role of the form-critical method in modern study of the Psalms. This is essentially because he feels that to give any place to form-criticism is not only to yield the concreteness and immediacy of the individual psalm to colourless and remote generalisations, but also to come perilously near head-on collision with the evidence of the psalm-titles as to authorship and life-situation. Mr. Kidner is right to plead that this testimony is deserving of greater consideration that it has generally had recently, but himself dismisses too easily the genuine difficulties which it raises. Indeed it appears that for the author the acid-test for form criticism is not so much whether it is a sound scholarly method appropriate to the subject matter, as whether it leads to traditional conclusions.

The Commentary, necessarily brief, seeks a balance between essential exegetical information and expository comment. Mr. Kidner draws on his deep knowledge of English hymnody in order to link the piety of the Psalms with the devotional experience of the modern Christian. His commentary is given a very strong New Testament orientation: significant New Testament references are briefly discussed, and New Testament extensions and modifications of ideas expressed in the Psalms are given prominence. To the Christian reader this is naturally of fundamental importance; but this very orientation constitutes the major weakness of Mr. Kidner's commentary, since the Old Testament text is not allowed sufficient scope to speak for itself on its own terms, in its own religious, social and cultural milieu. This the Psalms, as being 'straight from life' (on Mr. Kidner's own showing), surely deserve.

However, this said, it would be churlish not to reiterate the considerable merits of his commentary and unjust not to

recognise the skill with which Mr. Kidner has wrestled with the limitations of space. We look forward to the completion of his task.

DONALD MURRAY

Strong Son Of God. Frank Colquhoun, Marshall, Morgan

& Scott. 96 pp. 45p (paperback).

This book consists of daily readings in St. Mark's Gospel, which originally appeared some years ago in The Christian, and these have now been revised and part-rewritten. There is material for three months, and the reader is urged to study and reflect on the passage first and use the book as an aid to meditation. There will be some who will value the book, though many Christians already use either Scripture Union notes or similar publications, and others would prefer more detailed treatment. The titles on each page are useful, and so is the concluding daily point for reflection.

MARION A. TIMMINS

New Century Bible: Romans. Matthew Black. Oliphants.

191 pp. £3.50.

It has been encouraging to see volume after volume of The New Century Bible making its appearance, to replace the series of commentaries entitled 'the Century Bible' which saw the light of day a couple of generations ago. More than half of these expositions have now been published. included among them being the specially useful one on I and II Corinthians by Professor F. F. Bruce. The editor of the commentaries in this series on the New Testament books of Scripture is Dr. Matthew Black, Principal of St. Mary's College at St. Andrews, and Professor there of Divinity and Biblical Criticism. In addition to this editorial work, he has decided to have a share in the work of commentating; and the book he has chosen to expound is the Epistle of Paul to the Romans; and a great success he has made of it.

Perhaps the quality of the exegesis can best be appraised if some specimen examples of it are provided. In ch. 3: 21, although the R.S.V. (upon which translation the commentary is based) has settled for the rendering 'expiation', and both Prof. C. H. Dodd and Prof. T. W. Manson argued strongly in favour of this, Dr. Black states: 'The linguistic evidence seems to favour "propitiation".' He accepts, that is to say, the case submitted by Dr. Leon Morris in 'The Apostolic Preaching of the Cross' that the Greek term has the force of 'averting God's wrath'. He quotes with approval the observation of Dr. Morris: 'Wrath has occupied such an important place in the argument leading up to this section, that we are justified in looking for some expression indicative

of its cancellation in the process which brings about salvation'.

He accepts at 5: I the R.S.V. and A.V. rendering; 'We have peace with God' despite his admission that 'the textual evidence is overwhelmingly in favour of the subjunctive "let us". He regards Paul's meaning as being: 'Let us enjoy

our state of peace with God'.

Despite his Presbyterian background Professor Black accepts that in ch. 6 Paul envisages baptism as being by immersion, holding this conclusion to be necessitated on the grounds both of usage and of etymology. He writes: 'The verb "baptize" ("be baptized") is an intensive form of the verb bapto ("to dip")

In his treatment of 7: 7-25, the author tends to follow Dr. C. H. Dodd and others in relating Paul's discussion to his pre-conversion state. Having quoted Dodd's statement: 'It would stultify Paul's whole argument if he now confessed that, at the moment of writing, he was a "miserable wretch, a prisoner to sin's law", Black remarks: 'It is a convincing point', But many will not be persuaded as to this.

As against those who have suggested that ch. 16 of the Epistle was no part of the original composition, but was addressed by Paul to the Christians in Ephesus, Dr. Black maintains the unity and integrity of the Epistle as it now

Altogether, then, this is a first-class specimen of Bible exposition.

STEPHEN S. SHORT

Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions, or further questions on which they would like help, to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX. *Question* 13 (submitted by Mr. I. M. Sutton)

One sometimes hears the term 'a recognised ministering brother'. By whom is the recognition given and is it right for the expression to be used to discredit a speaker who is held not to be 'recognised'. Is not

this term a survival of clerical attitudes?

(Replies, please, by 15 July, for September issue). Ouestion 14 (submitted by Mr. Anthony Weston)

How far is 'church discipline' a meaningful concept? Is it more complicated in smaller assemblies, where there is sometimes much family inter-relationship?

(Replies, please by 15 August, for October issue).

The Question for this month

Question 11 (submitted by Mr. Richard Williams)

In what respects do readers consider that the Breaking of Bread service on Sunday mornings might need reformation?

Mr. Victor Jack replies:-

Generally speaking, our worship around the Lord's table seems to have become very routine and mechanical. We are following, often without thought, the traditional paths of our fathers and are in bondage to the 'themes' they introduced a century ago. As a result many communion services have lost their freshness and spontaneity. The Holy Spirit, who inspires real worship in our hearts, would appear to have no freedom amongst us; the expressions we use in praising God to-day were being used by our forefathers. Is it not possible that we are entrenched in a rut of our making? In most cases this is because our worship invariably hinges upon and flows out of the opening hymn, which immediately introduces a theme. While a theme can be good it seems we have all too few, and the pattern of the service can be predicted often enough after the theme has been introduced.

Would it not be better if our worship flowed out of a reading and a meditation of scripture rather than the singing of a hymn? A suitable brother in the church could be appointed each Sunday to read a selected scripture, and then expound it profitably for the congregation. In this way the minds of the worshipping community would be instructed and their hearts inspired and prepared for worship. The period of open worship that followed would flow out of all that went before. (Unfortunately most people go unprepared for worship, which surely accounts for the long silences and spiritual barrenness in our ranks). A whole series of these fifteen minute devotional talks could be planned on passages like the Upper Room Discourse, which would introduce new areas of thought and greatly enrich the time given for the congregation to respond with praise. A number of promising young men could be involved in the opening talks which would encourage them to participate more freely in the future. It is still quite an ordeal for most to take the initiative and lead in prayer for the first time.

Is this simple experiment not worth trying? Perhaps some churches have already adopted this practice of meditation followed by praise. The tragedy is that most fellowships would not even be willing to try, being convinced that the present hymn prayer sandwich is a New Testament pattern. We need to remember that no form of service whatever is laid down in Scripture. Our Lord simply asked that we break bread in remembrance of Him and we have added our own peculiar liturgy. Let us remember too that whatever form of service we adopt it will not be perfect, because it is comprised of imperfect human people. May God help us to look carefully at all we do in His name, seeking always to do what will most glorify Him and never being guilty of keeping to a routine that has lost its reality.

Mr. Fred Dodds replies:-

Travelling around various assemblies, I am grieved so often to find many precious Breaking of Bread meetings taken up with long ministry addresses instead of a quiet time of worship, prayer and meditation in His presence. Surely ministry can be given another time. I often feel that I have been robbed of my offering by these well meaning brethren. On these occasions, especially, 'the Lord seeketh worshippers'. In these hectic days I value a 'Quaker' type morning meeting.

Mr. H. L. Ellison replies:-

Healthy human mental and spiritual growth needs a background of the familiar and stable against which a child or man can experiment and react to new situations. Once he ceases to experiment and react, he is psychically old and ready to die. Constant change and experiment in Christian worship, so that no one knows what to expect from one Sunday to another, may lead to thrill and exitement but not to spiritual growth. Where the assembly knows in advance what to expect, it is suffering from hardening of the arteries and is ready to die.

A few examples of this tendency must suffice. It is too often assumed that the service must take almost the same form whatever the background, age and education of those present, and indeed irrespective of the number present. It is taken for granted that the Lord's Supper MUST be celebrated on Sunday morning, and practice suggests that its length is ruled by the clock—in some cases there are valid reasons for ending at a fixed time—and in some assemblies one can foretell to a couple of minutes one way or another when a brother will rise and give thanks for the bread. Though the claim to follow the New Testament pattern is constantly made, the idea of linking the Supper with a common meal is seldom even considered—it could rarely become a general practice. Again, in many assemblies there are many children present, but they are ignored, it being left to their pareats to

keep them if not interested at least quiet.

These are only some of the points where greater flexibility seems called for. If they were given due weight, the liberty of

the Spirit might then extend to other areas too.

Mr. J. W. Forrest replies:-

The required reformation is spiritual rather than physical; and relates to one correct word instead of two erroneous ones. The Lord's exhortation was: 'This do in remembrance of me'—not 'my death' as many appear to understand it, as judged by their various contributions to a celebration of the Lord's Supper. We should, therefore, feel free to consider any aspect of Him, but all ultimately culminating in His redemptive work. Thus we would appear to be following His example both in the 'upper room' and on the Emmaus road.

Auxiliary matters are: hymns, however well-chosen, should never predominate over the reading and brief exposition of Scripture. And there are plenty of suitable passages besides the 'perennials'. Prayer, as at all times, should be concise, and also as free from pointless references to details of the Lord's work today as to our own personal problems.

Mr. Arthur T. Ginnings replies:-

With reference to the question by Mr. Richard Williams, I feel that a general answer cannot be given because the decision with regard to what should be done in any local church should be taken by that church as advised by its elders.

However, bearing that in mind, the following comments and suggestions are offered towards the consideration of the question—which has implications of general concern:

1. The 'Breaking of Bread service on Sunday mornings' refers, presumably, to gatherings for worship and communion as currently practised in local groups of christian believers known as 'Brethren'. This service, which I will refer to as 'the morning meeting', appears to have emerged in its present form in the 1800's when Christians from various back-grounds began to meet informally to express and develop their common union in the Lord.

2. The facts commemorated in the morning meeting are those which were central and basic in the first-century groups of believers whose activities are recorded in the New Testament. There is little, however, in such records to guide others in deciding what should be done in any particular situation at any particular time in history. Therefore, I suggest, the question should be dealt with in the total context of the life and service of a local church in a particular set of circumstances.

3. The churches in the first century appear to have functioned internally on the basis of four factors—Doctrine, Fellowship, Breaking of Bread and Prayer (Acts 2: 42). Externally, they functioned by personal witnessing (Acts 8: 4). Of the four factors mentioned, was one regarded as more important than the others? Have we tended to de-grade three of them by the emphasis given to one? If so, is there a need to equalise the balance?

Local elders have a clear duty to see that the church in their care is properly led and fed and that the gifts of every member are developed and used for the glory of God and the blessing of others. Then, outsiders will also be contacted and influenced by folk who are spiritually equipped and whose personal witness is consistent with what they speak.

Possible suggestions of a 'practical' nature are legion. Let us be open to the guidance of the Holy Spirit as we consider them.

Mr. B. B. R. Elliott replies:-

In discussing this question, I think it essential that we do not forget the Scriptural reasons why Christians gather together to 'Break Bread'. We must concern ourselves not with mere innovation but with things which deepen spiritual experience at the Lord's Table.

It seems to me that the New Testament gives us the essential background and framework of the occasion only, and that we are left to arrange the detail to suit our own particular circumstances. It is probably in the area of this local detail on which the questioner would appreciate discussion.

Time spent at the Lord's Table is broadly divided into six categories. These are, hymn singing, Bible reading, devotional ministry, prayer, the administration of the bread and wine, and silent worship. Within some of these categories there

are various options open, some of which may be acceptable some not. For example, Bible reading may be by an individual, by the whole congregation, or by reading around. In many assemblies in this country, the first option would be the norm and totally acceptable when a Brother is doing the reading. The second option would be considered unorthodox but acceptable. The third option would be considered unorthodox and unacceptable due to sisterly participation.

What I would suggest the questioner and his assembly do, if they are seriously concerned about reform of the 'ritual' they have perhaps got themselves into at the Breaking of Bread service, is to study the options in the light of Scripture. It can be surprising how many helpful things are either excluded or neglected. The reading of hymns or quotation of devotional poetry for example, are rarely heard.

Assemblies which fully subscribe to the teachings advocated by Leroy Birnie in his CBRF Book The Role of Women in the N.T. Church, obviously have greater scope in the reform of the service. The (behatted?) sister is presumably free to engage in public prayer, bible reading and hymn announcing.

Mr. D. C. Makepeace replies:-

First, we need to reject all attempts to remove our 'freedom of speech'. These may consist of restrictive analyses of ideas and activities into 'appropriate' and 'inappropriate': the latter category is always expanding, and a self-conscious artificiality results. Examples are the exhortations to dwell on Christ, not on ourselves or our blessings; to avoid all reference to our sin and unworthiness. Similar in effect is the occasional insistence that a 'theme' must predominate throughout the meeting. But the New Testament gives no backing to such measures. Only the provision, and sharing, of bread and wine is actually prescribed. The pattern of first-century worship deduced from I Corinthians 11-14 differs from anything we commonly practice . . let alone Acts 20: 7? In addition the major concern evinced about our participation is that we should not do so 'in an unworthy manner . . . without discerning the body' (I Cor. 11: 27, 29). May we therefore prune all our inhibiting 'rules' back to

1. Does an activity help to prepare us spiritually, so that we partake 'in a worthy manner'?

2. Does it aid our understanding of what the Breaking of Bread itself is about, so that we 'discern'?

Secondly, I feel that we over emphasize the idea of 'giving to God' in the service, to the detriment of other aspects. The service is sometimes contrasted with other activities, in which we 'receive from God'. But such emphases distort the New Testament teaching. To take just one aspect, as we reflect on the Gospel accounts of the Institution, we may note that the Master's concern in everything else He said and did was primarily to prepare His disciples for life without Him. Can we doubt that the Breaking of Bread had the same aim, and that the welfare of His people was central, not incidental, to His purpose in giving us this means of remembering Him. I would suggest that Paul's teaching in 1 Cor. 10 and 11 supports this thesis. God graciously gives us these 'visible words', just as He gave us His written word, for our good, and thus for His glory.

Thirdly, I believe that Scripture plays too small a part in relation to the Breaking of Bread. Certainly, the provision of consecutive exposition on a Sunday morning is given attention now, but it usually follows the Breaking of Bread. Moreover, it often appears quite isolated from the latter. The common Nonconformist pattern of preaching service plus brief communion service may lose on the brevity of the latter. Others may wish to join me in affirming that hearing the Word of God first, heightens greatly one's appreciation of, and profit from, the Communion Service. We could rean this latter benefit without necessarily reversing our order of Breaking of Bread—Exposition, simply by giving Scripture more prominence in the earlier phase of our service. And by 'Scripture' I would mean reading and exposition.

Replies to Professor Bruce

The May Question

What has been readers' experience of the opportunity for Christian charity presented in a local church situation where a minority holds beliefs or engages in practices which the majority does not share—e.g. where a minority holds or practices household baptism, or speaking with tongues, or the public ministry of sisters? Does such a situation promote division, or (as one might expect among Christians) toleration and brotherly love?

Mr. Charles H. Posadzki replies:-

On the basis of my own experience, albeit limited, it is the majority rather than the minority who usually deserve our sympathy and encouragement. To take the second of Prof. Bruce's examples: tongue-speakers I have met with are among the most aggressive, militant and indeed, spiritually proud (to the point of divisiveness) Christians to be encountered. It gives me no pleasure to write this for some of my best friends (as they say) are 'pentecostalist' in outlook. As for household baptism, if I am not mistaken this is a practice originating among Exclusive Brethren, who were (and are) hardly likely to display 'toleration and brotherly love'. The question of public ministry by women would appear to be a reversal of this rule, as I find it hard to visualize, from my own experience, a situation where advocates of this (correct though I believe it to be) would be in a majority. Both opinions on this particular issue, however, are held, I have found with a ferocious tenacity that precludes toleration.

Mr. H. V. G Morris replies:-

Professor Bruce's question presents a really tough problem,

which few of us escape.

Usually the minority view or practice is held by strongminded people, prominent in Church activity, who are determined to push it, and at the same time, demanding that others must show love and toleration.

Open resistance has the effect of confirming to them that their belief is correct, and a 'slant' will become an obsession, linked with a persecution complex. The promulgation of the belief takes on the character of a holy crusade.

There is however a tendency for the condition to overgrow itself, and eventually to fade away, like the results of hormone

treatment of weeds on the lawn.

The remedy: a group of Elders, showing the strength of resistance based wholly on getting together regularly for prayer, concerning this particular problem. They will come out of it with their own faith renewed. We may also learn from the wisdom of Gamaliel (Acts 5: 34).

Correspondence

Correspondence from readers is welcomed, and letters should be sent to the editor at 18 Kings Avenue, Carshalton, Surrey SM4 4NX.

The Middle East Crisis From Professor F. F. Bruce

Dear Editor,

Briefly, my reply to Mr. D. J. Manzie's letter in the May

issue of The Harvester is 'I don't know'.

But his letter raises a number of questions to which I should need to have an answer before giving a fuller reply. For example, when he asks why the Arabs have been 'allowed' to sit on the world's major oil reserves, does he mean 'allowed by God' or 'allowed by the great powers'? I suspect he means the former, but either way, my brief reply would not be affected. Again, quite apart from the appropriateness of describing the inhabitants of modern Israel as 'God's own people', the Arabs are not their 'hereditary enemies'. The record of the Arabs and other Muslims in the treatment of Jews over the centuries compares favourably with the record of Christians in this regard.

In any case, petroleum, like other sources of energy, is a rapidly diminishing asset, and the period during which its control gives political power to those who exercise it constitutes but a short phase of world history. But the Christian understanding of history suggests that God disposes and overrules all such matters for the furtherance of His gracious purpose.

The Crossways, 2 Temple Road, Buston Derbyshing SK 17 OPA Yours sincerely, F. F. Bruce

Buxton, Derbyshire SK17 9BA.

Money . . . Money . . . Money From Mr. H. A. King Dear Mr. Coad,

So nobody accepted the invitation to comment on church finances in the Readers' Forum for March. I am therefore taking the liberty of submitting my own thoughts on the subject, in the hope that, if published, they may be of interest and provoke some comment. Money in assembly funds does not belong to the church, or to the members—it has been given back to God! It should not therefore be used for

ourselves, on such things as fellowship teas, (suppers, or even dinners), gifts to members leaving or getting married church outings, expensive organs (one church with which I am acquainted wants to raise £20,000 for one during the next few years), fitted carpets and new furniture (when the existing is quite serviceable) and other comforts. To what extent does the buying of such things contribute to the furtherance of the Lord's work, for which the money has been given?

A separate 'social fund' could be opened for gifts, outings, etc., but donations to it should not come from money we

set aside for the Lord's work.

While on the subject, I am wondering whether we give an adequate proportion of the income of our churches to

overseas missionary work.

Deeds of Covenant have been a 'bee in my bonnet' ever since I became aware of the schemes whereby one is not limited to the same charity for the seven years. In addition to the benefits from tax rebates, etc. (and it's great to send off a cheque for £30 knowing that it will be worth £45 to the recipient), they also provide a check on the amounts we give. The usual excuses are normally imaginary. We want to give as we 'feel led'; we don't like mixing an unpleasant worldly thing like income tax with part of our worship meeting, we think coins placed in the collection bag on the first day of the week, prayed over publicly, and announced the following Sunday are more acceptable to God than payments given privately to the treasurer on a weekday.

Almost all my Christian giving is now done by this means, and I challenge any tax-paying reader to give one cast-iron and widely applicable reason why he does not do likewise. I would be pleased to give details of the above scheme if required. Or alternatively an enquiry can be made direct to the Charities Aid Fund, 48 Pembury Road, Tonbridge, Kent.

1 Britannia Way, Dorchester, Dorset Yours sincerely, H. A. King

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The News Page

Press Day, August 1974, Tuesday, July 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

Community Relations

"Skin deep or deeper?" is the title of a cassette tape recently produced to help Christian folk get alongside Asian immigrants. Its author is Miss Margaret Wardell of the Bible & Medical Missionary Fellowship, Miss Wardell served in North India first as a teacher and later in village work. For the last six years she has been seconded by the B.M.M.F. to a keen evangelical church in Southall, where there are about 25,000 immigrants, the majority from North India. The tape consists of four 12-minute talks which aim to help Christians make friends with Asian immigrants and witness to them effectively. The first three talks cover the characteristics, customs and attitudes of people from India and Pakistan and also outline some of the problems they face in this country. They could profitably be used by churches wanting to encourage their members to reach out to Asian immigrants. Copies may be obtained by writing to ECHO, 4/5 Regency Mews, Silverdale Road, Eastbourne, Sussex, BN20 7AB (price £1.76, including postage).

Crossroads '74

This is a long-term community mission to the Brixton area of London. It will begin in August 1974, and will continue for three years, with intensive evangelism by a large team in August of each year, backed by continuous follow up by a smaller team. Most of the work will be based on a central "shop front". During the daytime this will act as a filmexhibit and refuge centre, and in the evening as a coffee-bar. There will be street witness, open-air happenings, street parties and other activities which can serve in repairing community relations as well as in servicing evangelism. (Brixton is an area of social deprivation, with high unemployment, especially among young blacks, inadequate housing, and poor police/community relations). Our prayers are asked for this radical new outreach. Further details may be obtained from Morris Stuart, 26 Womersley Road, Crouch End, London N8 9AN.

Evangelism:

W. S. Galyer reports very good interest, response and contacts at the Chester Race Week Open Air Witness. During April Stan Beasley of Newfoundland conducted a Gospel Campaign at Wellowgate Chapel, Grimsby. Many contacts were made, several young folk professed conversion, and some were baptized. "For a small

village the numbers attending the Tent Mission at Sheepwash are good", writes D. H. Pierce, "Over the first six meetings we have had an average of forty". The Mission continues.

George Tryon held a good return Children's Mission in Godalming early in May (which was his main activity during that month), whilst Donald Meadows had a great time of blessing at the Totten Weekend Conference, where a number of young people found help.

IVF Change of Name:

The IVF is changing its name to "Universities and Colleges Christian Fellowship" (UCCF). After discussion, which has taken place over several years, this decision has met with overwhelming support in the student Committees and in the IVF Council, It has been agreed to adopt the new name as from 1st August this year. The old name will continue to be legally valid and will be used alongside the new one for some time.

The new name acknowledges the remarkable growth of Christian Unions in all types of Colleges from the older Colleges of Education to the newest Polytechnics and Colleges of Art, Agriculture, Technology, Therapy and Music. Even as late as 1939 the IVF was almost entirely a fellowship of University Christian Unions. After the war, however, the other C.U's increased rapidly in number and size. Today nearly one half of all students in full-time higher education are in the Colleges rather than Universities and the number of students in Christian Unions in the Colleges has become a very substantial proportion of the whole IVF. The change of name is an acknowledgment of this development. At the same time the rather antique word 'Varsity' has been dropped; but the full name will retain the additional words 'of Evangelical Unions' as did the old title which was: "Inter-Varsity Fellowship of Evangelical Unions". This emphasizes that the Christian Unions in the Fellowship must continue to be in full agreement with the evangelical doctrinal basis, which of course in unchanged.

The change of name, therefore, represents a recognition of the remarkable growth that God has given. It does, however, also serve to underline the fact that the work is far from finished. While there have been for some time Christian Unions affiliated to the IVF in all the Universities there are still many Colleges without such a witness and the UCCF is anxious to have links with interested students in any kind of College of Higher or Further Education. Not everyone has realized that the IVF wants the names of Christian 'Freshers' in all these institutions or that it is anxious to help to develop Christian Unions wherever there are students. The

name UCCF will, it is hoped, help to alert people to this fact and to bring wider co-operation from churches and Christian individuals in seeking to establish a truly Christian witness in the many Colleges where no Christian group of any kind exists.

Ministry:

G. K. Lowther gave a series of expositions of the Parables at Chelmsford and Reading, with marked appreciation. He also visited Leyton, Leytonstone, Crouch End, Forest Gate, Rainham, Essex, Rochester and Southborough.

New Evangelists for Counties:

At the May Preparation Meetings of the Counties Evangelistic Work (May 11th) it was announced that five new evangelists had joined the work during the past twelve months. At the evening rally the Secretary, Brian Mills, briefly interviewed four of these who told of their conversion, call and commendation to the work.

Robert Taylor will be concentrating on house groups, personal visitation and schools and college outreach in Kent. Barry Leete is to join Somerset evangelist David Willcox whose wife Eileen was called home suddenly last November. Nigel Taylor, already working with Suffolk evangelist Victor Jack, spoke of the way in which he had personally been helped by the one with whom he is now working. John Sparkes from Stowmarket hoped eventually to be working in East Suffolk after a summer of preparation and training.

500 people had joined the twenty-eight evangelists at Bloomsbury Central Baptist Church and shared something of the mens vision and enthusiasm for gospel work in England and Wales. There was an hour and half prayer session during the afternoon. There was a good flow of prayer as those present prayed particularly about the matters high-lighted from the printed list of over fifty different missions to be held this summer. In the evening rally reports were given by six of the evangelists, all of whom referred to the days theme of being good soldiers of Jesus Christ. For most of the men missions are hard work-Geoff Carr described how after a full day of seven successive meetings someone said, "shall we have a prayer meeting?" The dedication of the Christians who helped in this mission had undoubtedly contributed to the "transformation" experienced in the assembly. Victor Jack highlighted the opportunities he had had in schools this Spring. A year or two ago he found that questions from 5th and 6th formers contained the 'old chestnuts' about Bible knowledge but now all the questions "were penetrating and related to spiritual need". In his closing message John Knight, radio evangelist with opportunities on many national radio networks, spoke challengingly about a Christians commission and armour. "Christianity is not a bed but a battle". The days meetings will have been well worthwhile if those present purpose to take their part in that battle.

Radio Work

The Radio Training Course held under the auspices of the Evangelical Missionary Alliance was a considerable success. Some of the basic skills of radio programming were discussed, demonstrated and practised. It was not possible to spend much time on every aspect, but it was very pleasing to hear the comparatively high standard of the final programmes during the "play-back" session of the last evening together.

There are now nearly fifty people involved in Christian radio work at home and overseas. A further course will be held later this year, at the YMCA in Sheffield. The dates are 28 August-5 September, and full details can be obtained from The Radio Secretary, Evangelical Missionary Alliance, 19 Draycott Place, London SW3 2SJ.

Tailpiece

A Bouquet for Henry!

The air-space between Jerusalem and Damascus has been a little crowded over the past five weeks! Olive branch gripped firmly between pristine teeth, the American Secretary of State, Henry Kissinger, took the road to Damascus not once, like his Apostolic predecessor, but dozens of times! Alas, his visits will not produce so world-shaking a result as did that of the apostle Paul, but nonetheless Christians everywhere can be grateful for the determination of a man who has become something of a portent over the past few months. Tailpiece can think of only one other situation in which mediation could be more difficult-this conjures up a rather delicious picture of a somewhat distrait Merlyn Rees (an unhappy Welsh Wizard if ever there was one!) on the hot line to Washington "May we borrow your peace-maker please?!" Apropos of that particular situation, we might remind ourselves that peace will only come when combatants on both sides want it sufficiently. The Middle East has been in a more-or-less constant state of tension for the past quarter of a century—there is no reason why those locked in the bitter struggle in Northern Ireland should not have a similar state of affairs-if they wish. The tragedy about such situations is that, after a period of time, even those only indirectly involved become accustomed to the way of life they generate. We have, alas, long ago ceased to be surprised at events across the Irish Sea! As Christians, we have nonetheless a profound responsibility to pray that they may be decisively influenced by the One who "maketh wars to cease to the end of the earth".

Forthcoming Events:

The somewhat abbreviated Forthcoming Events column this month is not particularly surprising at this time of year. It is, however, repeating that we are glad to include your future activities in this column, and that such inclusion is *free of charge*! If, for instance, you have a series of monthly meetings during

the winter, all you need to do is to send us your programme in the autumn, and we will arrange to include details month by month.

The Forthcoming Events column is therefore very much "your column". If you do not consider such inclusion worthwhile, then we have plenty of other things to do with the space! *Verb sap*!

Organ Transplants (2)

The Gothic Lady has been translated! Her electronic lungs, alas, were no match for those of a healthy Devonian congregation! Her place has been taken by another temporary visitor, the product of a firm named Conn (note the double N!). This is definitely a gentleman organ! Suave of appearance, and crisp of tone, he is accompanied by several sets of quite stunning lacquered brass pipes. These are for the most part distributed about the platform, and make the Sunday evening speaker appear somewhat reminiscent of Reg. Dixon at the Blackpool Tower organ! However, with incredible subtlety, the organ salesmen have placed one set of these "Pipes of Pan" at the back of the chapel. Thus, those who customarily sit in the back seats, thus enjoying the privilege of dropping a line behind the rest of us by the end of the third verse, are likely to find themselves brought up to scratch by an unexpected blast on the triumpets from the rear!

This evening we are to be treated to yet another possibility, the Allen "computer" organ. No doubt this particular instrument is accompanied by an optional extra which wakes the organist up at the end of the sermon with a nice cup of tea! I'm sorry, you will have to contain yourselves until the August issue for the final denouement!

Paper Famine:

The chronic shortage of paper of all kinds has manifested itself, sometimes in rather embarassing ways, over the past six months or so. The world shortage of pulp (which for the hitherto unenlightened consists of chewed-up fir trees), has been exacerbated in this country both by the poor performance of ster-

ling as an international currency, and by the closure of paper-making machines in the U.K. over the past fifteen months or so. The former has meant that we are being out-bid for paper pulp by other countries with currencies more stable than our own. In fact, Tailpiece understands that we are even being "gazumped" on the high seas. Shiploads of pulp are being diverted from one country to another in accordance with bids received! With international morality at its present low ebb, one finds little difficulty in believing such reports!

The shortage has already had its effect on Christian publishing. In the mercy of God, we have been able to safeguard future supplies for our three periodicals, *Emergency Post*, *The Harvester* and *The Evangelical Quarterly*, and we are able still to obtain paper for our book publications, although the waiting period can be anything up to eight months. This has more or less destroyed our Autumn 1974 publishing programme, and has meant that we are having to plan very much further ahead than before.

The other, and perhaps the most painful, factor in the present situation is that of price. Paper ordered in January had been subjected to no less than four price increases by the time it was delivered to our printers at the beginning of May. We are promised a further 25% price increase at the beginning of July, with more to come.

On average, paper forms about 25% of the cost of the production of books and periodicals. Those with pocket calculators (or agile minds—remember them?!), will be able to calculate the immediate impact of this on the price of books and magazines. The tragedy is that it is going to make it even more difficult for those in developing countries and for those who are not in a position to earn the relatively high incomes enjoyed by those in industrialised nations' to afford to buy Christian books. This is a classic example of the way in which the economic gap between developed and developing nations, so far from closing, is opening with frightening rapidity. Our very wealth is cutting us off from those who need its products most.

Tailpiece

SHORTHAND TYPIST-CLERK. Applications are invited for this resident and permanent post in large Christian Guest House. Preferably committed Christian, 20-35 age group. Appointment from mid-July, 1974. Write for further details to The Manager, Netherhall, Largs, Ayrshire.

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Details from: Mrs. A. G. Nute, 41 Park Grove, Henleaze, Bristol BS9 4LF.

People and Places

New addresses

Edington, Nr. Bridgwater
Correspondence for The Gospel Hall
to R. M. Chick, 5 Suprema Avenue,
Bridgwater TA7 9LF.
Havant: The friends who met
hitherto in the British Legion Hall, Brockhampton, Havant now meet in the Social Service Centre, South Street, Havant. Correspondence to B. J. Mist, 70 Crossway, Havant,

George Skelly, Whitehaven, Buxted.

Mr. and Mrs. G. H. Stokes, 8 Chiltern Close, Church Crookham, Aldershot GUI3 0JA, Tel: Fleet

22315.
Torch Trust for the Blind,
Hallaton Hall, Hallaton, Leics. (This
move will take place during the late
summer/early autumn).
J. E. Wilday, 31 Summerhill Road,
Cowplain, Portsmouth PO8 8XD.

Stewardship

Home Workers Fund:

130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of May amounted to £141,89.

month of May amounted to £141.89, This includes two anonymous gifts, one of £10.00, postmark "Cardiff"—text I Pet. 5: 7—and one of £10.00, postmark "London".

Missionaries' Children's Fund:
130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of May amounted to £251.27.

Retired Missionary Ald Fund:
12 Cleveland Crescent. North Shields.

12 Cleveland Crescent, North Shields. Gifts for the month of May amounted to £1,391.72.

Prayer List

Stamped letters addressed c/o The Paternoster Press, Pater-noster House, 3 Mount Radford Crescent, Exeter, EX2 4JW will be forwarded to any of those whose names appear below.

Bathgate, T.: Kent Tent Work.

Blackburn, A.: Plymouth 2; Exeter 4; Chard 7; Torquay 12; Tiverton 14; Ashburton 16-19; Exmouth 21-31 (Beach Mission). Burnham, A. E. J.: Fleet 4; Southsea 7; Worthing 11 & 18; Portsmouth 14; Romford 21-23;

18; Portsmou.
18; Portsmou.
Gosport 28.
Campbell, B.:
Mortehoe;

Galyer, W. S.:

Monmouthshire I-II; Kingston & Enfield I4; Balham 15; Weston-super-Mare 19-31.

Greenaway, G. H.: Haughley; Sudbury; Lillington (Tent) 22-29.

Greenwood, A.: Bebington 2, 9; Kirkby 7, 10, 14, 17,

21, 24.
Grimsey, A. W.:
Southwold 21: Waldensian Churches
28th-15th A7g.
Hughes, J. H.:
Five Ash Down: Brighton; Tolworth;
Staines; Three Cups; Bromley.
Hiffe, D. J.:
Facchure, Dawns in Christ County

Fernhurst, Power in Christ Crusade 1-10; Slindon, Power in Christ Crusade 14-28, Jack, Victor: Tent Crusade in Mildenhall 16th June-7th July.

James, J.: Devon; Somerset; Andover.

Devon; Somerset; Andover.
Lowther, G. K.:
Yeovil 1, 4. Twerton 2; Devizes 3;
Martock 5: Teignmouth 6-20; Davilish
7, 10, 17; Starcross 8; Newton Abbot
14-15; Torquay 16; Frome 21;
Grimsby 23-31.
Meadows, D. R.:
Enfield Highway 6; Barkingside 7;
Loughton 8; also Bournemouth area.

Morgan, G.: Caerleon, June 16 to July 4th; Cardiff 7-25th; Newport 28-August

Phillips, C.:
Wembley Gospel Hall 3, 10, 17, 24;
Emerson Park, Hornchurch 7; Croxley Green, 4, 11, 18, 25; Roe Green,
Kingsbury 14, 21; Wadham Hall,
Walchamstow 16, 23; Greenford Gospel Hall 28,

Robinson, A. J.; Okehampton 7; Loxbeare 14; Beer 21; Babbacombe, Torquay 28. Short, S. S.: Dublin 5-14.

Taylor, N.:

Mildenhall 1-7; Isleham 14-31st.

Tryon, G.: Otley 1-4; Skellow 7-11; Tickhill 14-18; Driffield 21-31.

Walker, E. N.:

Weymouth 2; Sturminster Newton 7; Merriott 8; Sherborne II; Blandford I5; Dorchester 23; Swanage 28. Willcox, D.:
Minehead Tent Crusade 2-23; Watchet Tent Crusade July 24-August 9.

Forthcoming Events

The Publishers regret that, owing to demands on space, it is not possible to insert an announcement in more than one issue. Correspondents should indicate clearly in which issue they wish their announcements to appear.

Eastbourne: Edgmond Christian Convention, Edgmond Hall, Eastbourne, July 4th, A. D. G. Walder; Aug. I G. H.

Bournemouth: Bournemouth: Hants & Dorset Bible Readings. St. Andrews Ch. Hall, Aug. 3, H. Bell. Littleport (Cambs): Gospel Hall, City Rd., Aug. 3 at 7.30, G. K. Lowther.

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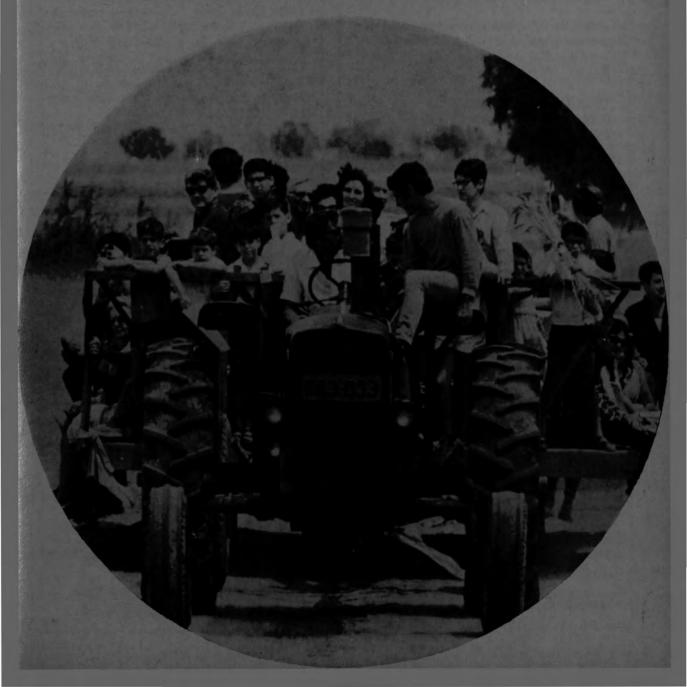


August 1974 Vol LIII No 8 Price 11p

Editor: Roy Coad

The Harvester

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The Harvester

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Editorial

The Onward March

It does one good sometimes to sit back a little from the standard preoccupations of the Christian public, and to listen to the footfall of the onward march of the Church. We become downcast by the pressing problems of our own small concerns, despondent over our human weaknesses. Listen, sometimes, for the underlying tramping of the hosts of the Lord. Go to some of the ancient countries of the Mediterranean, and see how the Faith is there, omni-present in its antiquity. Pick up the latest report from some young church of the East, and see the vigour and enthusiasm that speaks of the presence of the Spirit, the Lifegiver. Somehow, our own narrow horizons, and the temporary pressure of our own burdens, vanish in the knowledge of the ever-presence of the conquering Christ.

Yet even our own small concerns yield their own reassurance of the constant faithfulness of the Lord of the Church. This thought is raised by the sight of the brochure for this year's Bible Teaching Conference at Winchester (September 6 to 8). Can this be the eighteenth of these conferences? Already a generation of leaders has been influenced and what an influence some of those great early conferences at Oxford were! This year's conference, on The Mission of the Church Today, is going to be one not to miss—and not least because of the presence of Dr. D. G. James, the vigorous Asian evangelist from Singapore, and of thoughtful leaders from nearer home. (Mr. C. L. Judd, 71 Chiltern Road, Sutton, Surrey: and remember that ladies are welcome too).

The onward march is brought to mind, too, by the sight of the booklet celebrating the 75th year of the Yorkshire Tent and Bible Carriage Trust, now better known as Tell Yorkshire. This type of evangelistic work is written deep into the traditions of assembly life—and what memories it brings back to all whose own youth was stirred by such work! Heroic memories are there for the asking: the booklet is available at 15p post free from Mr. H. Beaumont of 14 Clare Road, Wyke, Bradford BD12 8JU.

Wealth and Money-1

Community or Self-Indulgence? H. L. Ellison

The first of three articles in which Mr. Ellison explores the relationship of the Christian to material possessions.

Throughout the Western world the thoughts of many young men and women are turning to the commune, whether the impulse behind them is Christian or Marxist, Indian or just sheer frustration with the world as it is. In Christendom monasteries and convents, which a short time ago expected to have to close for lack of new members, have today more postulants than they can deal with, while numerous new orders and groups spring up, which seek to adapt old ideals to new situations. Probably a most important factor has been the Israeli kibbutz, or communal settlement, possibly the only place where the Marxist slogan has really been worked out, 'From each according to his ability, to each according to his need'. In addition, while living on and from the soil, their members have been able to retain the best that Western secular culture has to offer.

The vision of the commune is most attractive. It whispers to those who want to listen, 'Let us free ourselves from the tyranny of possessions, from the evil spirit of acquisitiveness and from the rat-race of modern society without becoming either anarchists or drop-outs.' The anarchist wishes to destroy the heritage of the centuries in the hope that having reduced man to the level of the animal he will not behave as one. The drop-out is prepared to see himself perish, but he realizes that, unless he commits suicide, either suddenly and dramatically, or more slowly by the massive use of drugs, he is bound to become a parasite on the society he despises.

The vision and ideal is not purely selfish. It claims that by reducing our demands for things, both individually and communally, we shall end the modern rake's progress by which we rob the earth of its irreplaceable riches and pollute and poison it. In addition our own voluntary reduction in possessions will gradually decrease the gulf between the haves and have-nots, both in our own land and in the world at large.

History shows that for some at any rate communal life can bring deep satisfaction to those who share it, but history also suggests that this is only for some and that in many cases there is an element of selfishness or weakness in it. Above all it does not seem to have any answer to the major problems of life today.

This is not an essay on economics, so it is enough to point out that the self-sufficient community will not create sufficient surplus by its self-denial to make any significant difference to the hungry and despised millions of the world. Indeed, normally the vision of the commune assumes the basic minimum of production for its own needs so that the time of its members may be freed for the apparently more important concerns of the spirit. John Wesley's maxim, 'Earn all you can, save all you can, give all you can,' is not likely to appeal to most of them.

Then too in this over-populated world with its hunger for land and space to live in we must not forget that there are few frontiers left, where men can yet expand. Over thousands of years man has been able to push forward the boundaries of settled and reasonable life, triumphing over the inclemencies of nature, the greater strength of many animals and the threat to health and food by microscopic life. This has been by the use of his possessions, whether they are held individually or communally. The dream of a return to Paradise on a Pacific Island of the Swiss Family Robinson pattern, or a retreat to a Shangri-La in some cut off part of the globe, is no longer a possibility today.

The real reason why possessions face us with such problems comes from human nature, which so obstinately refuses to let itself be changed by individual effort or social experiment. True enough, very many of us would be willing to agree with Paul's sentiment which he wrote to Timothy, 'There is great gain in godliness with contentment, for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing with these we shall be content,' especially if we allow Paul's 'food and clothing' to include a sure and sound roof over our heads. In practice it seldom works out that way.

Most of us are familiar with Linus, that rather pathetic character in Peanuts, who refuses to be separated from his blanket, whatever his friends say and do. For many children, perhaps most, things, normally of little value, become so-to-speak part of themselves. Take them away and they will not behave normally. As they grow up and become teenagers these things generally lose their grip and attraction; very often, however, they are replaced by others, which may turn out to be equally necessary to their owners. Most ordinary men and women keep quiet about them for fear of being laughed at. Leading sportsmen and actresses and others who have got beyond minding what people think or say about them, often reveal that they cannot function at their best without some trivial thing which serves as a kind of charm. These are all signs of some form of inadequate development, but we shall leave it to the psychologist to explain why they can play the part they do. It is seen perhaps at its worst in the refugee. He has been cruelly deprived not only of possessions but also of human rights. Very often he becomes obsessed with having certain things once more to prove that he has really started a new life.

We may smile at these people, if we want to. More serious is the position of those pushed willingly or unwillingly into a job, a position in life, a situation with which they cannot really cope. One reason why this happens so frequently has been tersely expressed by Dr. L. J. Peter, 'In a hierarchy every employee tends to rise to his level of incompetence'.2 Promotion is expected, but sooner or later the one promoted finds himself out of his depth. Other reasons will readily suggest themselves. Unless the person so exposed is willing to become the victim of an 'inferiority complex'. the commonest answer is found in possessions. It is the process popularly known as 'keeping up with the Joneses'. In a Welsh town I have seen it amusingly illustrated. In a drab street of drab houses someone put in a new front door. When I visited the place already about half the neighbours had followed his example and others were getting ready to do so.

The larger or foreign car, the fur coat, a new hat, private schooling for the children, the colour T.V. set, a holiday abroad, especially in a place one's friends know nothing of, a painting by 'the coming artist'; these are only a handful among the ploys used to bolster our deficient personalities, even when we cannot afford them. We use them as helps and all too often we end up by finding that we are their slaves. There are few things more tragic than an old person living in a dream world to which he never really belonged and which he cannot now support. The importance of the status symbol is widely recognized and sometimes made compulsory, e.g. the officer's uniform and the ceremonial dress of the judge and the mayor.

This dependence on things goes further in ways that only a few can bring themselves to condemn. So many of us collect trifles along life's pathway. In themselves they may be of little or no value, and when death comes to the house, more often than not they end up in the dustbin: a handful of fading photographs, a bunch of yellowing letters, a china dog with the inscription 'A Present from Brighton', a baby's sock. Sometimes the article cherished is beautiful, possibly of high commercial value, because it speaks to the owner of surroundings and conditions that no longer exist, or it may be of dreams that obstinately refused to become reality.

Whether or not these things have a money value, they tell us in most cases—one should perhaps make an exception of some of those souvenirs picked up in foreign parts—that their owners find life as it now is inadequate, especially as they grow older, and so they try to hold fast and make concrete

memories of the past.

All this helps us to understand why the idealized picture of the worker in a commune, satisfied with the essentials of life and having nothing he can call his own, except it may be his clothes, his bed and his shelter, is largely a figment of the imagination. There are not a few such today in Communist countries, but are they really satisfied? Since things, possessions, tend to become an apparently necessary extension of one's self, I cannot help looking on the commune ideal with suspicion, when it is regarded as the solution of our present problems.

Whenever the communal ideal has been voluntary, it has been recognized that not merely a vision or call but also a particular type of temperament is needed. That is why there is almost always a period of testing before a person is accepted into such a community, and why, once he is in it, he is expected to give implicit obedience either to its recognized head or to the will of the community expressing itself as a body. Where such precautions have not been taken, where the motto has been 'Do as you will', the life of the community has been brief.

Let one example of this discipline suffice. In Israel, in the years following on the founding of the state in 1948, controversy broke out in the Israel Labour Party. It split into two sections known by the initials of their names as Mapai and Mapam. The reasons for the bitter dispute were as ununderstandable for the non-Marxist as some of the quarrels that have split churches are to non-Christians, so we can ignore them. But in kibbutzim where the Mapai view was in the majority, the minority Mapam had to leave with little more than they stood up in. Where Mapam was in the majority, it was the supporters of Mapai who had to suffer in the same way. Where they were almost evenly divided, the property of the kibbutz, including its land, was divided, and one of the groups started a new settlement.

Such an obedience to the majority view or to the authoritative head means, when all is said and done, that the commune demands that its members sacrifice something that makes them fully men and women. In normal times this may not be obvious, and in the hour of crisis most are prepared to sacrifice truth for what is felt to be the good of the community.

Further, if we agree that this kind of life is not for everyone, then it is clear that the commune is not the full and final answer to the greed and need that cause so much distress in the world today. It may point to it, but it is not the answer; it has helped not a few but not the majority. This is probably why the semi-communal form of life in the early Jerusalem church³ was gradually given up, and why it was apparently not introduced anywhere else in Apostolic times. What is more, the exercise of absolute power over others, even when it claims to be exercised in the name of God, finally corrupts

and destroys those who exercise it. When the commune is imposed instead of being voluntary it means slavery. Be its leadership however understanding, some will feel themselves enslaved from the start, and from them the feeling will spread to others. Some will finally reach the stage where they cannot exist without it, but that is because their very humanity has been injured.

Does all this mean that the Christian has no answer to these problems which make it so difficult for many today to listen to the message of Jesus? Let us not forget that there are many who are so concerned with getting and spending that they have no time for other things. On the other hand there are many whose ears are so filled with the cry of hungry children—their own, or the children of others—that they cannot hear a message of

'pie in the sky, by and by'.

The Christian has an answer. He stresses in the first place that the Bible throughout regards the family as the basic building-stone of society. It was not merely to give respectability to Mary and legitimacy to her son that God gave her a husband, whom Jesus could call 'father' as He grew up. Joseph was not needed for Jesus' conception, but he was for His home. No basis can be found in the Bible, either in its verbal pictures or direct teaching, that things can take the place of a father's and a mother's love. It is precisely the lack of this satisfying love that makes so many little children cling to things in its place. The Bible would never support the plea that father and mother must both go out to work, and it may be to work overtime, that the children may have 'a better home', 'better clothing', 'better education', or whatever it may be.

If a church thinks that one of its members has to work too long hours, it could be, for example, a widow with a young family to bring up, it should certainly seek to remedy the situation. Equally the church should not expect any of its members, including its minister and his wife, to give so much time to its service that their families suffer. Further, no young people should be allowed to spend so much time in church activities that their parents are overburdened because they do not take a fair share in family life. Where the family is what the

family should be, there is little fear of things becoming crutches to replace missing love, nor are its members likely to eye the possessions of others covetously, for they do not need things to make their love and happiness perfect. This is not a piece of comfortable middle-class sentimentality, as the discussion of the prayer for our daily bread a little later will show.

We must, however, remind ourselves of the story of man's fall. It tells us that after disobedience for both man and woman 'the eyes of both were opened, and they knew that they were naked';4 by this the Bible is indirectly warning us that the effects of human sin are felt above all in marriage, in the relationship that should be the most intimate and perfect of all. There is many a marriage started on a shoe-string where love has more than made up for the lack of comfort and even of what are generally thought to be essentials. But when the first rapture is past, when a third, and fourth, and fifth mouth to be filled increases the pressure and the discomfort, when selfishness lifts its head more and more, then the lack of things is felt as an ever-heavier burden, until it can so fill the couple's thinking that the marriage is in danger of breaking down. The maxim, 'We love because He (God) first loved us,'5 stands as a warning to all newly-weds that the purest, most selfless and ardent love, unless it is founded on and sustained by a knowledge of God's love, is no guarantee that a marriage will remain firm in the face of all the storms that beat on it.

Where God's love is the basis of a marriage, it will matter little how much luggage the family takes with it. What matters is not the memory of what once was, but the reality of what now is. Overwhelmed by the wonder of the love that holds them together the middle-aged or ageing couple can look back from time to time on the steps that confirmed, strengthened and deepened their love, but these things will need no physical objects to confirm them or to compensate for present material shortcomings. Such souvenirs as may remain are beautiful not because they create or replace love but because they are steeped in it. (Next month: Symbols and Needs)

Footnotes: 1. I Tim. 6: 6, 7.
2. Laurence J. Peter and Raymond Hull, The Peter Principle.
3. Acts 4: 32-37.
5. I John 4: 19.

Powerpoint?

On to our desk comes the second instalment—Power Pack Two—of the material backing the current POWER programme of the Evangelical Alliance. Of admirable help to any evangelistically minded church, it may be obtained for 25p from POWER, 19 Draycott Place, London SW3. (A whisper reaches us, believe it or not, of an

evangelistic committee, if you please, that 'had doubts' about the 'legitimacy' of involvement in POWER... Well, of course, if we will not use the material which is available to us, it is to our Lord we must answer. Happily, the individual is always more sensible than the group, and one is quite sure that each member, if left to himself, would act very differently. Committees were ever a stupid arrangement).

Looking Back and Looking Ahead

J. S. Knight

John Knight writes on his work in Radio Outreach.

The man with horse drawn plough had the opportunity of seeing his work only when he turned at the end of a furrow. Radio Outreach looks back over five years furrowing, and acknowledges the goodness and guidance of God. Involvement began with the Cumberland and Westmorland Gospel Van. It was to enlarge the scope of this work that an approach was made to Manx Radio, as this transmitter reaches the coast of Cumberland. After much prayer the Lord's approval was felt as gifts came for the purchase of high fidelity recording equipment, and a small studio was set up at Bracknell. The first programme went over the air in June 1968. Initially the two weekly broadcasts were of fifteen minute duration. Since 1970 they have been extended to thirty minutes and have continued so. The Lord's great commission to His apostles was not only to preach but also to teach, and thus the literature side of the enterprise commenced. First, a small handbook entitled Facts and Faith was produced to guide a genuine enquirer to faith in Christ. This was followed by a three volume Bible reading course to feed and direct new converts. The outcome has been that through it some are now in active church fellowship. Thus the work was established and continued so for over four years.

A new road scheme at Bracknell meant the compulsory purchase of the studio and its demolition, and in a very wonderful way larger and more suitable premises became available at the present address in Chandler's Ford, Hampshire.

It was during the upheaval of transferring the equipment that the present phase of expansion began. At this time an American broadcasting agent came to Europe monitoring Gospel broadcasts. He wrote and expressed his approval of Radio Outreach and offered to expand the work. In this way the overseas broadcasts began. The first contract was signed with Radio Ceylon for a weekly fifteen minute broadcast. In view of the fact that Christian programmes had been off the air for several years for political and religious reasons, there was much rejoicing from local

believers as they heard the Scriptures being expounded. There was an immediate telephone response to the radio station. This powerful transmitter more than covers the whole sub-continent of India. This contract was followed by another with the Government of Malawi, and from a new transmitter at Blantyre a coverage was given for Rhodesia and South Africa at a very good listening time—9.15 p.m. every Friday. This is temporarily suspended for international legal reasons.

Still the work expanded and now the largest coverage is every Saturday evening at 6 p.m. from Radio Taiwan on the island once known as Formosa. The programmes reach over 1,000 million,

including the mainland of China.

As it was so obvious that the Lord had opened these doors of opportunity and supplied the needs to respond, it was now felt that a follow-up work should be considered. In fellowship with the Editors of Echoes of Service approaches were made to overseas missionaries who were in a position to participate. Since September of 1973 Emmaus Bible courses have been offered over the air and the supply in English and local languages is now undertaken by Mr. Ken Smith in Calcutta and Mr. W. McVey in Kowloon, Hong Kong. It is with very deep gratitude that we are able to record this latest development.

All the broadcasts are in English. In these areas English is widely understood and a desire to learn the language increases daily as the need arises by these countries for economic expansion with the West. As will be noted, all these transmitters are Government owned and in consequence the cost of buying time is very much less than through other well established channels. At the time of writing several further thrilling opportunities to expand the work are open. Prayer for guidance and wisdom in decision and policy making will be greatly

appreciated.

John Knight will gladly give further information and supply specimen copies of the Bible Courses. Radio Outreach is registered as a Charity, its address being 23 Lake Road, Chandler's Ford, Hampshire.

Professor Bruce Asks

I have known some ministering brethren who were reluctant to accept bookings for meetings even a week or a month ahead, but these were in a minority. There is a widespread feeling, however, that while it is all right to accept bookings for the 'reasonably foreseeable' future (say anything up to a year or so), there is something unworthy about accepting them for (say) two to five years ahead. I have never been able to discover at what point the interval involved ceases to be simply a matter of convenience and becomes a matter of principle. Can some reader enlighten me?

Correspondence, please, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX, by 15 August.



A short distance from a key Christian community in Burundi – one of the world's poorest countries – is a waterfall. If its energy were harnessed to a hydro-electric plant, dependable continuous electricity would enable the area's only hospital to function more efficiently and cheaply. At the technical training school, powerdriven tools – drills, saws and planes – could be installed. Benefits to the villagers in and around Buhiga would be enormous. With your help this long-cherished hope can be realised.

Ruanda Mission, who have maintained a clear and courageous witness to Christ in the country throughout the recent tribal bloodshed, have prepared the detailed project and have the Burundi government's full co-operation.

The money needed is £35,000. Tear

Fund have undertaken to provide it. The principle is clear. God has provided the resources on earth for man's development and well-being. It is our role to put those resources to fair and responsible use.

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The Judicious Mr. Hooker H. H. Rowdon

The occasion of this brief study is the publication of a volume entitled Studies in Richard Hooker. Essays preliminary to an edition of his works, edited by W. Speed Hill and published by the Press of Case Western Reserve University, Cleveland and London. Written by scholars drawn from both sides of the Atlantic, in dignified English worthy of its subject, this is a well produced book which will be of especial interest to libraries and serious students of Hooker, the sixteenth century and the Church of England. The various essays deal with such matters as the background to the composition of Hooker's masterpiece, the English style of the work, Hooker's attitude to Scripture, his role in the development of characteristic Anglican attitudes and his views as a political thinker. They are written with a high degree of competence. There is some overlap. Particularly valuable is the remarkably comprehensive annotated bibliography which runs to 41 pages.

(The Reviewer is Dr. Harold Rowdon, Lecturer in Church History and Christian Ethics at the London Bible College).

In some Brethren circles, nothing is better calculated to raise blood pressure than mention of the Church of England. This is not altogether surprising, since a major factor in the emergence of the Brethren Movement was reaction against the Established Church on account of its connection with the State, its practice of infant baptism, its consequent inclusiveness as well as numerous other defects. On the other hand, the fact that numerous disillusioned Brethren have not found it difficult to make the return journey suggests that there are affinities between the two. These are fairly easy to discern. Among them are the prominence given to the Lord's Supper (though under different names), congregational participation in worship (in rather different forms) and the use of Scripture in public worship. The fact is that there exists a kind of love-hate relationship between the two communities.

One of the names most closely associated with the Church of England is that of Richard Hooker, the sixteenth century divine whose chief claim to fame is the writing of a massive work entitled, Of the Laws of Ecclesiastical Polity. As well as being a powerful defence of the Elizabethan Church against the attacks being mounted on it by those who judged it to be insufficiently reformed, it constitutes a full-scale study of Christian beliefs about God, created beings, especially man, morality, the Incarnation, the sacraments, with special reference to the ministry, and the relationship of the church to the state. Into the bargain, it is a classic of English literature.

Hooker's life spanned the greater part of the second half of the sixteenth century, during which time he accumulated a vast store of learning which he employed in teaching, preaching and writing. His great work was written against the background of the Puritan attempt to purge the Church of England from all its inherited corruptions and transform it into the likeness of the New Testament Church. (Lest any should imagine that the Puritans

were sixteenth century Brethren, it should be added that their contention was that Scripture, which, they believed, in Hooker's words, should be 'the rule of all our actions', prescribed a presbyterian form of

church order and discipline).

Hooker was placed in a veritable 'hot seat' when in 1585 he was appointed Master of the Temple Church in London as a counterpoise to Walter Travers, one of the leading Puritans, who was installed there and continued to function as Reader after Hooker's appointment. A compromise was worked out whereby Hooker preached on Sunday mornings and Travers in the afternoon. Travers continued to preach ideas which owed a great deal to John Calvin, the reformer of Geneva, while Hooker countered with the exposition of the position of the Church of England as established under Elizabeth I, with the result that 'the pulpit spoke pure Canterbury in the morning and Geneva in the afternoon', as Fuller the seventeenth century

church historian so quaintly put it.

As is argued in the collection of essays mentioned above, it was undoubtedly out of this situation that Hooker's Laws were written. Whereas other opponents of the Puritans, such as Whitgift, tried to confound them by answering their arguments line by line and point by point, Hooker employed another method. Finding controversy distasteful, he wrote in a spirit of sweet reasonableness, hoping as he himself expressed it, 'not to provoke any, but rather to satisfy all tender consciences'. It is not for nothing that he has been described as 'the judicious Mr. Hooker'. One of the essays in the collection which has prompted this short study argues cogently that, under pressure, part of Hooker's original draft was revised in a more polemical way, but the whole bent of his mind was clearly eirenical. He was anxious to persuade his opponents that their vehement attacks on the established church were unwarranted and their contention that its position was unscriptural was unfounded.

We may not share his convictions, but we can hardly fail to admire his approach and to profit from a consideration of some of the arguments by which he supported it. Plainly, it is impossible to look at the whole range of his massive work, but a glance at some key aspects of it will soon show that it deals with basic issues which are as relevant in the reign of Elizabeth II as they were in the days

of Good Queen Bess.

As the title suggests, the theme basic to Hooker's work is that of law, and, characteristically, the subject is given a full-orbed treatment. In addition to the law that God has laid down for Himself, Hooker distinguishes five categories of law. 'Nature's law' corresponds to what we would call scientific laws and 'law Celestial' rules the conduct of angels.

The categories of law which most nearly affect men are 'Divine law' which God has revealed in Scripture, 'the Law of Reason' which comprises the moral precepts which man knows instinctively, and 'Human law' which men make for themselves but which, argues Hooker, should be consistent with divine law or the law of reason.

All this is preparatory. In his second book, Hooker addresses himself to the question 'whether Scripture ought to be the rule of all our actions', which, he says to his opponents, 'standeth with you for the first and chiefest principle wheron ye build'.

Hooker fully accepts 'the absolute perfection of Scripture', its divine inspiration ('set down by the finger of the Holy Ghost') and its supreme authority. But he cannot agree that it is intended to provide direction for every conceivable contingency. Its sufficiency, he maintains, relates only to the purposes for which it was given: 'the Scripture, yea, every sentence thereof, is perfect, and wanteth nothing requisite unto that purpose for which God delivered the same'. The fact that Scripture contains some truths that are discoverable in other ways underlines for Hooker the contention that man can learn truths from sources other than the Bible. God reveals some aspects of His laws for man through human reason ('the law of Reason') as well as, or instead of, through the divine law contained in the Bible. But, since the Scriptures alone reveal truths concerning salvation, it is their distinctive purpose to do so. 'Nature', he maintains, 'is no sufficient teacher what we should do that we may attain unto life everlasting'.

He underlines the absurdity of asserting that the Scriptures were intended to provide a complete vade mecum for every contingency in every area of life by pointing out that there are innumerable situations for which no guidance is given in Scripture. The law of reason is God's means of providing guidance in such cases. Matters relating to salvation are in a category of their own since they are revealed only—and fully—in Scripture.

Armed with this principle, Hooker proceeds to enquire 'whether in Scripture there must of necessity be found some particular form of Polity Ecclesiastical, the Laws whereof admit not any kind of alteration'. The Puritans believed that there wasand that it was presbyterian. Hooker maintained that it is no part of the purpose of Scripture to lay down an unalterable structure of church life. Sensibly, he points out that it is out of the question to return to the conditions in which the first century church existed, and, remorselessly, he argues that it is highly unlikely that the structure of that church was, in fact, presbyterian ('our persuasion is that no age ever had knowledge of [Presbyterianism] but only ours'). But the crux of his argument is that it is no part of the purpose of Scripture to provide an unalterable pattern of church life and, therefore, whereas matters of doctrine are not

subject to revision by the church, matters of order are. To quote his own words once again: 'Touching things which belong to discipline and outward polity, the Church hath authority to make canons, laws, and decrees, even as we read that in the Apostles' times it did. Which kind of laws (forasmuch as they are not in themselves necessary to salvation) may after they are made be also changed as the difference of times or places shall require'.

We need not follow Hooker in his attempt to defend the Elizabethan Church against the specific complaints of the Puritans, but a brief consideration of the same basic problem in a Brethren setting will not be out of place. There would, no doubt, be widespread agreement with Hooker's contention that the structure of the New Testament church was not presbyterian (though not with his assertion that episcopacy 'agrees best with the sacred Scriptures'!). But the question whether the New Testament prescribes a particular form of church life and order is not so easy to resolve. Hooker's argument from the changed conditions is still a powerful one. So, too, is the point that the omissions of Scripture are significant. Of crucial importance is something outside Hooker's frame of reference-that the very character of the new covenant as a spiritual dispensation betokens a change from the outward regulation of every detail of worship to an inward transformation of disposition which does not require detailed, unalterable, structures for the expression of its spiritual life.

One other line of Hooker's thought calls for some consideration-his view of the role of human reason and the tradition of the Church in the interpretation of Scripture. He understood his opponents to take the view that neither human reason nor human tradition are of any help in the interpretation of Scripture. While Hooker agrees that those who are not redeemed possess a perverted reason that does not function reliably, he sees redeemed reason as a God-given instrument for discerning and applying the revealed truths of Scripture. Similarly, he accepts the general consensus established within the Church as a fundamentally reliable guide to the interpretation of Scripture. In an oft-quoted passage he affirms that when we know the whole Church of God hath that opinion of the Scripture we judge it even at the first an impudent thing for any man bred and brought up in the Church to be of a contrary mind without cause'.

If reason or the Church are elevated to a position of absolute or final authority spiritual disaster soon follows. So it does when either is totally repudiated. Provided the absolute authority of Scripture is wholeheartedly embraced and redeemed reason is submitted to the control of the Holy Spirit it may be used to appropriate the riches of Scripture. The possibility of distorting Scriptural

truth may be reduced to a minimum provided due attention is paid to the general consensus of spiritual minded interpreters of the Bible. Novel interpretations and novel doctrines should be regarded with the utmost suspicion. Neglected and forgotten truths may be rediscovered, and we must always reckon with the fact that, as far as we are concerned, there is yet more light and truth to break forth from God's Word.

Many of Hooker's conclusions may be unaccep-

table and the balance of his basic positions may not appear to us well-founded. It is an interesting fact that protagonists of the supremacy of reason, tradition and Scripture have all been able to appeal to Hooker for support. One thing he can surely teach us is that belief in the supreme authority of Scripture is not only compatible with but actually requires right use of both reason and tradition if we are to become 'wise unto salvation' and 'grounded in the truth'.

The Stricken Deer

I was a stricken deer, that left the herd Long since: with many an arrow deep infix'd My panting side was charged, when I withdrew, To seek a tranquil death in distant shades. There was I found by One who had himself Been hurt by the archers. In his side he bore, And in his hands and feet, the cruel scars. With gentle force soliciting the darts, He drew them forth, and heal'd, and bade me live.

William Cowper (1731-1800) (from The Task).



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A Short Appreciation of J. R. R. Tolkien

Barbara Baigent

The last of Mrs. Baigent's studies in modern Christian writers.

When war broke out in 1914, Tolkien and Dorothy Sayers were undergraduates at Oxford. He out-lived her by more than fifteen years during which time, until his death, he was working on the sequel to his trilogy The Lord of the Rings, as yet unpublished, called The Simarillion. But to begin at the beginning, in 1937 Tolkien wrote The Hobbit, that delightful children's story of dwarves seeking treasure from under a dragon. Two years later he published an essay On Fairy Stories, which holds the key to much of his world and work. This now appears as Tree and Leaf, with another tale written at about the same time called Leaf by Niggle.

In this latter story, an artist strives to create a fantasy world and can only complete it after his death, with the help of a neighbour called Parish, who only obstructed him during his lifetime. The country they create, which began with a tree, is then forever called 'Niggle's Parish'. The suggestion is that Niggle is Tolkien and the tree is the 'tree of tales', symbol of Faerie, of which each leaf is a

Tolkien wrote two other short stories, Farmer Giles of Ham in 1949 and Smith of Wooton Major in 1967. Philology is his first love and Farmer Giles is a joke set in pre-Arthurian Britain, a parody of several well-loved themes, including philology, the heroic, knights and talking animals, showing his ability to laugh at himself and the things he held dearest. Smith of Wooton Major has the same theme as Leaf by Niggle but is not deeply Christian. A metal-worker ventures at his peril into the land of Faerie, discovers at its heart a tree—(the tree of tales again, symbol for the subcreative art of fantasy?) and sorrows that he cannot make this 'perilous realm' his permanent home.

Tolkien poetry, taken mostly from his trilogy, is published as The Adventures of Tom Bombadil and some of these, set to music by Donald Swann, are published as The Road goes ever on. His other important poetical works are The Lay of Aotrou and Itroun which is based on a medieval model, a story of love and magic, transformed into a story of temptation and fall; The Homecoming of Beorhrnoth, Beorhthelm's Son which is a sequel to the Anglo-Saxon war poem 'The Battle of Maldon'; and Imram a short poem based on the voyage of St. Brendan and his search for salvation. Again at the climax there is a tree on a holy island, where Brendan moves forward spiritually.

Much has been written about Lord of the Rings, Tolkien societies have sprung up, young people wear badges proclaiming 'Frodo lives' and the world awaits the publication of its sequel. Tolkien has said that this epic began with his creation of an elvish language and developed from that. But what is it that draws people to read and re-read the trilogy? Why does it satisfy the cravings of thousands? Why do we follow with trepidation the footsteps of the one ring-bearer? Surely a Christian writer must, even subconsciously, produce Christian material. In his book on the achievement of Tolkien Master of Middle-Earth, Paul Kocher says that he surrounds each high point with 'convictions and opinions expressed by the participants as to their possible place in some larger plan under execution by greater hands than theirs . . . They say quite enough in the process to give a good idea of the kind of order in which they believe and the nature of the planner operating through it.'

A fairy story should contain, wrote Tolkien, 'Inherent morality, not allegorical significance.' In his introduction to *The Lord of the Rings* he wrote 'I cordially dislike allegory; much prefer history, true or feigned, with its various applicability to the thought and experience of readers. I think that many confuse applicability with allegory but the one resides in the freedom of the reader and the other in the purposed domination of the author.'

In his essay On Fairy Stories Tolkien wrote, 'Fairy stories also offer fantasy, recovery, escape and consolation.' That is, imagination; re-gaining of a clear view of things; escape from the ugly and progressive; leading to the satisfaction of ancient desires. This is important, but '. . . far more important' he says 'is the consolation of the happy ending.' He uses the word eucatastrophe to mean the opposite of tragedy, i.e. a happy ending story. This 'sudden joyous turn denies universal final defeat' and gives a 'fleeting glimpse of Joy, Joy beyond the walls of the world'. I quote at length from his epilogue to this essay.

'The Birth of Christ is the eucatastrophe of Man's history. The Resurrection is the eucatastrophe of the story of the Incarnation. This story begins and ends in joy. It has pre-eminently the "inner consistency of reality". There is no tale ever told that men would rather find was true, and none which so many sceptical men have accepted as true on its own merits. This story is supreme; and it is true. Art has been verified. God is the Lord, of angels, and of men-and of elves . . . Redeemed Man is still man . . . The Christian has still to work, with mind as well as body, to suffer, hope and die; but he may now perceive that all his bents and faculties have a purpose, which can be redeemed . . . All tales may come true; and yet, at the last, redeemed, they may be as like and as unlike the forms that we give them as Man, finally redeemed, will be like and unlike the fallen that we know.'

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Family Forum □

This month, I have handed the page over to one of our younger readers. Some people may regard the contents as controversial. They may be, but it is sometimes salutary for us to be made aware of what other age-groups are thinking. The generation gap exists unfortunately in church affairs as well as in ordinary secular life. Unless we know what difficulties our young people encounter, we can do nothing to ease the situation.

The Open Church

As a young female reader of *The Harvester*, I feel that it is time to air the point of view of my contemporaries who find themselves in somewhat similar circumstances. Sometimes we are viewed by older folk as radical and critical of the total establishment, wanting to replace and supplant all because youthful enthusiasm is not tempered with mature experience. However, I feel this age to be one of the breaking down of barriers, (the sphere of education provides a good example here) and all are seeking to be effective in the business of communicating: let me back up my concern with

concrete suggestions.

1. I feel the need not to concentrate solely on Sunday School work and 'Sunny Hour clubs' for reaching young people. They are not obliged to attend church but they do go to school. Increasingly there are opportunities for work inside schools. This could not take the form of blatant crusading but chances occur for the Christian to run I.S C.F. groups out of school hours or to take R.E. in the classroom, S.U. and similar organisations are producing highly relevant material and will shortly produce literature on the much-avoided issues of personal relationships. Then there are openings for Christian youth club leaders in many of the secular youth clubs. We cannot compete with youth centres providing badminton, table tennis and swimming, so why oppose healthy activity and spacious, wellequipped premises? If the people will not come to us, let us approach them.

2. Some churches have been farsighted in their willingness to change service format. We don't ask for novelty for its own sake, but Victorian mission-type services were not a part of the life of the early church; Paul didn't lay down the hymn-sandwich-3-point-alliterated-appeal formula which must take

place in the evening.

Most families today have cars, and go out when the weather is good during the summer months. Could we not suggest a family service in the morning—perhaps with a special emphasis on children and more teaching in the evening? Many young people have remarked how they would like systematic Bible teaching to equip them for life in the everyday world of 1974.

We evangelicals have stood by the teaching 'to be set apart from the world' but one comes up against the fact increasingly that one makes many friends and contacts, and there is a need to get them interested in the church. Many young people are far more lonely and isolated than we can ever imagine and are waiting for the warmth and friend-liness of the church. It would be helpful if the church were to become something of a community centre where certain rooms could be set aside for the practice of friendship—where, perhaps, table tennis, badminton, records and coffee would be on hand, and young people ready to talk and (more important) ready to listen.

3. Another area where the church can become more community-orientated is that of the young housebound mother with pre-school age children. In the days of the 'nuclear family' she may be many miles from family and friends, and it is often not safe to allow young children the freedom to play and explore on their own. Tensions can easily be built up in our concrete jungle and high-rise tower blocks. Some churches have filled this need by running a pre-school playgroup on their premises. How worthwhile to be providing for a full 'rich' life that can be actively enjoyed!

4. Another aspect of the open church life is participation. A cliché word, but reciprocity must become part of church life or those with responsibility will become isolated from the members. Congregations can surely be given some say in certain aspects of organisation and outworking of the church. At present it is all too easy for barriers to be raised among the different subcultures present

within the church.

Endless possibilities occur to one. God has given us many things to enjoy, which have somewhat puritanically been avoided; but thankfully many people with ability and drive have awoken to the place of the arts within the church. Dance drama, when handled competently, can provide us with a more real experience than outworn clichés. Christian poetry is giving voice to heartfelt experience and, written in a way which avoids the sentimental, can enhance our worship. (See, for example, Luci Shaw's Listen to the Green). Music has many facets other than only the classical, and the Christian as well as anyone else is entitled to his own choice in music, rather than a staple diet of Sankey type hymns (have you tried Come Together?)

My plea here isn't to 'throw out the baby with the bathwater' but more one of considering our place in the community of the 1970's. We have gifts, many of which have remained dormant far too long. Let us share them and break down barriers, to present Jesus Christ and the Christian life in a vital and chall-

enging way.

Conducted by John Baigent, B.D., A.R.C.O. Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

The Harvester Bible School

Discovering the Old Testament: Study 1

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

DIVINE LIBRARY

In the first four studies of this series we shall attempt to look at the OT objectively, i.e., without making any assumptions about its authority or its purpose for the Christian. We shall try to find out what sort of a book it is—its structure and contents—from a study of the OT itself. Then in our fifth study we shall consider the Christian's attitude to and use of the OT, particularly in the light of NT teaching.

Our first study is largely introductory. A valuable book to obtain (buy or borrow) for use with this study is F. F. Bruce, The Books and The

Parchments (P & I paperback, 1971).

Titles

Using your English dictionary investigate the meaning of 'Bible', 'Scripture', and 'Testament'. Then use your concordance to study the use of 'book' and 'scripture/s' in the NT, especially when they refer to the OT. Look at the NT references to 'covenant'. Can you see any basis for the titles 'Old/New Testament'?

The Bible

This title is derived via Latin from Greek biblia (books), plural of biblion (book) a diminutive from biblos (papyrus bark, paper, scroll, book—whether made of papyrus or not). The words are used in the NT of separate scrolls of OT books (e.g. Matt 12: 26; Lk 4: 17; 20: 42; Heb 9: 19; cf. Dan 9: 2) and of individual NT writings (e.g. Matt 1: 1; Jn 20: 30; Rev 1: 11; 22: 18), as well as of other documents. For fuller details see NBD art. 'Writing'; W. E. Vine, Expository Dictionary (Oliphants) sub. 'Book'; F. F. Bruce op. cit., pp. 11-14.

The Scriptures

This title comes from Latin scriptura (writings) and corresponds to the Greek graphai (writings) or—once only—grammata (letters). In the NT the plural (with the article) may refer to the OT thought of as a whole (e.g. Matt 21: 42) or to the various separate books which comprise it (e.g. II Pet 3: 16). The singular (graphē) may similarly refer to the OT as a whole (e.g. I Pet 2: 6) or to a particular passage or text (e.g. Mk 12: 10; Lk 4: 21). In II Pet 3: 15, 16 we may detect an early

use of the phrase 'the scriptures' to include at least some of the NT writings (the letters of Paul, and perhaps the Gospels). Does *II Tim* 3: 15 justify the use of the word 'holy' in the title 'Holy Bible'? For fuller details see Vine, op. cit., sub. 'Scripture'.

The Old Testament

The English word 'testament' comes from Latin testamentum (will) which was used in the Vulgate (see English dictionary for meaning) as a translation (mistranslation?) of Greek diathēkē (covenant). Notice the correction on the title page of the NT in the RSV (but not for the OT!). The use of 'Old/New Covenant' for the two parts of the Christian Scriptures may derive from verses like Heb 8: 13 (cf. Jer 31: 31ff.); II Cor 3: 4, 14 (the latter probably refers to the 'Law' rather than to the whole OT). The OT contains the (old) covenant made with Israel at Sinai through the mediation of Moses, the NT contains the (new) covenant inaugurated by Jesus through his death (I Cor 11: 25; Heb 8: 6). See NBD art. 'Bible', section II; Vine, op. cit., sub. 'Covenant'; Bruce, op. cit., ch. VI.

Structure

Using a Bible dictionary (e.g. NBD art. 'Bible', Section III) find out all you can about the order and names of the books of the OT.

The English Bible

Most Christian editions of the Bible largely follow the order and naming of the books as they occur in the *Vulgate*, which in turn was based on the *Septuagint* (abbreviated *LXX*; see English dictionary for meaning). There are four sections, containing 39 books.

(1) The Pentateuch (see English dictionary) or 'The Five Books of Moses': Genesis to

Deuteronomy.

(2) The Historical Books: Joshua to Esther.

(3) The Poetical and Ethical Books: Job to Song of Songs.

(4) The Prophetical Books: Isaiah to Malachi. (Lamentations was included in the last section because it was thought to be by a prophet, i.e. Jeremiah).

'This order has been described as educational in intent; it traces the progression of divine revelation first in the events of the past, then in the poetic books with their relevance to their own times, and finally in prophecy, which as well as its contemporary message was directed towards the future.' Enid B. Mellor, *The Making of the OT* (CUP 1972) p. 129.

The names of the books derive from the titles given them by the Jewish translators of the LXX (and therefore Greek): e.g. Genesis (Origin); Exodus (Departure); Arithmoi (Numbers); Deuteronomion (Second Law).

The Hebrew Bible

In the Hebrew Bible as we have it today the books (usually counted as 24) are arranged in three divisions.

- Torah (Law): Genesis to Deuteronomy (our titles: Jews use different ones—see below).
- (2) Nebi'im (Prophets): (a) former prophets:

 Joshua, Judges, Samuel,

 Kings.
 (b) latter prophets: Isaiah,

 Jeremiah, Ezekiel, The

 Book of the Twelve.
- (3) Kethubim (Writings): (a) Psalms, Proverbs, Job (b) The Five Rolls (megilloth): Song of Songs, Ruth, Ekah (Lamentations), Koheleth (Ecclesiastes), Esther. (c) Daniel, Ezra-Nehemiah, Chronicles.

Jews today refer to their Bible as Sepher Torah Nebi'im uKethubim (The Book of the Law, Prophets and Writings) which is sometimes abbreviated to Tanak. Evidence of this threefold division (which may represent the stages in canonisation—see later section) may be seen in the NT (Lk 24: 44; Mt 5: 17; Lk 16: 29) and probably in the Prologue to Ecclesiasticus (c. 180 B.C.). In NT times the whole OT could be called simply Torah (cf. Rom 3: 9) after its most important section.

The original books of the OT probably had no titles at all. In the Hebrew Bible some of the books are called by the first words of the book: e.g. Bereshith (In the beginning): Genesis; Elleh Shemoth (These are the names): Exodus; Wayyiqra (And he called): Leviticus; Bemidbar (In the desert): Numbers; Elleh Haddebarim (These are the words): Deuteronomy; Ekah (How!): Lamentations. Chronicles is called Dibre Hayyamim (The words/events of the days).

For fuller details on this section see NBD art. 'Bible', section III; Bruce, op. cit., pp. 89ff.

Authorship

How many books in the OT give any indication of authorship? Look at the opening of each book, but note that the titles are not part of the original text. Notice where a book contains passages in the first person singular ("I"). Using a concordance find references in the OT to the writing of books. Are any of these books in our OT?

Did you discover that the majority (if not all) of the books of the OT are strictly anonymous, i.e. it is not clearly stated in the book itself who wrote or compiled it? Consider the following notes (which cannot be exhaustive).

The Pentateuch

Four of these books contain many of the words of Moses (cf. Num 36: 13; Deut 1: 1), and there are references to Moses producing written documents (Exod 17: 14; 24: 4; 34: 27, 28; Num 33: 2; Deut 31: 9, 22, 24; cf. Josh 8: 32), but it is not actually stated in the books themselves that he was responsible for the Pentateuch as we have it today.

The Historical Books

No indication is given of who compiled the books *Joshua* to *II Kings*. The Jewish classification of them as 'former prophets' suggests the view that they were compiled by prophetic writers (cf. *I Chron* 29: 29). Whoever compiled *Nehemiah* (probably the compiler of *Chronicles* and *Ezra*) seems to have made use of the diaries of Nehemiah.

The Poetical Books

The titles of individual Psalms may preserve genuine traditions of authorship (but 'of David' does not necessarily imply authorship), but there is no evidence as to who compiled the whole book. *Proverbs* claims to contain many of the proverbs of Solomon (also of others: chs. 30; 31), but there is no suggestion that he compiled the present book (cf. 10; 1; 25: 1). *Ecclesiastes* contains the words of the 'Preacher' (who may have been Solomon) but it does not say that he wrote the book.

Song of Songs may be by Solomon, if 'which is Solomon's' implies authorship.

The Prophetical Books

The books of the prophets claim to contain the messages of the prophets concerned (cf. Is 1: 1; Jer 1: 1; etc.) but were not necessarily dictated or written by them. It is clear that Jeremiah was involved in the production of part of Jeremiah (see ch. 36) and the use of the first person in some books (e.g. Ezekiel; Hos 3; Amos 7: Iff.; Mic 3: 1) might suggest that at least some of the prophets were involved in the writing of the whole or parts of the books which contain their messages.

Determining Authorship

In addition to the explicit references (or lack of them) to authorship in a book of the OT, we have the evidence of (a) Jewish tradition preserved in Philo, Josephus, the Mishnah, and the Talmud (Bath. Bab. 14b, 15a); (b) the NT; (c) the internal characteristics (style, language, historical

references, etc.) of the book itself.

It is doubtful whether we should give much weight to Jewish tradition. It is unlikely, for example, that Moses wrote Job or that Jeremiah wrote Lamentations as the Talmud claims. Many Christians feel bound by the NT references to authorship (e.g. Acts 2: 25; Rom 4: 6; I Cor 9: 9: Heb 4: 7) especially those on the lips of Jesus (e.g. Mk 12: 26, 36); others doubt whether these references express more than Jewish nomenclature. Modern scholars rely entirely upon the internal evidence of the book itself; but their conclusions are highly subjective and often speculative: the 'assured results of higher criticism' are very far from assured.

We must conclude then that the composition of the books of the OT is a highly complex matter and we should be suspicious of slick or dogmatic answers. Do you think that it makes any difference to our understanding of the books if we know who wrote them? Is the situation different

in respect of the NT?

For a discussion of the problems of determining authorship and dating by literary criticism see NBD art. 'Biblical Criticism', section II. For detailed consideration of the authorship of each book of the OT see *NBD* articles on each book: NBCR introductions to separate books (and article 'Moses and the Pentateuch'); R. K. Harrison, Introduction to the Old Testament (IVP) Parts 8-14; E. J. Young, Introduction to the OT (Tyndale).

Other Aspects

The Canon

What is meant by 'the canon'? See your English dictionary. How and when was it decided which books should form part of the 'sacred scriptures' of the OT? See NBD art. 'Canon'; Bruce, op. cit., ch. VIII; Harrison, op. cit., Part 4/IV. What is 'the Apocrypha'? See NBD art. 'Apocrypha'; Bruce, op. cit., ch. XIII.

The Text and Versions

It is helpful to know something about the languages in which the OT was originally written, even if you never learn them, and about the problems of reconstructing the original text. You may then begin to understand why translation is so difficult, why translations differ, and why there are so many footnotes in the RVand RSV in the OT. What is the 'Masoretic

Text'? Find out all you can about the Targums and the Septuagint. See NBD art. 'Text and Versions'; 'Language of the OT'; Bruce, op. cit., chs. III, IV, IX-XII; Harrison, op. cit., Part 4.

Contents

Finally, it would be useful to make your own list of contents of the OT. Thumb through each book (without actually reading them) and jot down the main contents and/or characters; also make a note of key chapters. If you want to, make use of the headings given at the top of the pages of some Bibles. Compare your result with the lists of contents given under each separate book in NBD or NBCR.

Conclusion

If as Christians we find any difficulty in reconciling what we discover about the OT as we study it with what we believe about its divine inspiration and authority, let us consider the words of Bishop Butler: 'Neither obscurity nor seeming inaccuracy of style, nor various readings, nor early disputes about the authors of particular parts, nor any other things of the like kind, though they had been much more considerable in degree than they are, could overthrow the authority of the Scripture; unless the Prophets. Apostles, or our Lord, had promised that the book containing the Divine revelation should be secure from those things,' (Analogy, Part ii, ch. 3).

Essay Questions

(1) Why is it important to realise that the OT

(2) What are the problems in determining the authorship and date of the books of the OT?

(3) By what processes did the various books of the OT come to be included in one collection? Why were others excluded?

(4) How far is the present text of the OT a reliable replica of the original?

Next month: The Acts of God

A Personal Note

Our contributor, Mr. Harold H. Cook, asks us to point out that he is no longer living at Praia de Botafoga, but that his address is:-

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Correspondence for this page should be sent to Professor F F Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

uestion and Answer, with Professor Bruce

Injustice and Appeal

Ouestion 1970

Could you please confirm that II Cor. 2: 6-11 is not an interpolation, for all the attention Brethren assemblies pay to it? Also, if one believes that an injustice in judgment has been committed, to whom and where can appeal be made? I can certainly confirm that 2 Cor. 2: 6-11 is not an interpolation, but an authentic and valuable part of Paul's letter. The point he makes is that where estrangement has come about between a Christian and his brethren, whether in a matter involving church discipline (as here) or in any other matter, restoration and reconciliation should be treated as urgent priorities, and the estranged person should be reassured of the love and (where necessary) forgiveness of the others. But I am sorry if your experience has suggested to you that the teaching of this passage is ignored in practice by Brethren assemblies. This has not been my experience, and it would be interesting to know what our readers think about this. As for your second question, which I imagine is closely related to the other, we have no ecclesiastical court superior to the local church, which could reverse a decision taken by the latter. You would, of course, follow our Lord's example and commit your cause 'to him who judges justly' (1 Pet. 2: 23), but why not appeal to the brethren who, in your opinion, have given an unjust judgment? If my fellow-elders and I learned that someone felt we had treated him unjustly, we should certainly bend over backwards in an endeavour to make sure that not only justice but mercy should be seen to be done and that the aggrieved party should be assured of our affection and sympathy; and I believe that most elders in most churches would show the same attitude.

Why follow the other side?

Question 1971

If it is true that many of the early 'Open Brethren' believed that Christian congregations would be present on earth during the Great Tribulation, why is it that today most of them hold and propagate the pre-tribulation rapture interpretation taught by J. N. Darby and other leaders of the Exclusive section of the movement? An interesting question. I am not sure what the

position is today, but in my younger days the pre-tribulation rapture was the majority view among Open Brethren as among Exclusives. Of the early exponents of the post-tribulation view whom you name (in a fuller draft of your question than is reproduced above), B. W.

Newton and S. P. Tregelles were never in a distinctive sense 'Open Brethren', for about the time when the cleavage between the Open and Exclusive sections took place, they severed their connexion with the movement. You also mention George Müller and R. C. Chapman; their influence in this respect, I think, has largely survived in the areas where their ministry was chiefly exercised. But in the nineteenth century it was in the Exclusive camp that the great weight of theological gift was to be found. In this regard the Open Brethren had none to match Darby himself, William Kelly or C. E. Stuart. Henry Craik, who agreed with his colleague George Müller on the subject under discussion, was a distinguished Hebraist and an original thinker on church order and other biblical matters, but he would never have claimed to be a systematic theologian. And where the influence of Darby and other leading Exclusive theologians was not experienced directly, it was mediated in more popular form, as in the writings of C. H. Mackintosh and (later) in the Scofield Bible. The impact of these works is evident in many evangelical communities and not only in the Brethren movement. Among Open Brethren in the twentieth century a great influence was exercised also by C. F. Hogg and W. E. Vine, whose presentation of the pre-tribulation rapture did not spring from their acceptance of a preexistent tradition but from their independent study of Scripture. It is not a presentation which I myself accept, but as one who tries to be an independent student of Scripture I must recognize that the independent and unprejudiced study of Scripture may lead others to conclusions different from mine.

A textual phenomenon

Question 1972

I have seen it stated that there is some doubt whether verses 34 and 35 originally formed part of I Corinthians 14. Is this so, and would it have any relevance for practical questions that are

canvassed today?

The 'Western' text of the epistles appears to have placed these two verses after verse 40 rather than after verse 33. This calls for explanation, but the explanation need not be that the two verses are a later addition, inserted variously at the two points mentioned. It would be quite unwise to build any practical argument for today on this textual phenomenon, especially if the argument were one for which you were anxious to marshal whatever support offered itself.

Looking at Books □

Billy at Bay?

THE BILLY GRAHAM RELIGION. J. E. Barnhart. Mowbrays. 255 pp. £2.75.

The Billy Graham Religion is an important book because its author believes that Billy Graham is a very popular spokesman for evangelical Christianity. In examining the preaching and methods of the evangelist he examines evangelicalism as he sees it. Whether or not we agree with Billy Graham being accorded this status, there is much that can be learned about what non-evangelicals think of us, and many warnings that should be heeded.

Barnhart is particularly concerned with Billy Graham's attitude to social and moral issues and with his presentation of what evangelicals consider to be fundamental doctrines. He looks at the stand the evangelist has taken on such issues as adultery, religious education in (American) schools, political involvement and social reform, Some people will be surprised to find his views on adultery being compared with those of Calvin. Several pages on his friendship with President Nixon would have been even more interesting had the author been able to draw on the Watergate affair for material.

Several chapters are devoted to a careful examination of the evangelist's use of the concepts of humility, morality, happiness, meaningfulness and the supernatural. The writer accuses Graham of manipulating the definitions of such words to suit his gospel. It must be admitted that the evangelist throws himself wide open to criticism when he makes such statements as 'I have searched the world over in my travels for contented and happy men. I have found such men only where Christ has been personally and decisively received' (from *Peace with God*). It must also be admitted that Billy Graham is by no means alone in making such sweeping and superlative statements.

Barnhart's assessment of Billy Graham's theology is at times challenging and disturbing and at times unsatisfactory and ill-informed. He has a distinct advantage over the reader because he does not declare the rules by which he is fighting, nor is it clear at times who he is fighting as he forgets Billy Graham and addresses himself to some doctrine. His approach to the evangelist's attitude to the sovereignty of God is a theological one and will, in places, warm the heart of any extreme Calvinist. He accuses Graham of failing to take his evangelicalism to its logical but 'chilling' conclusion.

When he moves on to such subjects as atonement and original sin he seems to find it more convenient to argue from the standpoint of an unenlightened outsider as he tends to ignore the Biblical and theological basis for the evangelical position. Original sin is some sort of disease which the evangelical uses to explain away everything that goes wrong, but there is no reference in this context to the Biblical sequel in the new life in Christ. Billy Graham's emphasis on the merits of the blood of Jesus displays a 'magical attitude toward blood', but there is only a cursory reference to the real significance of the blood.

Barnhart's examination of the trappings that go with a Graham crusade is less detailed than we have come to expect of the evangelist's critics. He is far more interested in the follow-up machinery than with the emotionalism of the moment of 'decision'. Unlike other Graham critics, Barnhart is impressed by the follow-up programme which he views through the eyes of a behavioural scientist as a carefully-organised scheme of environmental conditioning designed to hold the convert.

Barnhart sees Billy Graham as a revivalist in the stream of America's 'hillbilly evangelists' but with 'more class'. He also sees him as the modern apostle of what he calls 'Christian Americanism'—the school of thought that elevates the American people to a position of particular favour in God's eyes and entertains visions of the nation as a whole turñing to God. In the last chapter of the book he tries to trace how the evangelist has modified his 'Christian Americanism' from that of the anti-red McCarthy era, through America's changing fortunes in Vietnam, to the modern drug culture.

This is a book to be read by those who engage in evangelistic preaching and really want to get to grips with some of the problems raised in the minds of those they wish to reach. 'There is a bit of Billy Graham in all of us' says Barnhart. Some of us would wish it were more evident while others would be horrified by the thought but as we read this book we can all be warned against making some of the exaggerated claims which evangelicals, and others, are prone to make.

DAVID WILLIAMS

DIMENSIONS OF CHRISTIAN LIVING

New Life, New Lifestyle. Michael Green. Hodder & Stoughton.

159 pages, 30p (paperback).
Into Battle. Arthur Wallis. Victory Press. 122 pages, 40p (paperback).

The appearance of two books which offer guidance to young people who have recently become Christians is an

encouraging indication of a significant market for this kind of literature. Each fulfils its purpose admirably, being concise yet readable, comprehensive as well as brief, and covering all the basics of practical Christian living—conversion, baptism, church membership and sacraments, Bible study, ethical problems, and so on. In each case, however, our commendation is tempered by a reserve on the matter of baptism, wherein neither is fully Scriptural.

Canon Green has pulled out all the stops to make his headings breezy and 'with it', to the point of bemusing the unitiated. Perhaps the title makes sense, once you know what it means, but there ought to be a prize for guessing, e.g., that the chapter headed 'Getting it Straight' treats of assurance of salvation. Obviously, on baptism he takes the official Anglican paedo-baptist line, though it is rather exposed to objection by coming up for treatment as 'The Mark of Belonging' for new converts. This is not to say that he ignores the Baptist position of the immersion of responsible believers on confession of faith. On the contrary, he is very generous to it. Does one sense a feeling of unease about his attitude when he discusses the comfort that Luther derived from baptism, and adds, 'Baptised as an infant, by the way'? Incidentally, without thinking of himself as a legalist, your reviewer would have liked a stronger line on smoking and drinking.

Arthur Wallis sustains his military analogy effectively throughout and might have received the accolade of unqualified approval-or should one say a Victoria Cross?-but for the one chapter that evokes our reservation. There, the Pentecostal doctrine of the 'baptism of the Spirit' is advocated as a 'must', as 'usually subsequent' to conversion, and as 'generally' accompanied by tongue speaking and laying on of hands. Anyone who cannot accept this teaching as Scriptural will be unwilling to disseminate the book. Disproportionate space is devoted to Satan. Francis Bacon's celebrated dictum,

Reading maketh a full man' etc., is misquoted. Every chapter in both volumes is followed by full Biblical references. Each would have served its purpose better if at least a short bibliography were given, to allow readers to follow up their necessarily limited treatment.

G. J. POLKINGHORNE

The Becomers. Keith Miller. Hodder and Stoughton, 184 pp., £1.95

The author of this book believes that a renewal movement is taking place in the Church and that the new convert sees the Christian life and the process of growth very differently from his 19th century counterpart. Instead of a doctrinaire and vertical exclusiveness with God the 'new' Christian, as the writer persists in calling him, is moving toward deeper and more honest personal relationships with people in the world as well as with God, and that he has been freed to start developing the gifts and potentialities which have always been inherent in his life. He thinks of himself as a 'becomer' in process, hence the title of the book. Another mark of the 'becomer' is a rebelliousness at treating Christianity as a safe abstraction in a hostile world. Christian growth is dependent on risking our psychological and material securities in the world for others and thus for God.

An important contribution to this new outlook for the Christian is the discoveries of modern psychology. This all leads to the fashionable problem of how these new insights are to be communicated to others. The word-symbols of 19th century piety are unsuitable. 'It is out of this struggle to find and develop communication models for 'becomers'

that this book is written,' says the author.

While disagreeing with many of Freud's conclusions about personality development Keith Miller writes a very helpful chapter on the Freudian conception of the mind which, with all its complexity and strivings, reveals a state of need amazingly close to the Biblical view of man without God. He shows how our conscience can be 'programmed' by our early environment often leading later to a good deal of false guilt. He says some important things about the differences in response to preaching showing how these differences often relate to the particular need of the heart at the time. He bases this on Maslow's theory of human motivation and quotes Maslow's table of 'hierarchy of needs'. But in spite of these illuminating passages this is a curiously unsatisfactory book. The author is obviously attempting to explain the new thinking and attitudes of many 20th century evangelicals. If he had confined himself to this one could have unreservedly recommended the book but unfortunately this is overlaid

with much that is imprecise, analyses whose accuracy is highly questionable, and written with a certain facile tone which the reviewer found irritating. The important things he has to say could have been said in a book half the size and half the price. As it is, an inexperienced reader is likely to be confused and misled, and a more experienced one to be exasperated.

O. S. PAPPS

Know What You Believe. Paul Little. Scripture Union. 123 pp. 50p.

Paul Little's third book to appear in England, Know What You Believe, joins his two other books, How to Give Away Your Faith and Know Why You Believe, as important books for all Christians, but especially for those who are newly converted. Since the author's main interest, both in his association with Inter-Varsity and in his teaching at a seminary in the U.S., is evangelism, all of these books have been directed to this last group as an aid in their new Christian life and witness.

In his latest book, Paul Little gives an elementary systematic theology. In each of the sections, the major points of belief are touched upon, as well as, in some cases, some of the major heresies, in order to prevent the new Christian from slipping into error. On controversial points, especially in the last chapter, the author presents the several opinions which are held without dogmatically supporting any one of them.

There is a brief list of further readings at the end of each chapter which will aid those who wish to go into any area in further detail. Being an introduction, the book is a good starting point for the 'babes in Christ', while for those of us who are older in the faith, it might serve to brush some of the cobwebs from our minds and cause us to consider how much we actually know, or have thought about some of the beliefs which we hold so strongly.

DAVID W. BAKER

TRUTH AND FICTION

Maria. Maria Von Trapp. Coverdale. 188 pp. 40p (paperback). Many who have seen The Sound of Music and who have read The Trapp Family Singers and The Trapp Family on Wheels will be interested to read this latest book by Maria Von Trapp, now nearly seventy years old. She deals with her early life in school and college; a brief account of her year spent in a convent and her family life as Baroness Von Trapp; and finally concentrates on her twenty-five years of widowhood in Stowe, Vermont, U.S.A.

We learn, among other things, of how the Trapp Family Lodge, which can house 150 guests, came into being; of how the film The Sound of Music came to be made and brought her opportunities to meet famous people; and of how, with her irrepressible zeal, she learnt to ski at sixty-five years of age. Most interesting is her account of her conversion within the Roman Catholic church and in the last few years, her involvement in the Roman Catholic neopentecostal

movement.

BARBARA BAIGENT

The Southern Hill And The Land Beyond, Pauline Davies.

Lion Press. 157 pp. 50p (paperback). At last here is a Christian publisher who is willing to produce stories of fantasy and who is not afraid to scatter pictures among the print.

Unfortunately fantasy writers must be overshadowed by Tolkien and C. S. Lewis, and this book suffers from a rather abrupt style. The twelve chapters would appear to be twelve separate stories, but are intended to be a unity. The allegory of the fall, incarnation, second coming etc. is almost too clear and the last chapter I found frightening for children.

At what age would children read so much print? This book would probably be best read aloud to them, and it is, in parts, very beautiful.

BARBARA BAIGENT

(NOTE: Lion are also producing other refreshingly different childrens' fiction. Published with the above book comes The Hammer of Thor by Alice Comparetti, 50p [paperback].)

Correspondence

Correspondence from readers is welcomed, and letters should be sent to the Editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX.

'Serving the needs of the New Africa'

From Mr. Maurice Hobbs

Dear Mr. Coad,

Dr. Gilpin's predicament shews through his careful language—were he to be more openly critical of apartheid, and other government policies in South Africa, his service at Murchison Hospital might well be terminated and the hospital closed. Mercifully, in this country, we are free from such constraint, so I am writing to redress the balance in some of the things he has written.

Not many of your readers may know that the 'peaceful land under strong and stable government', of which he writes, holds the record for the number of executions per annum. I have no up-to-date figures, but Sachs gives the following figures in his book, South Africa—the Violence of Apartheid: in 1967, seven white males were sentenced to death, and two executed; 101 Africans were sentenced to death and eighty-one executed. The numbers and the proportions are very much the same this year.

The truth about the huge areas of land, or 'homelands for the development of the Bantu nations' is this: The total area of South Africa is 472,359 square miles, of which 416,130 square miles are allocated to Europeans. The rest, about 12% of the total, is allocated to the 'homelands', for 12,162,000 Africans: there are only 3,395,000 whites. (See

Mbeki, The Peasants Revolt).

Dr. Gilpin writes, 'quite obviously many years must pass before sufficient Bantu doctors . . . and other essential staff can be found'. Why obviously and why 'must'? Because of the South African government's education policy. Schooling in South Africa is free and compulsory for white children; it is neither of these for Africans. In 1970, government spent £117 per head on education for white children; £10 per head for Africans. (See First R. et al, *The South African Connection*).

One cannot help wondering, too, about statements like 'the government's desire to take total responsibility for health care is only commendable' in view of the evidence of Cosmas Desmond in *The Discarded People* about the almost complete lack of care for the thousands of Africans who have been, and are being, 'resettled' to clear the so-called 'black spots'. 'Batlharos Hospital,' says Desmond, 'while it is still managed by the Anglican church . . . is financed by the government', i.e. it is in exactly the same situation as Murchison. 'The list of requirements urgently needed by the hospital was severely pruned by the authorities, on the grounds that a large hospital for Africans was recently built at Mafeking—

200 miles away'.

Dr. Gilpin has a problem about politics: he renders unto Caesar the things that are Caesar's', yet believes that the attitude of the hospital is strictly "non-political".' To be compliant is a political act. The White government has virtually disfranchised all non-Whites; he is a White man; he refers to 'missionary privileges'; yet he compliants that an ill-disguised anti-White feeling comes close to the surface'. But it is clear that the African brethren are able to recognise genuine Christian love and fellowship in the Body of Christ, so that the feeling is not simply anti-White, but anti-injustice and anti-the abuse of power by a White government. It does not help the cause of Christ and the Gospel, for His servants, even to appear to support (even by their silence) injustice and oppression. If White men exercise power arbitrarily and unjustly in the affairs of state, there can be no cause for surprise 'to have the defaulter start up anti-White sentiment' when a White man attempts to exercise

Scriptural discipline in the church. His alliance with oppression is assumed unless he explicitly denies it, and even then he may not be believed, because, as a White man, he profits from the total situation.

I sincerely hope that I have not done Dr. Gilpin an injustice on this point. If so, I ask his pardon. I should have liked to hear more of the African brothers and sisters in Christ and their understanding of the situation. It says a great deal for the fellowship at Murchison, on both sides that there is 'such mutual understanding and encouragement'. May it long continue.

260 Rotton Park Rd., Birmingham B16 0LD Yours sincerely, Maurice Hobbs.

Conference Accommodation

From Sig. Alfredo Terino

Dear Mr. Coad,

We wish to inform Christians that the estate 'Villa Poggio Ubertini', which is owned by the Assemblies in Italy, is available to all groups of sound evangelical faith who desire to use it for conventions, meetings, short term Bible studies, vacations, weekends, etc.

The Villa is situated among the beautiful hills of the Chianti regione, only 18 km. from Florence and a short distance from Siena, Arezzo, Pisa and other points of interest. The Villa can accommodate as many as 250 people, and there is sufficient room for two or more groups to occupy the premises when necessary. The complex includes a large park, a spacious auditorium, rooms for smaller meetings and sports facilities.

Further information may be obtained by writing to the secretary: Sig. Paolo Moretti, Via Libbia 46, Anghiari (Arezzo), Italy.

C.P.3 06070 San Marco Perugia, Italy Yours sincerely, for the Committee for Villa Poggio Ubertini Alfred Terino.

The National Counselling Register

From Mr. Ron Smith

Dear Editor,

The purpose of the National Counselling Register is to mobilise and to locate trained and experienced counsellors in any part of the country. This will be in order to assist the follow up ministry of evangelistic organisations, societies or individual Christian workers.

We have for many years now, been faced with the problem of evangelistic activity in certain areas for which no adequate follow up provision has been made. In many local church based campaigns, this does not apply of course, but far too frequently interested contacts are being made, or even decisions for Christ are recorded, but local person to person follow up is unavailable.

All over the country this kind of problem is being encountered. There is a need for a central register of those who are willing to share the love of Christ with those who have expressed an interest, or to follow through those who have made a personal commitment to Christ. There is need for

spiritual foster parents!

I am compiling here in Bromley, Kent, a list of all those who are willing to be considered as members of the national counselling team. This list will be filed in order of area, so that an appropriate counsellor can quickly be located to follow up an enquirer from any part of the country.

It is expected that many societies and organisations as well as evangelists and youth workers will be using the N.C.R. Counsellors should, therefore, be prepared to follow up enquirers from many sources. They will, of course, be told through whom the request has come.

Interested readers of The Hatvester should write to me at the address below.

The Fishers Fellowship, 96 Plaistow Lane, Bromley, Kent

Yours in His glad service. Ron Smith

Covenanted Christian Giving

From Mr. Harry C. Green

Dear Mr. Coad.

There seems to be amongst Christians an upsurge in interest in supporting the Lord's Work by means of giving under covenant. This is highly desirable and can only be of benefit to Christian work. If the system were more widely used there would follow a considerable increase in the financial support of churches, assemblies, missionary and other societies.

There are a number of Christian trusts who are willing to receive gifts under covenant from individuals and who will undertake to allocate such gifts and the resultant tax refund

to charities and Christian bodies of their choice.

May I draw readers' attention to the North Staffordshire Evangelical Trust which was established for just this purpose in 1960 and which has since grown steadily—thus demonstrating the need for the facilities thus offered. We now have over 500 covenants on our books with over 150 deposited covenants (loans linked with covenants). During the year ended 5th April, 1974 some £66,000 was distributed through some 1,750 donations to various churches, assemblies, societies and other charities. This year our claim for refund of tax will amount to £23,600.

Our charge for administration is minimal and on some covenants we make no charge at all. All records are highly

confidential.

All enquiries addressed to the undersigned at his Cromer address will gladly receive attention. The facilities offered are available to all the Lord's people.

'Cobblestones' Yours sincerely, Hillingdon Park, H. C. Green, Overstrand, Trustee and Treasurer Cromer, Norfolk

From Mr. J. C. Little

Dear Mr. Coad.

I read with interest the letters in this month's Harvester,

on the question of church finances.

I am worshipping in a small Baptist church in Leek, (having been brought up in assemblies in the Glasgow area). A number in our church were contemplating covenanting, so the minister in a neighbouring church at Macclesfield came over to give us some advice, he being an accountant by profession. He gave us the pleasant information that it is not necessary to be tied to one church or charity for the seven year span.

The relevant passage from the covenant form I have, published by the firm Messrs. Thomas Leach Ltd., provides for the gift to be applied by my present church or to such

other church as I may subsequently direct in writing. I trust that this information may be helpful, as the seven year problem has stopped me in the past engaging in it. Moorland Road. Yours in Christ, Leek, Staffs ST13 5BW John C. Little

From Mr. H. V. G. Morris

Dear Mr. Coad,

The challenge at the conclusion of Mr. H. A. King's excellent letter in the July issue, should not remain unan-

First in the field of national finance. We would be astonished and disturbed if we realised how great is the extent of the diversion from the Exchequer of money paid in Income Tax, to organisations which come under the wide umbrella of the 'charitable', many of which have aims and activities which we most certainly would not contribute to, directly.

Over very many years, I have seen at first-hand, the ever-increasing flood of claims under the 'Charity' provisions, and this flood has been augmented by the wide distribution of the forms of the 'Deeds of Covenant'. In some cases, they have been handed out almost as leaflets.

A proportion of our Income Tax is diverted to causes which would not carry our approval, and of course, conversely, other people are made to contribute to Christian activity,

unwillingly.

In the spiritual field. We used to be very sensitive concerning the source of money used for the purely spiritual activity of the Church. We applied strictly the principle stated in Abram's declaration. (Gen. 14: 23). He who had taken the bread and wine from the hands of Melchizedek, and had received his blessing, needed not to be taking anything from the King of Sodom. All that the cities of the plain possessed, lay under the judgment of God, and not long afterwards, it was wholly destroyed.

We should not need to be involved in this share-out of State funds for the support of the work of God.

Mini-Boma, 19 The Knoll

Yours sincerely, Gt. Gonerby, Hubert V. G. Morris Grantham, Lincs.

Women in the Church

From Mrs. Joyce Harper

Dear Mr. Coad.

When I was young we sometimes used a saying 'Leave him alone, he doesn't know he's like it!" and this phrase came to mind when I read Patrick Sookhdeo's review of the book Built as a City.

Bewailing the fact that the author makes no reference to Christian Brethren he points out that Brethren have a considerable amount to offer to the 'inner city' and adds. 'Our unstructured and informal service allows for greater par-

ticipation by all those who love the Lord.

I could hardly believe my eyes and read the sentence again. Yes, that's what it says all those who love the Lord. Surely it should have read 'All those men who love the Lord.' Have the Brethren changed all that much since I was among them or could it be that they are so used to themselves that

they 'don't know they're like it'? So please enlighten me, have the Brethren changed? Are there any assemblies where women pray aloud, suggest a hymn, actually break the bread and administer the cup, expound the Word of God in the morning meeting or preach the Gospel in the evening meeting, or have a voice in the running of the local church? If the answer is 'no' and they are still as they were, then the Brethren are still the denomination where one half of the church is allowed the least participation. not more than in other branches of the church. In the church of England the debate continues concerning the ordination of women but at present women may hold any lay office open to men. Under certain conditions they may preach and lead the worship, take equal part with men in prayer meetings and Bible readings and of course serve on the Parochial Church Council.

The difference between the liberty enjoyed by women in most denominations and the withholding of this liberty from female members of the Brethren, has to be experienced to be fully appreciated; which is probably why Brethren seem unaware of their condition!

I would rejoice greatly to learn that they had changed in this respect, please brother, enlighten me. Have the Brethren changed'

Lowick Vicarage, Yours sincerely in Christ, Ulverston, Lancs LA12 8EE Joyce Harper (On a point of fact rather than doctrine, the answer to Mrs. Harper's question in her fourth paragraph is 'on several of the matters you mention-yes.' The editor was once a member of an assembly where the trust deed, dating from Victorian times, actually required women to be permitted to preach-Ed.)

Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions, or further questions on which they would like help, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX. *Question 14* (submitted by Mr. Anthony Weston)

How far is 'church discipline' a meaningful concept? Is it more complicated in smaller assemblies, where

there is sometimes much family inter-relationship?

(Replies, please by 15 August, for October issue).

Question 15 (submitted by an anonymous questioner)

A matter where a church's testimony in its community can be seriously affected is in relation to the marriages of non-members. Can readers help me from their own experience in relation to (a) requests to use the church for celebration of local marriages; (b) where a member marries a non-believer (often against the elders' advice) what provision is made for the pastoral care of the couple concerned?

(Replies, please by 15 September, for November issue).

The Question for this month

Question 12 (submitted by Mr. D. G. Twomey)

Some Christians in developing countries object to the denominational barriers brought by missionaries from established Christian countries being superimposed upon their faith. Could we not take a lesson from this and encourage our children to have more loyalty to Christ and less to the assembly?

Mr. H. L. Ellison replies:-

There may be a few places in Great Britain where it can honestly be said that the local assembly is the local church, but they are few. One of the reasons for this is that the local assembly very seldom displays every facet of its Lord's glory, wisdom and power. So we have no right to speak of loyalty to the local assembly, except in so far as the Holy Spirit has made it clear that our fellowship is to be there. But this is not loyalty to the assembly but to its Lord. To inculcate loyalty to the assembly in a child is trebly wrong. It puts the wrong stress; it makes it more difficult for the child later to discern the will of the Lord; it assumes that one knows the will of the Lord in advance.

Open eyes and ears would soon convince us that children as they grow up not infrequently join another type of local church than the one in which they were brought up, and for this there are many reasons. In addition adults in later life do not merely find their way into the assemblies but also out of them. We should not regret this. The infusion of mature Christians into the assemblies prevents them from becoming too set in their ways; the moving of assembly members or their children into other companies of believers helps to spread all that is best in the assembly outlook.

I have been impressed by how little effect the frequent talks on 'Assembly Truths' seem to have on the many younger people that listen to them. This is probably a good thing.

Mr. Charles H. Posadzki replies:-

I find Mr. D. G. Twomey's question rather tragic. Christ is the supreme theme of the New Testament. If we claim that assemblies are authentic churches on the New Testament pattern (and there is no doubt that in many cases they are), it surely follows that the greater our loyalty to an assembly which is obviously responsive to Christ and to the teaching of His apostles, the greater our loyalty to Christ Himself.

Replies to Professor Bruce

The June Question

In reading the answers in the April issue to the question about the problem of church fellowship sometimes encountered on moving to another town, I receive the impression that a distinction is made between an 'Assembly' and a local church of any other sort. Is this a distinction of principle? Or would it simplify the issue to ask, on moving to a new area, 'Is there a local church here with which we could happily have fellowship—not only by receiving it but (what might be even more important) by giving it?'

Our readers seem to have fought shy of this question, but the Editor comforts himself by the thought that (to judge by recent experience) unanswered questions are productive of yet more vigorous later correspondence!

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The News Page

Press Day, Sept. 1974, Monday, August 5th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

B.F.B.S. Seeks New Readers:

The British & Foreign Bible Society launched a new programme at the end of June to raise £250,000 to help newly literate people throughout the world improve their reading skills. It is estimated that up to 50% of new readers slip back into illiteracy simply because they do not have reading material on which to practise. Called "Good News for New Readers", the Bible Society's programme is part of a global campaign to produce and distribute more than 725 million Good News Scripture Literacy Selections in more than 200 languages during the next 10 years.

E.A. Management Seminars:

57 people attended the Management Seminars arranged by the Evangelical Alliance in June. One was held in Manchester, another in London. Ministers came from both town and country churches and a range of denominations, together with senior executives from both home and foreign missions. Further information on these seminars is obtainable from Gordon Landreth at the Evangelical Alliance, 19 Draycott Place, London SW3 2SJ, tel: 01-581-0051.

Evangelism:

Tony Blackburn tells us that the recent Crusade at Underwood Gospel Hall, Plympton was very encouraging. 250 children attended the meetings, and on family nights 200 filled the Hall to overflowing. 25 asked for further counsel, and many professed conversion. A mid-week meeting has been started as a follow-up.

A visit by Donald Meadows to North Wales proved an encouragement to many local Christians, whilst the "Mini-missions" in Rotherham, Ravensthorpe, "Hemsworth and Otley" conducted by George Tryon, resulted in full halls and enthusiastic reception.

R. J. Whittern held the 7th Holiday Club at Croxley Green, with good numbers of children coming each day, and parents attending the Family Services. He was joined by workers from Gospel Literature Outreach who visited 4,000 homes in the area with Christian literature.

Work in the open air has been going on apace. There was good interest and response at the Epsom Races, which were visited by W. S. Galyer and A. E. J. Burnham, amongst many others no doubt! W. S. Galyer was also involved in open air witness in Trafalgar Square, and in a new venture at the Cambridge Midsummer Fair.

The Merseyside United Assemblies Crusade in June, held in a large marquee in the Liverpool showgrounds, was a time of considerable blessing. Each night good crowds attended, with around 1,000-plus on Sundays, and many professed conversion. In May, Hedley Murphy, who was the evangelist in Liverpool, held a campaign in a cinema which had recently been purchased by Christian businessmen in Co. Down. In July Mr. Murphy spoke on prophetic subjects, also in Co. Down.

The Hill End Camp, Oxford, where Ken Brighton gave help, once again proved to be a great opportunity for follow-up work. Many of the young folk had been converted in assemblies at Oxford and the area around, and it was a joy to meet them all again and to see the way that they had grown in their Christian faith.

The Iberian Congress on Evangelism:

The Congress was held in Madrid from 4th-8th June, and proved a significant landmark. Hitherto evengelicals in Spain and Portugal have felt themselves a despised minority. Increasing religious tolerance in both countries has given them new opportunities, and the Congress was in many ways an historic landmark. It was held in a conference centre belonging to the Spanish Government, was reported briefly in the secular press, and was the first time that evangelicals from Spain and Portugal had joined together in an event of this kind.

Ministry:

Attendance and interest at the Grimsby Annual Convention were encouraging. The sessions lasted over the Spring Bank Holiday weekend, and R. T. Forster and A. C. W. L. Payne spoke. The same local church organised a successful "retreat" for the first time at 'Brecklands' Conference Centre, near Swaffham, from 21-23 June with D. J. Ellis of London.

Moorlands News:

'Focus on Europe' was the theme of the Annual Missionary Convention arranged as the final week's emphasis at Moorlands Bible College, Christchurch. Speakers over the four days were Mr. Bob Hiley (C.L.C.) representing literature work in Turkey; Mr. Gerald Gotzen (Eastern Europe), Rev. B. Russell-Jones (Belgian Evangelical Mission) and Rev. Cecil Young (European Christian Mission). A full marquee heard student's drama, graduate's testimony, and international music while Missionary Societies exhibited on the campus. The students were stimulated to give more consideration to the open door of Europe. On Saturday (22 June) twenty students graduated, most of whom will take up immediate Christian service opportunities across the world. Rev. David Abernethie gave the address and Mr. D. Malpas presented a solemn charge to those leaving.

Summer evangelism projects are being held in Blandford, Parkstone, S. Ireland, Portsmouth for which

prayer is requested, while other members are participating in larger gatherings at Lausanne, Keswick and Filey.

World Wide Films:

Commander F. M. Savage has been appointed associate for World Wide Films in Great Britain. Commander Savage, who will be known to many readers, was a member of the Council of Reference for the 1966 visit of Dr. Billy Graham to London and has worked closely with World Wide Films for nearly 20 years. His main responsibility will devolve around the presentation of new release films in the British Isles, especially the most recent release TIME TO RUN.

Homecalls

Mrs. Annie Campbell, on May 23rd, aged 72. Converted at about 20 years of age under the late Gilmour Wilson and in fellowship in Wellcroft and other assemblies in Glasgow. She was always active in the assemblies with which she was connected in Glasgow, Winnipeg (Canada), Corby (Northants) in the war years, in Wimbledon for 21 years and for the last 7 in Bexhill. She was generous in the use of her home in the Lord's service, and helped with several Women's Meetings, with the Wimbledon Bible School and in choirs, including those for the Billy Graham London campaigns. She was also active in the Gideons and in the Far East Broadcasting Association.

Tailpiece

Organ Transplants (3):

The Allen "computer" organ it is! At a demonstration one Monday evening in June this remarkable computerised "package" was given a more or less unanimous verdict. And, for those who have never heard it, make no mistake about it, it is remarkable. It was, apparently, one of the scientists involved in the NASA projects who first discovered, some 5 or 6 years ago, how to transpose organ sound into "computer language". As a result, a totally new concept in organ design became possible. Stops from various famous organs throughout the world were recorded, compared, and the finest among them "converted" into computer language. Each of the 32 stops on the Allen organ has its own "memory store", and what one therefore hears when the notes are played (and the organ is played in precisely the same way as any of its electronic or pipe relations), is recorded, and not electronic sound. As a result the "fluffiness" and "woolliness" of electronic sound disappears completely, and the result is the pure organ sound, which came as a positive inspiration to so many of us, who have loved and gone without the pipe organ for many years, enduring with patience its singularly unattractive electronic substitutes. Tailpiece is certainly no organ salesman, nor is it the place of this column to act as a "puff" for any commercial concern, but it is clear that the new organ will enlarge and immeasurably improve

the sung praise of one local church at least. Any who are considering a change of instrument, or, indeed, the adoption of one at all, should not fail to include the Allen computer organ among the possibilities.

What should money buy?

It's been a bad month for financial privilege! Not only has the purchasing power of all currencies been dropping alarmingly (and the more you have the more you stand to lose by the process—pity the poor oil producers!),—but private industry, private medicine and private education are increasingly coming under attack, in Britain at any rate.

Whatever may be one's opinions about the nature of a free society, and the importance of private, as opposed to State, enterprise, most Christians will feel that this is a state of affairs which had to come sooner or later. Industry, education and medicine have been displaying of late all those schizoid tendencies which denote the beginnings of a thoroughgoing internal crisis.

The dilemma is a particularly nasty one. In industry, State enterprise does not appear to have been particularly successful (although the Inter-City railway service takes Tailpiece to and from the Great Wen with increasing comfort and efficiency!). In education there is an increasing sense of frustration among parents and teachers alike, and one sometimes feels that our children are in danger of becoming pawns in the unpleasant game of power politics.

So far as medicine is concerned, we are faced with a system on the verge of breakdown, not least because it is trying to be "all things to all men". There is no doubt that an increasing number of those staffing the Health Service are not at all happy with the situation, and that Consultants are finding it more and more difficult to walk the tightrope between private practice and their responsibility to the National Health Service.

A good friend recently suffered an attack of that very painful complaint, bursitis (tennis elbow to the layman!). He went to his local G.P. who told him that it could be cured, swiftly and only moderately painfully, by the injection of a cortisone steroid. This had to be done at the Outpatients' Dept. of the local hospital. The necessary letter was written, and in due course the patient received an appointment card for mid-June (it was then early February!). His daily work required him to use the offending limb, and apart from following the advice given in the Sermon on the Mount(!), he was thus faced with 4 months' acute discomfort. On returning to his G.P., he was informed that if he wanted it done more quickly, it would have to be arranged privately. Four days later he emerged from a 10-minute session in the private rooms of the consultant who would have given him the injection in June, a few cc. of cortisone steroid heavier, £7.35 (they still use guineas!) lighter, and with the bursitis silenced once and for all! Now, anyone with the slightest degree of social concern will want to ask themselves

whether a system which allows such a situation to develop, and such a solution to force itself upon those involved, should be allowed to continue unchanged. Should my friend have had to wait four months for such a simple treatment? Should it have been necessary, or possible, for him to take the "short cut" he took? How does this affect Christian thinking on social equality, or on Christian stewardship?

Make no mistake, these are weighty questions, and will not be solved by impassioned pleas or arguments on one side or the other. For what it is worth, Tailpiece is of the opinion that in a modern technological society those who spend their days helping to maintain that society are entitled to expect in return the maintenance by that society of their health of mind and body, sustenance in time of need which arises through force of circumstances beyond their control, the education of their children, and (and here I stick my neck out!), a roof over their heads!

Even so, it is clear that some will continue to have more money than others! And so we return full circle to the question with which these thoughts are headed "What should money buy?" As a Christian, is it right, as a matter of Christian responsibility, that any of us should continue to pay for health or education (or,

for that matter, for a number of other things!) twice, once via direct and indirect taxation, and again from our own resources? Is it right that the resources of the State (for which we have all jointly paid) should be used to aid and support the preferences of a privileged few? Is it right that those who have engaged in expensive and lengthy training at the nation's expense should then be able to turn their acquired abilities to their own account, and to amass considerable wealth thereby?

For many, the mere posing of such questions has the appearance of red rag before the eyes of an enraged bull! However, let those who are even now pawing the ground on both sides of the fence remember that the Christian thinking on this subject is likely to contain a good deal more of self-sacrifice and a good deal less of self-interest than they might suppose! On both sides, we have seen too much of the twin attitudes of "what's mine is mine as long as I can keep it" and "what's yours is mine the moment I can get it". Perhaps the Christian thinking on the subject may be summed up as "what's mine is yours the moment you need it", and that opens up any number of healing and reconciling prospects!

Tailpiece

People and Places

New addresses

Kilmarnock:

Correspondence for Central Hall Assembly to James A. Naismith, 26 Landsborough Drive, Kilmarnock KA3 IRX (telephone 23707).

Letchworth:

Correspondence for Radburn Way Chapel (formerly Gernon Hall) to K. J. Wilkins, 15 Waysbrook, Letch-worth, Herts, SG6 2DT.

Littlehampton:
The assembly formerly meeting in Argyll Hall, Surrey Street, has transferred to Parkside Evangelical Church, I St. Floras' Road, Littlehampton, Sussex BNI7 6BE. Correspondence to Brian Day, Belgrave House, Littlehampton, BNI7 SJN.

Stewardship

Home Workers Fund:

130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of June amounted to £1,954.95. This includes a gift of £1,800.00.

Missionaries' Children's Fund:

130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of June amounted to £2,029,00. This includes a gift of £2,000,00 and an anonymous gift of £2.00 post mark "Leeds".

Retired Missionary Aid Fund: 12 Cleveland Crescent, North Shields. Gifts for the month of June amounted to £1,431,77.

Prayer List

Stamped letters addressed c/o The Paternoster Press, Pater-noster House, 3 Mount Radford Crescent, Exeter, EX2 41W will be forwarded to any of those whose names appear below.

Bathgate, T.: Kent Tent Work: Higham Boys Camp 16-23; Gravesend 27-31. Blackburn, A. G.: Exmouth Beach Mission.

Brighton, K.: Faringdon 1-10; Banbury 11; Canal 17-23: Camp, Evangelism hampton 24-31

Burnham, A. E. J.:
Basingstoke 1, 15; Ash, Surrey 4;
Ash Vale, Hants 11; Fleet, Hants 18;
Swanwick, Southampton 25. Also at Selborne and Alton

Campbell, B.: Truro; Carnhell Green; Portreath. Galyer, W. S.:

Weston-super-ties Greenaway, G. H.:

Oulton Broad; Ipswich; Norwie Norwich; also personal evangelism. Holmes, C. P.:

Holmes, C. P.:
Tent Crusade, Gosport, Hants July
27-Aug 18; Winchester Week—
Houseparty for YP 23-30.
Hughes, J. H.:
Hailsham 4; St. Leonards 7, 14, 18;
Horsham 8, 22; Five Ash Down 11,
25; Nutley 25.

Jack, V.: Isleham Tent Crusade 13 July-4 August; Halesworth Tent Crusade I August-I September.

Bridgwater; Worle; Frome; Yeovil;

Knight, J. S.: Port St. Mary (Beach Mission) 1-9; Byfleet 18; Marylebone 25; Gosport 28; Winchester 23-30.

Lowther, G. K.:
Grimsby 1, 2; Littleport, Cambs 3,
4; South Humberside, Lincs., and North-West Spain Meadows, D. R.:

Southampton 4, 20; Three Cross 11; Slavanka 18; Bitterne 28; remainder of time at Southbourne.

Murphy, H.: Portstewart, Co. Derry 3-11. Israel 17-30.

Elmfield Holiday Club Aug. 28-Sept. 4.

Pierce, D. H.: Ilfracombe 4; Boy's Camp, Lee 5-12; Ashford 18; Beach Mission, Wool-acombe 18-30; Tavistock 25; West-

acombe 18-30; lavistock 25; West-Down (III;) 22, 29. Robinson, A. J.: Chagford 4; Lynmouth 11; Chulm-leigh 18; Tor Hill, Torquay 26. Short, S. S.:

Weston-super-Mare 11; Bath 12, 13; Minehead 18-20; Newport, Mon. 25.

Taylor, N. L.: Boys Camp, Ross-on-Wye 3-10; Tent Mission, Halesworth 11-31. Tryon, G.:

Loampit 4; Staines 5-9; Balham 11-18,

Walker, E. N.: Thundersley 4, 6; Shoeburyness 5, 11, 12; Weymouth 18; Westmoors 22, 25.

Whittern, R. J.: Herts Christian Youth Camp 1-10; Christian Family Camp 10-17.

Willcox, D. S.: Tent Crusade, Watchet I-10; Tent Crusade Porlock 12-25; Beach Missions, Blue Anchor and Minehead 1-23.

Forthcoming Events

The Publishers regret that, owing to demands on space, it is not possible to insert an announce-ment in more than one issue. Correspondents should indicate clearly in which issue they wish their announcements to appear.

Bournemouth:

Hants & Dorset Bible Readings, St. Andrews Church Hall, Aug. 3, H.

Cleveleys:
Cumberland Chapel, North Drive,
Ann. Conf. Aug. 10, 3.00 and 6.00.
J. Cuthbertson, J. Hunter. Ministry,
Aug. 12-15, 7.30. J. Hunter.
Burton-on-Trent:

Opening of High St. Evangelical Church, Aug. 18, 8.00. Followed by 15 day "All Burton Crusade" 8.00 each evening. D. Willis.

Dorchester:

Dorchester: Acland Rd. Evangelical Church, Ann. Ministry/Missy. Aug. 26, 3.00 and 6.15. B. R. Mills, C. B. Tilsley. Heathfield: Gospel Hall, Vines Cross, Ann. Conf. Aug. 26, 3.00 and 6.00. J. Harrison.

J. Baker Eastbourne:

Edgmond Hall, Church St. Women's Missy. Conf. Sept. 4, 3,00 and 6,00. Miss G. E. George (India), Miss J. S. Munro (Zaire). Edgmond Christian Munro (Zaire). Ed Conv. Sept. 5, 7.30.

Hornsey: 3,730.

Alexandra Hall, North London Conf. in Eldon Rd. Baptist Church Lordship La., Wood Green, by kind permission, Sept. 14 at 3.30 and 6,00.

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The charge for Classified Advertisements is £1.00 for 25 words (min.) and 4p per word thereafter. Box numbers 15p extra; also allow for 6 words to be added to your advertisement.

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(8)

SCRIPTURE GIFT MISSION

announces the appointment of Mr. Harry Aspinall, formerly a missionary in North India, as its Deputation Secretary. He replaces Mr. John Youngman, now serving the Lord in South India. Mr. Aspinall will be available for S.G.M. meetings from the beginning of September.

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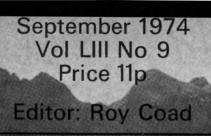
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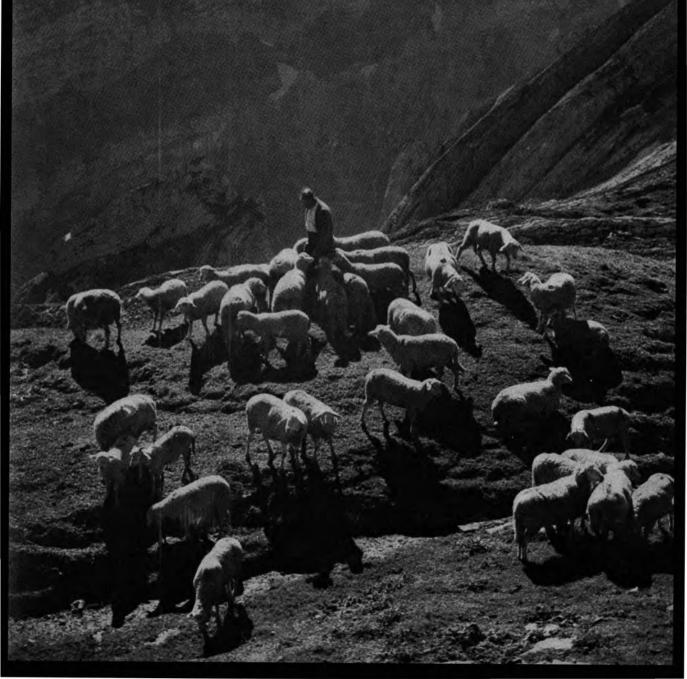
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Editorial

Though All the Fields Should Wither. . .

It is suitable that Mr. Ellison's articles on Wealth and Money should be appearing at a time when the financial stability of this country, and indeed of a substantial part of the western world, are being questioned as they have not been for forty years. Indeed, it is said that the drop in investment values has been greater even than in the period of the great slump forty-five years ago. The causes are many and this is no place to discuss them: but it is not without significance to notice that a substantial part of the problem has derived directly from over-greedy and unwise chasing of easy profit from property development, meeting head on with the announcement of draconic fiscal counter-measures by (ironically) a Conservative government. Despite the intense international inflation, not a little of our domestic problems are the fault of our own materialism.

The fears which are widely expressed of a complete breakdown in our familiar structures are probably false: but it is good for the Christian sometimes to be challenged directly by the prospect of personal loss of material possessions. What if we, as have many before us, were suddenly to see any savings we may have laboriously built up vanish overnight: our daily earnings drained by a run-away inflation in the cost of the necessities of life? Have we the faith that characterised the ancient prophet Habakkuk (Hab. 3: 17-18)? For such a faith is, and can be, the experience of the Christian. Would we then also have the compassion that would still work, not only for ourselves, but still for those weaker and

poorer than ourselves?

This month we again bring to the attention of our readers events in which many will wish to share. The Swanwick conference brings an attractive and experienced panel of speakers to a subject which has been much to the fore in The Harvester recently: 'So Speak and So Do', based on the letter of James. (27-29 September: Mr. G. Cartmell, Hyde Mill Cottage, Arlesey Rd., Ickleford, Hitchin, Herts). Then, on 19 October, the CBRF Annual Meeting in London, with a programme of very practical bearing on the work of building up a local church. No elder should miss what Mr. David Pringle and Dr. John Laird have to say to us from their own experience under God.

The Heart of a Shepherd A. D. Osborne

Dr. Osborne writes on the task of pastoral care, from experience of eldership in local churches on

both sides of the Atlantic.

It seems to be a fact that when people discover a new truth they tend to overemphasize it. Luther and the Reformers rediscovered the great truth that justification was by faith. It is possible to argue that they overemphasized this truth, so that other teachings of orthodox Christianity have subsequently been neglected by the Protestant church. Much of our church life and doctrine looks back to the teachings of the Reformation period and one must always be on one's guard to see that one's belief and conduct are based on the teachings of the Scriptures taken as a whole rather than on the particular emphasis given to those doctrines of the Word by a particular era of Christian history.

One can go even further and argue that the whole structure of our society has been profoundly influenced by the outlook of the Reformers. In Religion and the Rise of Capitalism, R. H. Tawney argues that our present highly individualistic society is based on the Puritan idea that salvation is a personal contract between an individual and his Maker, so that my neighbour's personal situation and problems are no concern of mine. If he is poor, then God intended it to be so, or else his poverty is due to idleness: my responsibility to my neighbour is that I should make known to him the Gospel; it

does not go much further than that.

This view has even had an influence on the design of the interior of our church buildings where the

pulpit is generally the dominant feature!

Of course one acknowledges that justification is by faith; salvation is a personal encounter with God. It is just that one must be careful not to emphasize certain parts of the Scripture to the neglect of other

parts.

I sometimes feel that we, having discovered the great truth of the need of personal salvation and conversion, overemphasize them, so that the problems of spiritual growth into Christ, which is the purpose of salvation, are neglected. Naturally, we teach the importance of Bible reading and prayer but these tend to be treated in the abstract rather than being related to the individual who, though born again, is nevertheless often battling against a host of difficulties which are just not met by a 'QT' every morning plus an evening per week at the assembly Bible study. I believe we have de-emphasized the need for pastoral care. We have assumed that the new believer, having the Scriptures plus the Holy Spirit and our various meetings, is perfectly provided for. We have not taken account of the fact that, though redeemed from Egypt, the freed slave finds himself in the desert having the soul of a slave, the habits of a slave and the

temptations of a slave. Forty years of experience in the desert may be necessary before he is able to enter the Promised Land-no longer just a freed slave but a mature soldier. The pillar of fire and tablets of stone, even the manna, are not sufficient for the individual to survive alone in the desert. The help of the community which is travelling the same road is also necessary. How many discouraged fellow travellers did Moses, with his forty years of desert experience, help in their struggle to come to terms with their new existence?

It seems often to be assumed that once a person has accepted Christ, his doubts, problems, guilt feelings etc. automatically cease. How can a person doubt when he has the Holy Spirit? How can a person feel guilty when Christ has removed his sin? This view of conversion is strengthened by many hymns and choruses. These are the true expression of the feelings of godly men and women. They do not always correspond with the experience of Christians who, because of their backgrounds and associated problems, have been unable to progress far along the Christian pathway. However, because they are sung by the local Christian group, perhaps often because they have a catchy tune, the individual comes to believe that the words correspond to the 'norm' for a Christian. When his own feelings and experience do not correspond with this, he gets discouraged and either assumes that it is because his faith isn't strong enough or else further doubts set in and he comes to take the whole subject of victorious living with a large pinch of salt.

Unfortunately, church elders can often unwittingly compound the matter by their response to such a situation. The superficial answer seems to be: this person has let sin come between him and the Lord, he is being disobedient to the will of God, or has allowed worldliness to enter his life. This can lead to a reaction of pained shock, rather than of sympathy, and the individual rather than being helped is further mortified. Sometimes the person is too timid to confide in anyone, but just loses either his joy or enthusiasm. If elders are so taken up with the state of interior decoration or the booking of speakers (jobs which should be done by deacons anyway) they might not even realize that a problem exists. If some churches can be criticized for assuming that their whole congregation are Christians and don't need the Gospel, often ours can be criticized for assuming that our only job is to 'reach' the unsaved members of the congregation,

the rest being all right.

I suspect that one of the reasons why we play down any thought that Christians have problems is our fear for the doctrine of Christian assurance, which we highly prize. Perhaps the problem is that we confuse the legal situation with the actual.

For example, a man and woman become legally man and wife at the moment when they say 'I will' in their marriage service. Thereafter, it may take years of growing and adapting before they are truly one. The unity of a successful marriage grows with the years. Other marriages are less successful; they are no less legal. When a person first reaches out in faith to lay hold on Christ he has peace with God (in the legal sense); it may be a long time before he progresses to know the peace of God. Invariably, when writing to his converts (who, presumably already have peace with God) Paul says 'Grace and Peace to you'. It is not incongruous for a child of God who has assurance of the forgiveness of sins through faith in Christ to pray 'Lord have mercy on me, a sinner'.

Israel was fortunate indeed in having, throughout her history, leaders like Moses who cared so much for his flock that he was even prepared to have his own name blotted out of God's book if only the people should arrive in the Promised Land. May

the Lord give us elders such as this!

Now while the Lord may give, to those elders who seek his face, the desire and the gift to be able to help other believers, he does not automatically give the skill. This is acquired by experience just as a person having a God-given gift of being musical still needs to acquire the skill of making music by patience in learning and practice. We praise God that there are some elders who, through many years of experience of prayerfully dealing with their flock, have acquired great wisdom and understanding of human nature and reactions.

During the last forty years there has been a great increase in our knowledge of human behaviour, through the discipline of psychology. Many Christians are either apathetic or openly hostile to this subject—perhaps because Freud, its founder, was opposed to belief in God and thought the whole concept of religion was manufactured subconsciously by mankind to meet his own need. However, we have come a long way since Freud, and while many of the theories currently in vogue are still atheistic, there have come to light many facts about human behaviour which we, as Christians, need to assimilate. Many of these facts have been given an interpretation within a Christian framework—the writings of Paul Tournier being a good example.

Today, it is unthinkable in the secular world that anyone who deals with people should not have a basic grounding in psychology. All social workers and many industrial personnel officers undergo some such training, and courses in clinical theology (which is an applied psychology) are given in some dioceses of the Anglican church. Why not courses in basic psychology for elders and others who seek to counsel? The very least we could do is to undertake some reading of books by other Christians who have experience professionally of dealing with

people and their problems and, prayerfully, seek to

apply what is known to those in our own care.

It may be objected that the office of elder is a spiritual one, so that by adopting secular methods we quench the Spirit, so that such work becomes 'of the flesh' and therefore valueless. This is a danger against which we must obviously guard, but we must not expect God to use us just as a mouth-piece without the participation of our own knowledge and faculties. I remember a particular problem which my wife and I dealt with, at the time, as far as we were able, but which was only subsequently resolved when the individual approached one of the sisters in the assembly, who, through her training in psychology, was able quickly to pin-

point the root of the problem.

Another practical problem which we face even when the elders do see the need for pastoral work, is that it tends to be done without any method. Churches with ministers do have an advantage in that the pastor can care for the flock in a systematic way. In our situation, we often feel vaguely that we are all in the business of caring but the coverage tends to be uneven. Some people are easier to deal with than others and there is the possibility that these will be cared for by more than one elder, whereas others—perhaps because they are more unresponsive—tend to be left out. This, surely is where the elders' meeting is important. At such meetings the assembly list could be prayerfully divided up so that each elder has a proportion of the total membership as his special concern. Not, of course, to be so rigid that we are unable to cross the boundaries between our respective clienteles, but just so that no member is left out. There would be no need to do this division by anything so crude as by letter in the alphabet, but each individual would be considered in turn and maybe it would be found that a particular elder already had a concern or had had occasion to help a given person. Let us not, either, assume that it is only the recently converted or the irregular attenders who need pastoral care. People who have hardly missed a meeting and who have been believers for years may also need help and encouragement. We judge people far too much by their regularity in attendance at meetings.

The elders could, then, help each other to develop what gift the Lord has given by discussing their successes and failures and praying together over them. One will often only be able to share such pastoral experiences in general terms so that confidences are not betrayed. It goes without saying that if we are to be successful pastors, we must be absolutely scrupulous in keeping the secrets of our confidents, sometimes even from our own wives. I have known of a young person who, in considering whether to confide in Mr. A has asked

'does Mrs. A have to know?'!

This article is a plea for us to stop presenting the gospel with a 'take it or leave it' attitude and to

start treating people as individuals. This, surely, is the way the Lord worked. Our missionaries, too, have long since learned that it is no good going to a foreign field just to preach the gospel. One goes to help individuals whether by medicine or education or agriculture and, in helping people on a personal level, one brings Christ to them. Thereafter, one does not cease to care. We need to learn the same

lesson at home. I believe this will also help us in our evangelism. When pagans begin to look on our assemblies as places where there is love and concern for individuals rather than as places where the gospel is preached at 6.30 p.m. every Sunday evening, they will begin to take more of an interest in coming.

Anthony Bloom Living Prayer p. 26 (Libra Books)

Professor Bruce Asks

In one of the Answers to Questions in this issue (No. 1974) I have made reference to the recognition of a Christian company as a sect or as a church. What do readers of *The Harvester* see as the difference between the two? In which category would they classify their own fellowship? In a recent publication my colleague Trevor Ling says: 'It is of the nature of a sect that it cannot make provision for deviance within its own internal structure.' Is this a helpful observation?

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Wealth and Money-2

Symbols and Needs H. L. Ellison

The second part of Mr. Ellison's study on the Christian's attitude to material possessions.

What of the status symbol, for whatever reason it is wanted or even felt necessary? Here again we find the answer in the love of God. Jesus taught his disciples to pray, 'Give us today (or day by day) our daily bread.'1 It is of little importance whether we understand the colloquial word traditionally translated 'daily' to mean 'our bread for tomorrow' or 'our daily ration of bread', i.e. the bread we need. In the general setting of the Sermon on the Mount bread clearly includes clothing and shelter. For one who knows the love of God such a request suggests three things:

(a) God is concerned with our bodily needs, not merely with those of our souls. Man is a being in which body and spirit unite,2 and he will be a true man only if both sides of his make up are truly

satisfied.

(b) God understands the gnawing unease in the pit of our stomach as we look at an empty larder, or receive the bill for the quarter's gas or electricity with all too little in hand to meet it, or consider the children's need for new clothes for the coming winter. He seldom keeps us waiting until the last moment to meet our needs.

(c) He knows what we need, and if the other man's luxury is our need, we shall get it. Those readers old enough to remember the rationing system of the last war have probably not forgotten that it was found impossible not to favour some groups

with special needs.

Our needs may well include things we should not need. Everyone of us has been in measure starved of the true love, the love of God, before we open ourselves to it. In other words, with rare exceptions we have learnt to look on things, few or many, as an extension of our personality, as a need. Our Father in heaven will rarely act as some advocate we should do with the drug-addict, viz. cut them off suddenly; He normally tries to make them superfluous as we are taken up with His love.

It is above all the status symbol that becomes superfluous. As we yield to God's love, we either find ourselves made competent for the work we have to do, or we find ourselves being led into a job which better suits our abilities. In either case the need for a false front vanishes. More than that: for the young woman immersed in true love it is not the cash value of the engagement ring that matters, but the love of the man who has given it.

Once heart and mind embrace the obvious logic of, 'He who did not spare His own Son but gave Him up for us all, will He not also give us all things with Him?'3 a man knows that all he has is a love-gift, and what he does not possess is withheld in love

as useless or dangerous.

The basic sin of man, implied by whatever interpretation we give to the story of the Fall as told us in Genesis, is his feeling that he does not need God, or at least not over much, that he wants to paddle his own canoe, that when all is said and done, he knows as well as anyone and better than most what he can do and what is good for him. He wants to find out whether something is good or bad for him. He may even risk a blighted body by experimenting with drugs, or destroy the hopes of a happy home by playing with sex. When we put it this way, we can recognize the attitude of the typical teenager, but there is one vital difference. The teenager has discovered that his parents and teachers are fallible, very fallible, and that their love and care are imperfect, sometimes very imperfect. Man does not have this excuse where God is concerned. In the self-sacrifice of Jesus love is shown in its most perfect, unselfish and altruistic form. Nobody faced by it can really suggest that God is only showing love so that He can use us for His own selfish ends. Screwtape, in writing to his nephew Wormwood, had to recognize this. 'One must face the fact that all the talk about His love for men, and His service being perfect freedom, is not (as one would gladly believe) mere propaganda, but an appalling truth. He really does want to fill the universe with a lot of loathsome little replicas of Himself-creatures whose life, on its miniature scale, will be qualitatively like His own, not because He has absorbed them but because their wills freely conform to His.'4

When someone learns to say, with wondering bewilderment it may be, 'The Son of God loved ME and gave Himself for ME',5 the outward expression of his feelings will vary with his temperament, but inwardly certain changes are bound to take place. He comes to grasp that this is not a sudden chance of the boy meets girl type. Somehow he knows that so it had to be, that they had to meet because Jesus loved him, knew him and found him, because He had always known him and loved him. We tend to use cold, formal words to express this: foreknowledge, predestination, election, etc., but this does not change the love or the fact. Let me once realize that the love of Jesus has been round me from the first, even if my parents knew nothing of Him, then the whole of life becomes changed.

The things that make me feel inferior to others, the weaknesses I try to hide are seen as included in Jesus' love. I shall no longer need my compensations and my status symbols, because I shall be able to say with Paul, 'By the grace of God I am what I am'. I may even reach the stage, though many never do, where I shall say, 'I will all the more gladly boast of my weaknesses that the power of Christ may rest upon me.'

As I gradually learn how great Jesus really is, I also begin to grasp what Paul meant when he said, 'All things are yours . . . and you are Christ's and Christ is God's⁸ There are only two limitations on what I possess. The love of Jesus will keep me from having what I cannot use as well as what might positively harm me. The all-embracing love of the creator God will hold back from me that which would harm others. Sometimes my having would involve others in going without; sometimes it would separate me from the have-nots. So God says, 'Do without!'.

In addition my willing acceptance of what I cannot do and of Jesus' wise and loving guidance will keep me clear of the rat-race around me in which men climb or are pushed to their level of incompetence. He who stands outside this rat-race soon discovers how unimportant many of a man's possessions are. Freed from it he also has his eyes opened to see how much simple pleasure and joy there can be in life where money plays no part at all.

All this is another way of saying that Christianity is completely neutral where possessions are concerned. It accepts the fact that they exist and, provided the basic minimum is there, it is not concerned with how much extra there may be. Paul was expressing the Christian ideal perfectly when he wrote to his friends in Philippi. They had evidently sent him a more than usually generous gift, and he wanted to thank them properly. It is not easy to give someone a big gift without making oneself big and the other small; it is even harder to accept it in just the right way. The danger is that if one really recognizes the generosity and acknowledges that it has filled a real need, one may also give the im-pression that one is suggesting either, 'About time this came!', or that a repeat version would be highly acceptable. Paul to prevent any such thought wrote, 'Not that I complain of want; for I have learnt in whatever state I am to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learnt the secret of facing plenty and hunger, abundance and want.'9

Some who have read this far will by now be saying, 'The usual middle-class Christian twaddle! I obey Jesus; He looks after me. I'm all right,

Jack!' Of course the writer cannot complain; he has been asking for it. But what is he to do? If he defends himself on the basis of what he has and does, he is turning from Jesus and making himself a measuring rod for others. If he gives away everything he has and goes into a monastery, or starts a new group of people who refuse possessions, he has left the ground of sheer neutrality towards things and has decided that they are intrinsically evil. But let me show that there is another side to things.

It is some consolation that my critics are echoing the words of Satan spoken many centuries ago, 'Has not Job good reason to be God-fearing? Have you not hedged him round on every side with your protection . . . ? But stretch out your hand and touch all that he has, and then he will curse you to your face.'10 If Jesus taught us to pray 'Our Father', should I not expect Him to act as a father? I have yet to hear of a father who says to his children, 'You must do without what you need, because there are others in need!' For note, my critic does not suggest that if God gave me less, those in need would have more, or even that they are in need because God gives me what I need. He is objecting to God discriminating between man and man, between the one who trusts and obeys Him, and the one who neither respects Him nor seeks His will.

There is more to it than that. We were taught to pray 'Our Father in heaven'; neither the inadequacy or the fallibility of an earthly father is involved. God does not say, 'I am sorry, but I cannot afford it'. His giving to me does not mean His witholding from my neighbour-that is why we pray 'Our Father', not 'My Father'. Nor does God say 'Yes', when His giving will harm me or others. As a toddler I once, so I have been told, demanded my father's pocket watch. He handed it to me, but even then I was unorthodox. Instead of listening to its tick I tried to see whether it would bounce, with disastrous results for the watch and painful ones for me. God does not make mistakes like that. He will seldom say 'No' when I really need a thing, and never 'Yes', when it would harm me or others.

(Next month: The Using of Mammon)

¹ Matt. 6: 11, Luke 11; 3.

² Gen. 2: 7.

³ Rom. 8: 32.

⁴ C. S. Lewis, The Screwtape Letters p. 47.

⁵ Gal. 2: 20.

^{6 1} Cor. 15: 10.

^{7 2} Cor. 12: 9.

^{8 1} Cor. 3: 21, 23.

⁹ Phil. 4: 11, 12.

¹⁰ Job 1: 9-11 (NEB).

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GOD

Why do you stand aloof When the world wants proof That you care? Why do you strike a blow On the man already low In despair?

Why allow Aberfan? Why cripple Pakistan? Why wreck your land? Your terrorising tidal wave Turns on the ones you came to save How can we understand?

The weak young woman next door Had cancer—they were poor. Four little ones she left and He, bereft, cursed God and swore.

Another over the street Could barely make ends meet. Her man was made redundant, their Children, abundant, no longer neat.

CHRIST

You were not aloof, You provided us proof That you care. You left the Father's side and came Took human form and blame and shame To lift despair

You had a trumped-up trial. Sorrow at Peter's denial. Yet loved to the end. Mocking and scourging you forgave, Prayed for the ones you came to save, The sinner's friend.

BARBARA BAIGENT

With Heart and Mind

Dr. Rowdon, Lecturer in Church History and Christian Ethics at the London Bible College, writes of the College's work and achievement.

It is never easy to hold together elements which possess a tendency to diverge. Yet everyone has occasion to make the attempt. Conflicting loyalties are a fact of life. Self and society, home and church, present and future, temporal and spiritual—these are some of the rivals whose demands upon us have to be faced and reconciled with each other.

For thirty years the London Bible College has been attempting to resolve the tension between apparently antagonistic claims in its work of training men and women for Christian leadership. Take, for instance, the claims of heart and mind. There are those who regard the two as incompatible. Training is seen by them as either warmly devotional and 'spiritual', or coldly academic and 'unspiritual'. But is there anything to suggest that Paul, the intellectual giant, was any the less warm in devotion to his Lord than, say, the other apostles?

If we are to love God with mind as well as heart, should we not also serve Him thus, and therefore be trained with this in view? LBC has not been unaware of the difficulty of achieving a right balance, but has tried to achieve it by making provision for the fostering of the devotional life through private devotions, corporate worship and pastoral counselling as well as the stretching of minds in lectures and seminars. With such a counterpoise, the student is able to pursue his studies to the highest academic level of which he is capable.

Another pair of irreconcilables, in the reckoning of some, is cordial disagreement and sympathetic understanding. Why waste time studying points of view which are uncongenial and even abhorrent? The shortest way of dealing with higher criticism, modernism, new theology, or whatever, is surely the best way. But is it?

Have we any right to reject something which we have made little or no effort to understand? And how can we help those whose faith is being undermined if we have to admit that we know nothing about the problems they have to face? Are we likely to cut much ice with those who propagate such views if we remain totally ignorant of the nature of those views? LBC, while regretting the preponderance of critical study in the London BD course, has not had cause to regret its stance in this matter. One tangible fruit has been an influential Introduction to the New Testament written by one of its former students. Now, the introduction of a BA course in theology under the thoroughly reputable aegis of the Council for National Academic Awards has enabled the college to offer a degree course in which introductory and critical matters do not

H. H. Rowdon

loom too large and, as a result, proper emphasis can be laid upon the content of Scripture.

In the thinking of some, there is a fundamental difference between the kind of training appropriate to work overseas and that which is necessary to fit men and women to serve Christ in their own country. There is no denying that cultural as well as climatic differences do exist! But this is true, not only as between the home country and overseas but also within the home country. Rural England, especially in the north and west, differs markedly from inner city areas. Adjustment to the different conditions has to be made *in situ*, and the best preparation for it is the fostering of general flexibility of outlook and sensitivity of spirit.

Furthermore, despite significant cultural differences, the fundamental needs of mankind vary surprisingly little, and the basic preparation for ministering to them is remarkably constant. This is particularly so because the Christian faith is objectively contained in a written revelation. Though presentation of the message must vary, the total content remains fixed.

LBC has also tried to bring together full-andpart-time studies. The goal has been to make it possible for part-time students to follow courses of study similar to those of full-time students, though at a much slower pace. To a very large extent this goal has been achieved for those who study by correspondence. The greater part of the Biblical, doctrinal and practical course, as well as preparation for London CRK, Dip.Th. and BD examinations, is available. The introduction of the BA(CNAA) course has widened the gap since it is required that a CNAA course be full-time, but the college intends to continue its correspondence courses giving preparation for the London BD. The evening classes held in central London, and from time to time in provincial centres, have approximated less closely to the full-time courses, though, in addition to covering much of the ground distinctive to LBC, preparation is given for the CRK examination.

But some may say: 'The local church is the place where training should take place; Bible Colleges are not Scriptural. Have nothing to do with them'. There are two ways of facing this objection. One is to accept the premise but contest the conclusion. Granted that the local church is the context of training, the question remains: 'Where is the local church that is capable of providing the needed concentrated yet wide-ranging teaching in Biblical languages, content and doctrine—not to mention apologetics, church history and a dozen or more other subjects? There are churches that provide some of this material, but how long would it take

for anything like a reasonable amount to be acquired! This line of argument leads to the conclusion that colleges are a second best, regrettably necessary because local churches are not fulfilling their

proper role in respect of training.

A more satisfactory response is to contest both premise and conclusion. A laudable recognition of the importance of the local church can easily blind us to the need for operations carried on outside its orbit. In both Testaments there is evidence of spiritual activities related to the training of leaders conducted outside the formal ecclesiastical structures. In the Old Testament, both Samuel and Elisha conducted schools of prophets. The rebuilding project of the sons of the prophets under Elisha is well-known (2 Kings 6: 1, ff.). The fact that Samuel headed a residential programme of training for prophets has been obscured by the translation of a word meaning 'dwellings' as a place name, 'Naioth' (1 Sam. 19: 18, ff.). Comparable situations occur in the New Testament. Our Lord's association with the Twelve and the Seventy cannot by any stretch of the imagination be equated with a local church. Nor can Paul's association with young men like Timothy and Titus be likened to that of a group of elders to young people within a local church.

The New Testament teaching on the role of a local church must not be allowed to obscure its teaching about the 'universal' Church. Wherever two or three are associated together for spiritual purposes, there is the Church. If this had not been so, the Church could never have grown beyond the scope of the church in Jerusalem, pioneer evangelism and missionary enterprise would be illicit, and Christians would remain isolated spiritual units when outside the visible fellowship of a local church. Even family worship would be suspect.

So, it may be asserted, the association of Christians for special purposes, whether evangelism, publishing, specialised training or any other purpose beyond the scope and resources of a local church, is legitimate. This is not to suggest that such enterprises will not be linked as closely as possible with local churches -indeed they will act as servants to the churches but it is to maintain that they have no need to

apologise for their existence.

What is there to show for the work of a college such as LBC? At the start, it may be admitted that a lot depends on the quality of the students. The selection of students is no easy matter. Over and above the question whether they possess the necessary natural abilities and spiritual gifts there is the delicate matter of deciding whether the type of training they will receive is the one best suited to their needs. No doubt every college owes a proportion of its failures to faulty selection of students.

Whether because of, or in spite of, its training, LBC has produced a fairly significant number of men and women who have made their mark as

Bible teachers, ministers of churches, college lecturers, schoolteachers, missionaries, administrators and social workers.

The impact made upon the ministry of the churches has not been as extensive as had been hoped. This is partly because some denominations notably the Church of England-have excellent colleges of their own; partly because some denominations have set their faces against the products of interdenominational, evangelical colleges; and partly, perhaps, because of the current distaste

for the full-time ministry.

Equally disappointing has been the contribution made to assemblies of Brethren. Disappointment, here, has been sharpened by the comparatively massive contribution made by assemblies to the work of LBC at board, faculty and student levels. It must be said that a number of Brethren students have arrived in a state of frustration, and seeing little hope of making a worthwhile contribution within the Brethren orbit have left to enrich the ministry of other churches. Not a few, however, have returned to make a worthwhile contribution to assembly life as local preachers, Bible class leaders, itinerant ministers of the Word, missionaries and even local full-time workers in this country. (Notification of opportunities for work of this kind is always welcome).

More encouraging has been the contribution to the Church overseas. A remarkably high proportion of students come from overseas (last year it was 25%), and the vast majority return home. Among these have been a key pastor in Nepal, the chaplain to Ludhiana hospital, one of the most respected leaders of the Church in India, the general secretary of the Association of Evangelicals of Africa and Madagascar and the general secretary of the International Fellowship of Evangelical Students (whose duties have brought him back to London). Then there are the missionaries who include doctors and nurses as well as Bible translators, theological teachers, evangelists and churchplanters. Particularly significant is the prominence of LBC graduates in theological training, both in 'missionary' countries and in 'sending' countries.

At home, a gratifying number of men and women working in education. Some were trained teachers who took a theological course in order to be able to specialise in RE. Others did their theology prior to their professional training. The basic and flexible nature of LBC training is reflected in the fact that a small but growing number of men and women find their way into various forms of social work. Here is a fairly new opportunity for Christian service. It is hardly surprising that a number of interdenominational and international agencies such as SU and IVF have drawn heavily upon LBC graduates for their staff around the world. The field IS the world.

(The address of the London Bible College is: Green

Lane, Northwood, Middx. HA6 2UW).

Overheard at the Tea Table

'How terribly sad it is to see that even *The Harvester* now allows a writer in the *Family Forum* for August to advocate a place for arts, dance and drama! Things are reaching a sad pass.'

'Hold on a little, father, what does the writer

actually say?'

'Here it is—'people . . . have awoken to the place of the arts within the church. Dance drama, when handled competently, can provide us with a more real experience than outworn clichés.'

'Yes, but it is a young writer—she is thinking of something very different from what you are: not the old non-conformist dramatic society or that sort of

thing. Surely . . . '

'Of course she is grand-dad:did you never want to jump around for joy when you were young, and sing out loud for the sheer wonderfulness of your Saviour, and because it was so glorious to be alive and young and strong, and know that those things were given us by our own Father-God?

'Yes, but . . . How do you know that is what she

means? And not in the assembly!'

'It is only what David did, grand-dad-and

remember who despised him!'*

'Well, it does *not* seem the Scriptural pattern to me. And look at this woman in this letter questioning the forbidding of women's ministry.' 'Yes, father, and I am not certain that as a woman and a mother I can agree with her—though I can see her point of view.'

'But whatever is the editor doing to publish her

letter?

'I don't know, grand-dad, she obviously feels strongly about it, and if someone has a chip on their shoulder, surely it does no good to shut them up—particularly if lots of other people feel the same way.'

'That's not the point. What does Scripture say?'

'Well, dad, surely that is just the point: when people feel very strongly and understand Scripture differently from us, ought we not to let them have their say, and then put what we may believe to be the truth as graciously as we can in reply? I think the editor is right: it is surely not in the pattern of the Lord Jesus to shut up people—even if we feel they are wrong. Should we not welcome discussion with someone who is aggrieved?'

'Well, I don't think I will read the magazine again.'

'But don't you put yourself in the wrong by that attitude? Surely you ought to be prepared to meet your brethren in Christ?'

'Oh well, let us not quarrel at least. Have some of

this new raspberry jam . . . *1 Chron. 15: 28, 29.

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Family Forum □

Probably like many other readers of this page, I was brought up to regard voting—either on a local or national basis—as 'wrong'. 'We never vote, we're Christians,' my father would state unequivocally to canvassers who came to the door and I accepted it myself without query as part of our family tradition.

Fairly recently, I have reappraised the principle and used my vote on a few occasions, although not with any deep party loyalty or firm conviction. Yet are we right to display a negative attitude to such an important area of our lives? In ancient times, Greek and Roman citizens jealously guarded their rights to vote on any issue, whether major or relatively

unimportant.

Has Scripture any guidance for us in our civic responsibilities? We are enjoined to '... follow after the things that make for peace'. (Rom. 14: 19). Might not this involve casting our vote or showing our allegiance for a man or a party which had pledged itself to eradicate some particular social evil?

At the time of writing this introduction, election speculation is very much in the air again. People generally appear disillusioned after the stalemate in February. Evangelicals are not always honest thinkers; we must not be biassed by 'tradition of the elders' but our firm persuasion of what is our duty before God.

The writer of this article presents a very challenging concept of civic responsibility. He admits he has been criticized for taking up the office to which he was appointed as the result of a local election but he justifies his action by explaining how it fits in with his total strategy of witness.

Unto Caeser . . .

During the late 1950's and early 1960's I became conscious that a large number of enquirers with spiritual problems had further social, domestic or financial difficulties. I found it increasingly difficult to counsel by' Christian talk' only, and often recalled the words of William Booth when he said that it was difficult to preach Christ to the starving masses, and it became a matter of conviction that I should endeavour to be of assistance in a more practical way. In the mid 1960's after much prayer and consideration I sought and was successful in being elected as a councillor in a local area of some 45,000 people. Since April 1974 I serve as an elected councillor on a large local authority which has a population of over 200,000. The opportunity for witness are endless. Each week, and indeed most days I deal with personal problems at my home and my office address. Before I became a councillor I had no idea of the difficulties which normal people have to face in the course of everyday events. I had been previous to my election reasonably happy with my lot, trying to do my bit for the extension of the Kingdom and I suppose this is true of most of us. Looking back I can see how as Christians we tend to use platitudes and quote scripture in the hope that we shall encourage others into our own experience and we have generally become quite satisfied with our efforts.

I now find that my Christian work is more effective, real and satisfying—try preaching Christ to a couple with three small children, husband out of work, no money and no home and you are at tremendous disadvantage. I now have the advantage of being able, through my local authority work, to find housing for this family, obtaining for the husband steady employment, getting social workers to ensure that the house is reasonably furnished and generally getting the family accepted back into our society. At this point it was possible to point out the need of spiritual foundation and to-day this family are not only regarded by all as being good citizens, but they have become influenced by the claims of God and are currently regularly attending meetings at one of our local churches.

Opportunities exist in most aspects of social work and advisory councils, but I regard as being more important the role in which a Christian councillor is able to help formulate council thinking and policy. I am, simply because of my position, able to ensure that the Christian way is considered when matters such as licensing, wordly literature and films for public display are being discussed. Only recently I campaigned successfully by interviewing my council colleagues individually in getting the film 'The Exorcist' banned from being shown in our local cinema. In this matter I am indebted to the Festival of Light for all the ready assistance and literature which they kindly supplied. Previously when films of a bad reputation were due to be shown the churches would object, only for the objections to be overruled by the council. Referring again to 'The Exorcist' my fellow councillors told me that it had been banned from showing mainly because of my approaches to them.

As a member of educational boards of governors, it is one of my concerns that correct, proper and sound religious teaching is undertaken in our schools, and in this I am glad to be a member of the Gideons as the distribution of scriptures to schools helps to ensure to a degree that sound instruction is being applied. If asked if this work is worthwhile the answer is a big 'yes'. Faith without works is dead, and if we as Christians are to work we need to work in a sphere where our work is going to be of best effect. I realise that I am not without critics: I simply ask them to tell me when was the last time they were able to assist either the aged, homeless, people with neighbour difficulties or when were they last able to help those with spiritual problems, which in most cases were brought about by socially unacceptable circumstances.

I would encourage readers to give serious consideration to offering themselves for election to local authorities. It is of great help in one's efforts to further the aims of the Church, and I find for myself that my Christian experience is enriched and my testimony of His saving grace made more effective.

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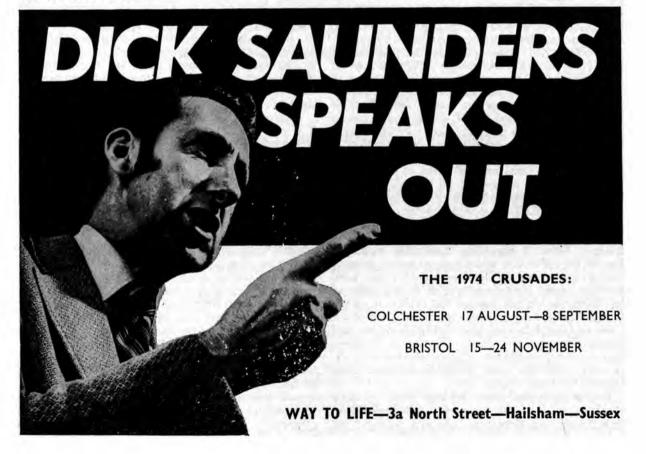
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Conducted by John Baigent, B.D., A.R.C.O. Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

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THE ACTS OF GOD

Last month, in our attempt to classify the books in the OT library, we labelled some of them 'historical' (i.e. Joshua—Esther). In point of fact much more of the OT is concerned with the events of history: not only the Pentateuch, but also the books of the prophets and even some of the psalms.

The question that concerns us this month is, What sort of history is contained in the OT? Are any of the OT books historical writing in the modern sense of the word? What was the purpose

of the writers?

What Sort of History?

Jot down what you think is meant by 'history' and then consult your English dictionary. Notice that the English word is derived from a Greek word meaning 'inquiry' and consider the suggestion that to be a historical writing a book must attempt to describe, reconstruct and interpret the past in a scholarly fashion. History involves analysis, explanation and the study of the interconnection between events, as well as narrative and description. The basic concern of the historian is man in his social context, together with the changes and developments that occur over a period of time.

Investigation

We can hardly ask you to read right through the OT (or even the historical sections), so we have selected a few (rather disjointed) examples. You should read the biblical text carefully and consider the nature of the historical presentation. Ask yourself. Is this the sort of thing I would have written if I were trying to write a history of the

period?

(a) Lack of historical details. Read Exodus ch. 2. What other details would a historian want to know that are not recorded? Notice, e.g. that we are not told the names of any of the pharaohs mentioned in Genesis or Exodus. Can you find any other parts of the OT narrative where the historical background is sketchy?

(b) Imprecise chronology. In many parts of the

OT the exact sequence of events is not clear; chapters are not necessarily in chronological order. 2 Kings 20 seems to have taken place before chs. 18/19. In Ezra 4, verses 6-23 seem to be completely out of place, referring to a different time (cf. names of kings in vv. 5, 6, 7, 24). The book of Judges probably does not present a historical sequence, at least some of the judges overlapped each other (cf. 3: 30-4: 1; see NBD* p. 216). Very little chronological data is given in the earlier parts of the OT, making the dating of events like the flood, the exodus, the time of the patriarchs, etc., very difficult (see NBD art. 'Chronology of the OT'). The method of dating used in Kings (see 1 Kings 15: 1, 9, 25, 28, 33) also creates problems (see NBD p. 217).

(c) Incomplete biography. How much are we told about characters like Abraham, Moses, Samuel, Elijah, etc.? Is there sufficient data to compile a satisfactory biography? If not, why not? Why is so much missing? Does it matter? (See H. L. Ellison, Message of the OT, p. 23).

(d) Unbalanced presentation. Look at 1 Kings 16: 21-22: 40. How many verses are devoted to Omri and how many chapters to his son Ahab? Can you think of any reason for this great disparity? It appears from Assyrian and Moabite records that Omri was one of the greatest kings (politically and economically) of Israel (the northern kingdom); for many years after his death Israel was known to the Assyrians as 'Omri land', Can you find any other examples of unbalanced presentation in the OT?

(e) Lack of objectivity. There are places in the OT where actions are described without expression of approval or condemnation (cf. Gen 20; 26: 6-11; 27; Jud 11: 34-40; 1 Sam 27-29; etc.), although usually the whole story speaks for itself. More often value judgments are made in accordance with the writer's standpoint (his philosophy of history). See Judges 2: 11-19 (cf. 3: 7-11, 12-30; 4: 1-3, 23-24; 6: 1-9; etc.); Judges 17: 6; 21: 25; 1 Kings 15: 11ff., 25ff., 34; 16: 25ff.; 21: 25, 26; 2 Kings 16: 1ff.; 18: 3ff., 11, 12; 21: 1ff.; 22: 1ff. and especially 17: 7-23. Can you determine the basis on which the judgments are made?

^{*}NBD-New Bible Dictionary (IVP 1962)

(f) Supernatural elements. A historical writing does not normally involve references to God, angels, miracles, etc. 'This kind of "prophetic" history writing seems strange to us today, for we are accustomed to history writing that deals only with men's relationship to men or nation's relationship to nations, and does not take their relationship to God into account.' (Hugh Anderson, Historians of Israel [2], Lutterworth Bible Guide No. 6, 1962, p. 15).

In point of fact the miraculous does not figure largely throughout the historical books; it is mainly confined to the time of the Exodus and of Elijah and Elisha. Why do you think that was?

(See NBD p. 830).

On the other hand, there is scarcely a page of the OT which does not contain a reference to God; and usually as a participant in the events described. In your concordance look up 'God' and see how many times God is the subject of a verb of action (rather than speaking, knowing, seeing, etc.). Try to pick out the main areas of OT history in which God is depicted as being involved.

Conclusion

If the OT writers (or editors and compilers) were not interested in history for its own sake (just because it happened), what was their purpose in preserving and writing historical narratives? Attempt a rough answer to this question.

Do you agree that the evidence points to the

following conclusion?

"... the basic and primary belief of the historians of Israel was that history was more than a sequence of events on the human plane. They believed with unshakable faith that the living God acts in human history . . . the Old Testament historian consistently and continually connected all human history with God and God with all human history. In particular they believed that God acted in a very special way in Israel's history. Their faith was that in His grace and mercy God had entered into a covenant with His people Israel. So when they came to write the story of Israel, they wrote religious history. They wrote as men who believed that the chief actor on the stage of human history is God. They wrote as men convinced that Israel's history was the history of God's dealings with Israel and Israel's conduct towards God. The history then that comes down to us in the Old Testament is religious propaganda history.' (Hugh Anderson, op. cit., pp. 27f.)

In other words, the history of the OT is not political, economic, national or family history; it is 'sacred history' or 'salvation history' (Heilsgeschichte). It centres round the main acts of God in human history—the 'righteous acts' of God in both mercy and judgment—in creation, the flood, the choice of Abraham, the Exodus

(including the giving of the Law of Sinai) and conquest of Canaan, the choice of David, the destruction of Samaria and Jerusalem and the Exile, the return of the exiles. Of all these, it is the act of redeeming Israel from Egypt (the Exodus) which stands as the supreme and most important act of God in OT history (see references below).

The history was recorded because it was essential to the religious life of the Jewish people. Their basis of faith was the acts of God in Israel's history (*Ps* 147: 20; 103: 7), but particularly the Exodus event. 'So their record is more a testimony than a history. They were writing down their own confession of faith.' (J. Stott,

Understanding the Bible, p. 60).

'Salvation history' fulfilled the following functions:

(a) It gave a logical basis to the duty of covenant loyalty and obedience (*Exod* 19: 4-6; 20: 2ff.; *Josh* 24: 2-13, 17-18);

(b) It provided a warning of the results of infidelity (Judges 2: 11-23; 2 Kings 17: 7-23; Ezek 16):

(c) It furnished hope for the future (1 Kings 8: 15ff.; Isa 48: 20, 21; 51: 9-11; Dan 9: 3-19; Ezra 9: 6-37):

(d) It supplied the impetus to worship and the sense of identity as the people of God (*Exod* 15; *Deut* 26: 5-9; 32; 33; *Ps* 78; 105; 106).

See H. L. Ellison, The Message of the OT (Paternoster 1969) pp. 12-14, 23, 33f., 46, 54; J. Stott, Understanding the Bible (Scripture Union 1972) pp. 59-61; R. K. Harrison, Introduction to the OT (Tyndale 1970) pp. 291-302; G. E. Wright and R. Fuller, The Book of the Acts of God (Pelican 1965) ch. 1; W. Barclay, The Bible and History (Lutterworth) Introduction and ch. 1.

Outline of OT History

You should make your own time-chart of OT history, including the main events, people, dates, literary sources (i.e. the books of the OT which deal with the particular events, etc.). Do not try to include everything; pick out the main points and try to get it all on one page. Charts can be found in most books listed below, but see especially NBD pp. 218-222 and Lion Handbook to the Bible pp. 118-121.

The main periods of OT history, as presented by the various strands of the OT (see Ellison p. 13), are as follows. In each case the writers/ compilers had a slightly different purpose in recording the history; can you discover what it

was?

(a) Primeval history: Gen 1-11: 26. (Ellison ch. 2; Stott pp. 62-65; NBD pp. 461f.; Wright & Fuller, op. cit., pp. 56-69).

(b) Patriarchal history (the ancestors of Israel): Gen 11: 27-50: 26. (Ellison ch. 3; Stott pp. 65-67; J. Taylor, A Christian's Guide to the Old Testament (Hodder 1966) pp. 23-26; NBD pp. 939-941; Wright & Fuller pp. 69-81).

(c) Covenant history (the making of the nation): Exodus-Deut. (Ellison ch. 4; Stott pp. 67-74; Taylor pp. 26-29; Wright & Fuller pp. 81-106; Lion Handbook pp. 122-126; NBD arts. Exodus,

Leviticus, Numbers, Deuteronomy).

(d) Prophetic (Deuteronomic) history (the decline of the nation): Joshua—2 Kings. (Ellison ch. 6; Stott pp. 67-74; Taylor pp. 29-37; Wright & Fuller pp. 107-143; Lion Handbook pp. 204-208; NBD arts. Joshua, Judges, Samuel, Kings).

This section can be sub-divided into: (i) Conquest and Settlement (Josh/Judg); (ii) United monarchy (1/2 Sam, 1 Kings 1-11); (iii) Divided monarchy

& Exile (1 Kings 12-2 Kings).

Why is this called 'prophetic' or 'deuteronomic' history? See Ellison p. 46, NBD pp. 697f., Wright

& Fuller pp. 107-110.

Notice that *Chronicles* covers much the same ground as *Samuel* and *Kings*, but from a different point of view. See Ellison pp. 86ff.; Wright & Fuller pp. 144-146; *NBD* pp. 211ff.

(e) Post-exilic history (the Jews under Persian rule): Ezra, Nehemiah, Esther. (Ellison pp. 86-88, 82f.; Stott pp. 97-102; Wright & Fuller pp. 146-152; Taylor pp. 37-43; NBD arts. Ezra, Nehemiah, Esther).

(f) Inter-testamental history (the Jews under Greek and Roman rule). (Stott pp. 102-108; Wright & Fuller pp. 221-225; for more details

see books listed below).

For a short summary of the history of Israel by F. F. Bruce see *NBD* art. 'Israel'. For more detailed treatments of OT history see: J. Bright, *History of Israel* (SCM); F. F. Bruce, *Israel and the Nations* (Paternoster 1969); R. K. Harrison, *OT Times* (IVP 1970). See also books on OT Archaeology and Bible Atlases, both of which usually give a summary of OT history.

Archaeology & Geography

Archaeology

What is 'archaeology' (see English dictionary)? Notice that it does not necessarily involve excavation. 'The purpose of the archaeologist is to recover and study the remains of ancient civilisations so that historians may reconstruct the story of ancient people.' (W. G. Williams, op. cit., below, p. 15).

The value of discoveries in the ancient Near East for our understanding of the OT may be summed up under four headings (which overlap in practice). Find examples of each from any of

the books listed below.

(a) Illustration: when discoveries are used to

make biblical statements, which we already understand, more vivid, helping us to visualise the details of OT history and daily life.

(b) Illumination: where discoveries help us to understand biblical statements previously obscure

or imperfectly understood.

(c) Information: when discoveries (inscriptions) give us information not provided in the OT

narratives.

(d) Confirmation: the use of extra-biblical data to demonstrate the reliability and accuracy of biblical statements. There are two kinds: (i) direct: where persons or events of the OT are mentioned in extra-biblical sources; (ii) indirect: where the biblical narratives fit what is known of the times from archaeological sources. Why is confirmation the least important of these four uses of archaeology? What are the dangers of extravagant claims? Does archaeology ever disprove the Bible? What sort of biblical statements can archaeology never prove or disprove?

The literature is immense. See e.g. NBD art. 'Archaeology'; Lion Handbook pp. 81ff.; R. K. Harrison, Archaeology of the OT (Hodders 1963), Introduction to the OT (Tyndale 1970) Part 2; W. Keller, The Bible as History (Hodders 1956); K. A. Kitchen, Ancient Orient and OT (Tyndale 1966) ch. 9; D. W. Thomas, Archaeology & OT Study (Oxford 1967) Introduction; J. A. Thompson, The Bible and Archaeology (Paternoster 1973); W. G. Williams, Archaeology in Biblical Research (Lutterworth 1966); D. J. Wiseman, Illustrations from Biblical Archaeology (Tyndale 1958); E. Yamauchi, The Stones and the Scriptures (IVP 1973).

Geography

'God's purpose to call out from the world a people for Himself began to unfold in a particular part of the world's surface and during a particular period of the world's history. It is not possible to understand its meaning, therefore, without some knowledge of its historical and geographical

setting.' (J. Stott, op. cit., p. 31).

See NBD art. Palestine; Stott ch. 3; G. A. Smith, The Historical Geography of the Holy Land (Fontana 1966); D. Baly, The Geography of the Bible (Lutterworth 1957). There are many good Bible Atlases, which contain historical and archaeological data and photographs as well as maps. One of the best is the Oxford Bible Atlas (2nd ed. 1974). See also Photo-Guide to the OT (Lion) and Lion Handbook pp. 10ff.

Essays

(1)... 'the OT writers were less concerned with the truth of history than with the interpretation of history as evidence of the purposeful activity of God.' (S. H. Hooke, Alpha and Omega [Nisbet 1961] p. 3) Discuss.

(2) What is the relevance and value of archaeology for the understanding of the OT?

Next month: The Words of God

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Correspondence for this page should be sent to Professor F. F. Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

uestion and Answer, with Professor Bruce

A Textual Handbook

Question 1973 Do you find The Hebrew Text of the Old Testament by L. H. Brockington, helpful in explaining readings and renderings in the New English Bible? Only up to a point. The basic text used for the Old Testament in the New English Bible is the Massoretic text, as printed in the third edition of Kittel's Biblia Hebraica (1937). The translators did not construct their own eclectic text as they went along, as their New Testament counterparts necessarily did; hence there was no need to publish for the Old Testament a companion volume to R. V. G. Tasker's edition of The Greek New Testament: Being the Text Translated in the New English Bible (1964). Mr. Brockington's work gives a list of those places where the N.E.B. has deviated from the Massoretic text. Thus it explains, for example, why Cain says to his brother, 'Let us go into the open country' (Gen. 4: 8), why Ps. 2: 11, 12 is rendered 'tremble, and kiss the king', why the 'dogs' of Ps. 22: 16 have become 'huntsmen.' But most of the renderings of the N.E.B. Old Testament which call for comment are not the result of emending the Massoretic text but of retaining it and giving it a different meaning from the traditional one. Mr. Brockington's book does not help us here. It does not tell us why the bride in the Song of Songs speaks of 'picking lice' (1: 7) or why the man accused of prophesying in Zech. 13: 5 pleads that he has been 'schooled in lust from boyhood'. There is room for a further volume dealing with matters like these. But the one man who could give us this volume may no longer have the energy to produce it, and perhaps we shall have to depend on the successive volumes of the Cambridge Bible Commentary on the New English Bible.

'The Assembly'

Question 1974 One frequently hears the phrase 'The Assembly' used to indicate a specific meeting of Christian Brethren; is this title scripturally justified? A similar question might be asked about the use of 'The Assemblies' in the plural to indicate Christian Brethren as a body. Is not the New Testament word for a local group of Christians the 'church'? So far as New Testament usage is concerned, one and the same Greek word (ekklesia) denotes both a local company of believers and the universal sum-total of believers. This word is variously rendered 'church', 'assembly' and 'congregation'. Scripturally, therefore, there is no basis for using 'assembly' and 'assemblies' in a more specific

sense than 'church' and 'churches'. But when people are aware of a distinct entity (whether on a local or a more widespread basis), they will use a distinct form of words to denote it. And if the churches comprising the people called Christian Brethren (to perpetrate another non-New Testament usage) exhibit salient features in common which mark them off clearly enough from other churches a form of words will inevitably be found to demarcate them from other churches. We know of one group of companies which is known distinctively as 'the churches of God' and of another which is known distinctively as 'the Assemblies of God'. We may readily call our fellow-Christians by the designations which they themselves prefer without intending them in any exclusive sense. Let us recognize all Christian congregations as local churches (or assemblies, if you like) and then we shall be saved from sectarian modes of thought or speech. Recently, on behalf of the local church to which I belong, I have had occasion to write to my opposite number in a neighbouring Anglican church. The only basis on which I could do so was that of recognizing both companies as churches, and while my Anglican colleague might, in terms of tradition, have viewed my company as a sect, he graciously treated us as a church. (Now that the number of questions has caught up with the current year of our Lord, I wondered if some question might come in which would be specially appropriate to 1974, even conveying some prophetic significance; but perhaps the principle underlying this question is as appropriate as any).

Eternity in Heaven?

Question 1975 One hears frequent references to spending eternity in 'heaven'. But is this really scriptural terminology? Does not the Bible, with its teaching of the resurrection of the body, indicate that we shall be on earth, albeit a purified and 'new' earth? Granted: the idea of spending eternity in heaven, like the idea of 'going to heaven when we die', is the language of traditional piety rather than the teaching of Scripture. But it has, over the centuries, taken such a hold that a popular paraphrase of Scripture such as The Living Bible must import it even into Paul's exposition of God's way of righteousness in Rom. 3; 21 ff., where it is an intrusion. But as for the resurrection body, I should content myself with saying that this will provide us with a means of communication with the environment of the resurrection state, wherever that environment may be.

Looking at Books□

The Christian Family

WHERE DO WE GO FROM HERE? Rosemary Haughton, Geoffrey Chapman, 141 pp. £1.25,

This book is written by a Catholic author, well known for her contribution to the Christian/Humanist debate of a few years back. She is the mother of a large family, some still young, and one old enough to contribute a chapter of her own. The book is an honest and thoughtful attempt to consider the problems (and triumphs) of Christian parents in trying to pass on their faith to their children. It is in fact the best account I have read of this process—written as a personal account of the experiences of the Haughton family, joined from time to time in discussion by some of their friends. Mrs. Haughton is quite undefensive in her attitude—both to her conviction of the importance of passing on to her children beliefs which are precious to her, and to the success or failure of her efforts.

The book covers such subjects as prayer, sex education, religious instruction in school, including some discussion on religious versus state schools, introducing children to the communion and formal worship, family prayers and a number of other topics. What is most important, however, is the attempt to understand the child's experience—his perception of what it is his parents are trying to convey, and the way in which the many

influences to which he is exposed, join to influence his thinking.

Mrs. Haughton is concerned with doctrine and theology and the importance of passing it on, as well as with the problem of trying to make it relevant to the normal life of the family and developing understanding of children and adolescence. The similarity between her endeavour and desire to pass on her faith to her children within a catholic tradition, with that of a typical 'brethren' family, is very striking. There is far more in common and that is familiar than that is alien and strange.

The chapter by her daughter, reflecting on the upbringing she had received, and the one she would hope to give her children, is a remarkable contribution for a girl only two years out of school. After commenting on the changes in the world during her own growing up, she concludes with the necessity of recognising the reality of a personal conversion experience, and the advantages of giving biblical teaching to small children. The final chapter takes the New Testament model of the family, and contrasts it with that of the Victorians, as perhaps a more appropriate one for today.

All who have determined to do better than their parents in bringing up their children, and had to recognise in turn their own efforts as less than perfect, who have wanted above all to see their children walking in the truth, but had to come to accept that each generation and individual must learn it anew, will have much help and encouragment from this book.

JOYCE GUY

ASPECTS OF HEALING COMPASSION

childhood conversion in a country chapel.

\$4.40. (U.K. orders can be sent c/o the editor of *The Harvester*). This book grabbed me. The author, who writes under a pseudonym, is today an elder in an English assembly, a man of middle age holding down a responsible position. He writes with a vivid, humorous and practical pen. But—he has a 'secret'. Long ago he was written off by the medical profession as a schizophrenic: invalided out of the wartime R.A.F. and merchant navy, and for years in and out—as 'incurable'—a succession of hospitals. Then, one day, after a series of trivial incidents such as the finding of a Victory Tract Club leaflet in his hospital grounds—and (perhaps more significantly) after a simple action for the honour of his Lord when he might have passed by without acting—he was brought unsensationally but effectively to the healing Saviour, and to the peace he had sought vainly since his

Schizophrenic. Leslie James. Vantage Press (USA). 156pp.

Mr. James has no doubts of his own condition: simply and effectively (like the New Testament itself) he takes it as the direct attack of the enemy of souls upon him. In his book he takes us right inside the personality and consciousness of the afflicted: it is a salutary and humbling experience that deepens one's human understanding. But what he does not emphasise in his honest telling of his life speaks louder than words from every page: his immense courage and perseverance against unbelievable barriers. He is a man who, in a way few are called to, has 'overcome the world': and, like every man who has won that victory, he realises that his strength is in Christ alone.

SOSTHENES

Abortion: the agonising decision. David R. Mace. Oliphants. 144 pp. 50p (paperback).

The writer of this booklet is the much experienced former executive director of the National Marriage Guidance Council now teaching 'family sociology' at an American medical school. His approach is frankly humanistic and he makes no unique concessions to any Christian principles which he may perceive in relation to the practice of abortion. The objective is to advise the woman with an unwanted pregnancy of her rights in the matter and to provide 'information rather than opinions . . . a counsellor who will not impose his views but enable her freely to make up her own mind'.

Accepting this not wholly expedient method of nondirective counselling, the author-proceeds to hold a dialogue with his pregnant candidate in her urgent decision process as ever in books of this kind, the father is irresponsibly absent from the debate and it is the woman's fault or misfortune to find herself in this situation. The ancient double standard between male and female sexual mores dies imperceptibly in these days of womens' liberation! By the device of a 'Day Conference on Abortion', we read the papers delivered on topics like: 'Attitudes to Abortion, past and present', 'The Liberalising of Abortion: a world perspective', 'The Value of Unborn Life' and 'The Need for Abortion Counselling', before returning to the final sessions with Helen.

This is a compassionate book dealing with perplexities and emotional confusions with much insight and understanding; it is a model of guidance without directing, of helping without censure or judgment of an overbearing kind. But is it also a book which offers no plan of redemption for the individual or of society—only a design for living with or without an unwanted new life. In view of the huge proportion of abortions undertaken in this country on grounds of mental stress, a very indeterminate category left to the variable judgments of medical practitioners, Christians need to be aware of the current situation and the influence of such books as this one on abortion decisions.

J. BOYES

Replies to Professor Bruce

The July Question

I am frequently invited to address conferences, 'rallies' and similar special gatherings. Sometimes I am asked to speak on a specific topic or within a specific field; at other times the subject is left completely to my own choice. I much prefer the former situation (of course, if I am asked to speak on a topic about which I know nothing, like evolution, for example, I am free to decline). The conveners may be expected to know what their constituency needs. In the latter situation I am occasionally told that, without knowing it, I have spoken directly to the condition of my audience, but more often I am left wondering if I have hit any target at all. The same general consideration applies also to regular teaching and preaching in the local church. What do readers think about it, whether as speakers or as hearers?

Mr. C. F. Phillips replies:-

In reply to Professor Bruce's July question, may I make

the following observations.

I am in full agreement with the Professor in preferring to be given a subject to speak on at conferences, or in the regular teaching of the church, the reason being that conveners and elders are much more aware of the needs of their own situation, and therefore know the ministry or teaching best suited for that need. It enables a church to cover a wider range of truth, instead of ministry on favourite or well known parts of the Bible.

For my own part I find it a useful discipline to be given

For my own part I find it a useful discipline to be given subjects which one would not select for oneself. This enlarges one's own study of the Scriptures, and is a corrective against selecting subjects for which we have a personal

preference, and find easier to deal with.

Mr. H. S. Wannop replies:-

I am offering the following answer as a hearer only. Personally, I am attracted to meetings with varying degrees of enthusiasm by the subject of the meeting being published, but let me hasten to add that I may probably have received the greatest blessing when I have listened to a speaker, led by the Spirit, speaking on some totally unexpected topic.

Conferences, as we in the assemblies know them, usually have a published theme or themes. Again 'rallies' are, in the most part, re-assemblies of persons who have taken part in a past event, and are convened for the renewal and the continuance of interest in a given project. Consequently the topic is already known. Special meetings (plural) are usually convened for the spiritual uplift of the assembly, and the subject may well be selected by the conveners or left to the selection of the invited ministering brother. A special, one off, meeting is possibly the result of a well known ministering brother being in the district who is free to come along on one occasion only, and I think in this circumstance the subject would be the selection of the visitor, guided, of course, by the Holy Spirit.

Regarding regular local church teaching, here again the position can be a series of meetings or Bible readings with a pre arranged topic in mind, but again I would add that the greatest blessing seems to come to me when a brother gives a spontaneous word of exhortation (say after the remembrance on a Lord's Day morning). I would like to think, indeed feel sure, that if Prof. Bruce is requested to speak without being given a specific topic, his reliance upon the guidance of the Holy Spirit and in his assurance that God answers his prayers will be sufficient to assure him, however little comment may be made afterwards, that he has spoken a word in season for

at least some soul present.

Mr. Charles G. Martin replies:-

Almost as long as I can remember, I have suffered as hearer under 'unbriefed' speakers-even to listening to three (roughly similar) 'gospel' sermons on 2 Kings 5 on three successive Sundays. Occasionally some unbriefed speaker has dared to pass on a word from the Lord that I couldn't imagine any elders asking for, and many have influenced and instructed me. Prof. Bruce refers specifically to 'conferences, etc', which I have found slightly more structured and directed than the weekly assembly preaching and Bible study. Perhaps such conferences more often have subjects advertised when they are intended for people at large than when they are 'Annual Meetings' expected to attract Christian Brethren who may not expect (or may not even like) to be given any inkling of what they may hear. I know that as a hearer I should be expecting a word from God appropriate to my condition—which He knows better than I do-but time is limited and I am offered many things to listen to. I should prefer to choose between them on the basis of subject announced, rather than of the person of the speaker.

As a speaker, I share Prof. Bruce's preference for the briefing. Local organisers should have some idea of the constituency. If they seem positively surprised at a request for guidance as to subject-matter, I wonder if they are pushing on to me their own responsibility to see that their flock is suitably fed. At the very least I like to know the likely audience—and so be able to avoid the situation I have often experienced as hearer: an impassioned plea for to 'believe and be saved' made to an audience all of whom have been Christian for years. The more specialised the audience, the more usual I find it for the subject to be carefully outlined. The Holy Spirit may well guide organisers to isolate the particular needs of the occasion, and their request is itself part of the same Spirit's guidance to me as I prepare to speak.

Perhaps both hearer and speaker aspect can be seen in the analogy of family meetings. Often families meet together and one and another tell of recent experience; all are joined in common interest and affection. Sometimes families meet to discuss particular problems, or to share with people outside the family—these may well be more structured and prepared situations. So the 'Annual Meeting' may be a time of fellowship, when I enjoy meeting my fellow-believers ('tea in the interval'), and hearing Christ well spoken of. I don't much mind who speaks or from what part of Scripture or experience. But elders may feel that an Annual Meeting might be devoted to redressing an imbalance of teaching, or practice. Conveners of wider gatherings may be aware of special needs of the time and neighbourhood. In such cases they would do well to realise that the Holy Spirit may not do miraculously what they could easily do in a paragraph or two of the invitation letter.

Correspondence

Correspondence from readers is welcomed, and letters should be sent to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX.

First-Year Students

From Professor F. F. Bruce

Dear Mr. Coad,

As in previous years I request the hospitality of your correspondence columns for a word to those of your readers who know of young men or women about to go up for the first time to the universities or colleges of education or

technology throughout Great Britain and Ireland.

For many students, the first weeks are of crucial importance in the matter of Christian fellowship and witness. In all the British universities and in most colleges of higher education, there are Christian Unions which exist to strengthen the spiritual life of Christian students and to present a united Christian testimony to others. If young Christians are put in touch with these Unions, it can be a great help and blessing to them, and through them to others.

Most of these Unions are affiliated to what we have known hitherto as the Inter-Varsity Fellowship. The I.V.F. has recently resolved to change its name for one which indicates more accurately the range of its activity today, and it is henceforth to be known as the U.C.C.F.—the Universities

and Colleges Christian Fellowship.

If the names of prospective first-year students, with particulars of their place and course of study, are sent to the Universities Secretary, David J. Jackman, 39 Bedford Square, London WC1B 3EY, he will do his best to link them up with the appropriate Christian Union.

The Crossways. 2 Temple Road, Buxton, Derbyshire SK17 9BA

Yours sincerely, F. F. Bruce

Asian Evangelism

From Dr. G. D. James My Dear Mr. Coad,

In a series of wonderful acts the Lord once again proved the reality of His living power and His all-sufficiency in the recent Seminar and city-wide Crusade in Semerang, Indonesia.

An average of 135 Christian workers, leaders and missionaries gathered for a five-day 'Asian Preachers' Institute' Dr. George Wan and Mr. Brougham, a team of five dedicated young men and my daughter, Violet, were helping me. Who would believe that a former night club could be converted into a Christian meeting place? Yet this was exactly what happened as a result of the night club owners very wonderfully being converted. This itself was an eloquent testimony to the power of our living God. There was a real visitation of the Spirit of God and many of the pastors and Christian leaders confessed their sins and got right with the Lord. Also fourteen young people gave themselves to full-time service.

The city-wide Crusade attracted a good crowd each night and some 200 people—Muslims, Buddhists, Roman Catholics and nominal Christians found the Lord as Saviour in answer to many fervent prayers. I was very conscious of the Lord's presence as I proclaimed the gospel each night. We praise God for providing all the needs of the Singapore team.

I will value your prayers for my evangelistic Crusade and seminars arranged for me for the next few months in Malaysia, India, Indonesia and elsewhere in South East Asia.

With our warm affection in Christ and many thanks for your continued prayers and 'fellowship in the gospel'.

Yours in His Service, Asia Evangelistic Fellowship, 120 Upper Serangoon Rd., Singapore 13. G. D. James

On Taking Sides

From Mr. Roger Cottingham

Dear Mr. Coad,

Mr. Wannop bases his conclusion, that the political and social involvement which was necessary for God's people before the death of Christ, is forbidden to us, on a very distinct 'difference' between them and us. He does not specify the difference, or the scripture which supports this view.

The proof that the example of God's people is relevant in this age, is to be seen in the similarities between us. Take,

for example, Abraham:

(a) His faith in God was reckoned to him as righteousness. (Gal. 3: 6). We believe and are equally counted righteous. (Rom. 3: 22). Men of faith are the true sons of Abraham. (Gal. 3: 7).

(b) His life for God unquestionably proved that he too felt himself to be a stranger and pilgrim (Heb. 11: 13).

(c) His knowledge of God was not as broad as ours, but Jesus said that Abraham saw His day, and was glad (John 8: 56). Some prophetic knowledge of the incarnation is implied here.

With all his dedication to God, Abraham never became isolated from his fellow men. He became involved in a rebellion to rescue Lot, and as a reward received Melchizedek's

blessing

If the answer to the second part of the question is in the affirmative, the first part answers itself. If the issue is between right and wrong, or justice and injustice, it is unthinkable that we should allow evil or injustice to pass unrebuked, and merely to say 'God's will be done'. Though belonging to God, we have responsibilities to our fellow men. James 2: 16 is emphatic that this involves an active engagement, and that our acceptance of these obligations is proof of the reality of our faith.

Coldharbour Farm, Chiddingly, Lewes, Sussex.

Yours sincerely, Roger Cottingham

From Mr. T. B. Wattam

Dear Mr. Coad.

Concerning Mr. Wannop's views on Dan. 2: 21, 4: 24 and 4: 26, of course we believe in God's rule in its many forms. The question is how does He rule? Is it in remote isolation or through His people? He doesn't rule in mere independence.

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Speakers: Mr. David Pringle and Dr. John Laird

This is against all Biblical History. The victory in Gideon's day was 'the sword of the Lord and Gideon'. Jeremiah was so closely associated with God in government that the pulling down and overthrow of nations were said to be his

work and his sword (Jer. 1: 10 and 25: 16.)

Many other references of a similar nature can be found, that prove that God did not act independently of His people. There is no textual authority for the idea that God has begun a totally different method of rule since the Cross. This idea of rule in abeyance has been fostered by ultra-dispensationalism that denies the present Kingship of Christ and exaggerates so called 'Church truth' at the expense of 'Kingdom truth' which has a much larger place in the N.T.

It is not a unique thought that 'we are not of this world'. Israel were called to dwell alone and not to be reckoned amongst the nations, and yet were used by God as His instruments in government as occasion arose. The reason why the question of Christians and politics has little place in the NT. is simply because the majority of the believers were slaves and were looked upon as poperatives (1 Cor. 1).

were slaves and were looked upon as nonentities (1 Cor. 1: 28) and were not on any roll, electoral or otherwise.

It would be a good thing if we dealt with the symbols of Christian status and living as briefly as Paul did. The very man who said we are 'pilgrims and strangers' also affirmed his own citizenship when necessary. We too are citizens of the nation and country to which we belong, and have our obligations as such. As we make our weekly halts on our 'pilgrim' journey to collect our various kinds of pensions, and other amenities bestowed by the world to which we stoutly affirm 'we do not belong', let us consider the question once again of our civic responsibility according to Titus ch. 3: 1-2.

81A Charnock Dale Rd., Sheffield 12. Yours sincerely, T. B. Wattam

From 'Tailpiece'

Dear Sir,

I was interested to read the reactions to my statement in the February *Harvester* about taking sides 'in any secular dispute'. With the greatest respect I have a feeling that the two gentlemen whose letters you published in the June issue are both of them far closer to each other's viewpoint, and to

my own than they perhaps realise.

Surprisingly enough, I chose my words with care. We must not take sides in secular disputes. (C. E. M. Joad would no doubt have countered with "it all depends what you mean by a secular dispute!"). Precisely. A dispute is (and I quote S.O.E.D.) 'a quarrel'. The S.O.E.D. also helps us with the word 'secular', as 'belonging to the world and its affairs as distinct from the church and religion; civil, lay, temporal'. When, therefore, I used the words 'secular dispute' it was

When, therefore, I used the words 'secular dispute' it was this precise definition that I had in mind. A campaign for social reform is not a secular dispute. I am in no danger of compromising my Christian witness if I join a movement for the upholding of Christian morals in our national life. A charitable organisation is not engaging in a secular dispute if it campaigns to feed the hungry, or house the homeless, whether in this country or overseas.

Nor, despite the current mania for Schaefferian word-play, need we imagine that making a distinction between two words is going to solve the problem for us! The fact of the matter is that there are such things as 'secular disputes', and that they are quite distinct from Christian work and witness in

the world.

If I may stick my neck out (and, after all, what else is Tailpiece for?!), I maintain that the modern industrial dispute is a case in point. Of course, I recognise that the Trade Union movement has its roots in passionate non-conformity, and that much of its motivation is profoundly Christian. However, the world in which we live has altered, and one does not have to be an expert historian to detect the radical change that has occurred in Union motivation over the past twenty

years. At its most refined it is a change from social concern to self-interest,—at its crudest, it is a progression from the concept of 'a fair day's pay for a fair day's work' to naked human greed in its most unpleasant and selfish form!

The recent miners' strike was a case in point, and my comments in the February issue had a direct reference to this. I had, in the few days that preceded my committing those comments to press, conducted an unofficial survey among some of my Christian friends. I was not at all surprised to discover that, almost without exception, they were able to see that there was right and wrong on both sides, -however there was a universal concern that the dispute should be brought to an end as soon as possible, because of the tragic effect that it was having on our national life. This, in my opinion, is the proper Christian attitude to such disputes,—these folk were doing no more than to think Christianly about the situation, to come to a Christian conclusion, and, I hope, to put that conclusion into effect by praying that God would

break into the situation.

If I may stick my neck out even further, the current situation in Northern Ireland is another such dispute. One does not have to read one's New Testament very closely to imagine what would be the reaction of the Lord Jesus to having His name dragged into the sorry state of affairs in that Province, and one needs do no more than read the daily newspaper to realise that those who have 'taken sides' particularly where they have professed a Christian commitment of one kind and another, have done no more than to exacerbate the situation, and to cause further suffering rather than cure it. If we think Christianly about Northern Ireland, there is only one conclusion to which we can come, and that is that peace must be restored as soon as possible. We are not in any position to bring that peace about. Indeed, most of us no doubt feel that there is wrong on both sides. The secular view is that peace will only come when there is a synthesis of commitment and action on the part of the warring factions. The Christian conclusion goes further than this. Whilst taking the secular viewpoint into account, to come to a Christian conclusion about the problems of Northern Ireland is to be driven to our knees in constant prayer that God will speak in the present situation, and to lend our active support to all those who are working for peace in the Province.

If I had had the space to expand my comments in the February issue I should have said further that too often we are faced, as a result of our own closed-mindedness, if nothing else, with an 'either/or' choice in our conduct of the work of God in the world today. The fact of the matter is that our commitment is an open-ended one. It is not a matter of either this side or that side, but of recognising the needs, aspirations and problems of both sides. Above all, the Christian commitment in the world today is one of mediation, recon-

ciliation and sacrificial service.

So far from delivering us from social and political responsibility, to think Christianly about our activities as the Lord's children in today's world is to be faced immediately with a tremendous challenge and a sense of responsibility. In the Christian gospel is enshrined the only global ethic that will solve the problems facing the human race at the moment. It has to do with God who became man and died for His peoples' sins, and not the achievements of modern technology. It has to do with the perennial problem of the individual human heart, and not with the expression of the collective public will. It has to do with matters of eternity, and not merely those of time and sense. As Christians we are in a very real sense above it all, but precisely because of this, it is our responsibility to be more involved than anyone else! We are called upon to occupy that unhappy no-man's-land between the two warring factions, to stand 'in the breach' holding forth the Word of Reconciliation to all who will hear. We are, in very truth, a revolution in action, and, if I may close by quoting from Tom Skinner's book Words of Revolution, 'In the revolution that Jesus Christ has come to establish, He doesn't take sides, He takes over'!

Yours very sincerely, Tailpiece

Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions, or further questions on which they would like help, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX.

Question 15 (submitted by an anonymous questioner)

A matter where a church's testimony in its community can be seriously affected is in relation to the marriages of non-members. Can readers help me from their own experience in relation to (a) requests to use the building for celebration of local marriages; (b) where a member marries a non-believer (often against the elders' advice) what provision is made for the pastoral care of the couple concerned?

(Replies, please by 15 September, for November issue).

Question 16 (submitted by a conference questioner)

Do we have the right to impose Christian standards in areas of morality, ethics, etc. on society at large? Should we first defend our adoption of these standards, and if so would it be too naive to say that our task is just to proclaim the Gospel?

(Replies, please by 15 October, for December issue).

The Question for this month

Question 13 (submitted by Mr. I. M. Sutton)

One sometimes hears the term 'a recognised ministering brother'. By whom is the recognition given and is it right for the expression to be used to discredit a speaker who is held not to be 'recognised'. Is not this term a survival of clerical attitudes?

There were no replies to this question.

Replies to Professor Bruce (continued from page 243)

Mr. G. E. M. Simmons replies:-

As I seem to be speaking at various meetings, can I express an opinion about 'our' method of choosing speakers etc.?

I usually ask for subjects/topics etc., but am often told, '... as the Lord leads, brother.' I point out that the congregation would be far more interested in a subject being announced than in knowing that I was speaking—in fact many might not come if they knew I was!

I am lazy and therefore need the stimulus of a subject or passage to make me study and prevent me from just repeating messages. But it does seem to me that the scripture teaches that scripture should be taught systematically (details can be supplied if necessary) and where this is done the church and speaker both benefit.

I have advocated for a long time that the best method is to set the passage, say one chapter each week, and I for one am always happy to follow in the Master's footsteps (Mat. 4: 17). Apparently some speakers object to being limited in this way—perhaps a tactful letter pointing out that if he finds the preparation too hard he could take an easier subject (!) might win over even the most diehard.

I very rarely 'preach' but in my teaching ministry I usually endeavour to use visual and other aids. From shoot-back sessions after meetings it appears that very few speakers use chalk-boards or flip charts etc. Indeed my request for a blackboard produces some very strange objects! Can we do more to encourage speakers to use such aids, and churches to have them available?

But perhaps it is more important to ask what are we aiming at? Professor Bruce is often left wondering if he has hit the target; I sometimes wonder if some preachers (and churches) have any target! Equally important is an assessment—have I (we) achieved what I aimed to do?

I am afraid that I now decline invitations to speak for fifteen minutes at the end of a two hour Rally after a four hour journey as I feel that this is not good stewardship. Recently a Meeting Convenor wrote thanking me for my explanation in refusing his invitation to speak and informed me that they had booked Mr. —; who lived even further away!

Finally, could I suggest that a series of articles on the Art of Preaching/Teaching would be appreciated?

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The News Page

Press Day, Oct. 1974, Wednesday, Sept. 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

Sea and Countryside:

Although with many cf us the month of September begins to suggest the approach of autumn ("Don't the nights draw in?"!) our reports for September cover the end of July and most of August, when our brethren are busy in camps, caravans, tent missions, and with young and old on the seashore. And, since they are actively engaged in the work, it is good to note that they have little time for writing, and so reports tend to be postponed until October. But we know that Bert Campbell in Cornwall, Bill Galyer at Weston-super-Mare, Dennis Pierce and Tony Blackburn in Devon, Glyn Morgan in South Wales, and many others with or without tents and caravans, have been busily occupied in special summer activities in villages and holiday resorts, and reports of blessing are beginning to come in. Bill Galyer was encouraged at the beginning of the beach mission at Weston-super-Mare, and George Tryon had excellent attendances at children's missions, with considerable interest and response, in Otley, Shellow and Tickhill. At Caerleon a tent crusade made a real impact on the whole of the area, and Glyn Morgan was much encouraged by local interest. On a number of occasions more than 200 were present, and there were several who made a definite response to the Gospel. At Llanedeyrn, Cardiff, at least one teenager turned to the Lord at a well-attended opening rally, with children's meetings growing nightly, and over 400 present at the first "family" night. Real appreciation has been shown at school assemblies where the evangelist was invited to speak. Local believers doing follow-up work have been well received. But such activities are not without the attentions of the Adversary of souls, as our next paragraphs will show.

Another Counties' Tent Fire

Counties' newest marquee, a 600 seater costing £3,000, became the fourth tent in five years to be struck by fire. On Friday, 19th July at 4.45 p.m. three boys aged nine and ten threw smouldering wood onto the roof of the marquee at Cardiff, where Glyn Morgan was holding an evangelistic campaign. As the offenders were running away, a young helper noticed what had happened and raised the alarm. Another helper, who had unexpectedly returned to the site at that very moment jumped on the tent roof and directed a fire extinguisher at the flames. The evangelist seized another extinguisher and attacked the fire from inside the tent. When they had been used up, bowls of water were used to completely extinguish the flames. A large gaping hole was left in the roof of the marquee. Glyn Morgan described it a real miracle that the tent was still standing. The Fire Officer told me he was amazed at the comparatively small amount of damage to the equipment.

This incident occurred on an estate described by the evangelist as "the quietest I've ever been on." A good relationship had been established with the local

people. Prior to the fire some residents requested Mr. Morgan to stay and do a permanent work in the area. Following upon last year's fire in West Sussex—a total loss-the latest incident puts tent evangelism in a precarious position. "Counties" have spent over £800 on safety and fire-fighting equipment this year, and this has already paid for itself with most of the South Wales marquee being saved—a total loss would have amounted to £8,000-worth of damage! Efforts to hire the necessary canvas for the next S. Wales crusade on the massive Ringland, Newport estate failed—this is the peak season for tent hire. Desperate efforts had to be made to transfer canvas between various counties at considerable expense. A further supply of new canvas for S. Wales has been booked in faith, The manufacturers say its very scarce and expensive. The prospects in this type of evangelism are tremendous and many of the men have spoken of full tents with many conversions this year. No wonder the enemy does all in his power to dissuade and discourage.

Pantyffynon Gospel Hall

Many readers, who had practical and prayer fellowship with us, will remember that two years ago (June 30th, 1972) our previous hall was destroyed by fire. We are so pleased to inform that by now the work of building the new hall is nearing completion. A permanent brick building has been erected. It is a marvellous account of God's faithfulness in providing—and that during a time of so much shortage—finance, materials and labour. Ephesians 3 v. 20 in reality!

Wider still and wider

Bible Societies throughout the world are currently involved in a total of 617 Scripture translation projects, an increase of forty-six since 1972, according to the United Bible Societies' World Translations Progress Report for 1973-74, just completed. First translations account for 358 (58%) of these; a further 208 are new translations into languages which already have the Scriptures, and fifty-one are revisions of existing translations.

As in previous years, the great majority of translation projects are in the Asian Pacific (301) and African (229) regions. A large majority are "common language" translation projects—translations which have a vocabulary understood by all sections of the community concerned, including those whose education is limited as well as those who are highly trained.

An example of a "common language" translation in English is Today's English Version of which over 40

million copies have been sold.

Roman Catholics in various countries are now actively involved in 135 translation projects and interested in at least another forty-five. There is also considerable co-operation with Orthodox churches and, in many areas, with the Wycliffe Bible Translators.

By the end of 1973, the Scriptures, in whole or in part, had been translated into 1,526 languages.

Homecalls

Mrs. Marion Maxwell, aged 31, in hospital in Sheffield on 22nd July, after a painful illness courageously borne. In fellowship in Grimsby assembly since her baptism on 20th July, 1957. The large number who attended her funeral at Wellowgate Chapel was a tribute to her consistent testimony. Will be greatly missed by husband (Ian) four young children, parents (Mr. and Mrs. G. K. Lowther) family and assembly.

Tailpiece

'En vacance':

The annual family holiday in West Cornwall provided Tailpiece with two widely different opportunities. The first was that of sitting under the ministry of Hywel Roberts of Penzance Baptist Church. It is something of a rarity these days (even, alas, in the places where so many of us find our church fellowship), to hear the Word of God carefully and reverently expounded verse by verse, from week to week. Indeed, there are those of other persuasions who could teach us much in this respect. So far from having anything approaching a primacy of expository ability, the situation in many assemblies appears to have slipped badly over the past twenty years or so, and we are in the position, of having to learn from the example of others, rather than setting one ourselves! Perhaps it is time that we ceased to hound an increasingly small band of dedicated Bible teachers from one end of the country to the other, and showed ourselves prepared to meet local responsibility with local talent. Such talent is by no means lacking. The tremendous broadening in educational opportunity since the War, and the growth of institutions like the London Bible College mean that no one need complain of lack of

Let it also be said that the burden falls squarely upon the shoulder of younger men. It is a tragic fact that too many of us appear to prefer the 'lightweight' aspects of the work of the local church, the emotional satisfaction of family life, the material opportunities of commercial life, or even the intellectual fulfilment to be found in academic life, to the painstaking and often lonely task of feeding ourselves first, and as a result the people of God, on His Word.

The Apostle John, in his advanced old age, could write 'to you, young men, because you are strong, and the Word of God has made its home in you'. So far from being in competition with our enjoyment of the fellowship of the local church, our place as Christian husbands and fathers, our responsibilities to our employers, or to those we teach in school, college or University, the study of the Word of God complements and enables us to face and fulfil the

varied demands of our prime years.

It's all rather like driving a car! Our various responsibilities can appear to conflict with each other, rather like the clutch, the accelerator, the brake pedal, and those infernal indicators which flash away at all the wrong moments, to the consternation of the learner driver! "But", says the aged Apostle, "I have written to you, young men, because you are strong". The learner driver brings the car under his control by the mastery of the mind. There comes a happy day when the beast ceases to be a collection of metal and plastic projections deliberately provided by the Adversary for his total bewilderment, and becomes a motor car; and, with slight astonishment, he finds himself driving it!

Similarly, the young man who is prepared to subject himself to finding, for himself, what the Lord has to say to him through His Word, will find that all the other demands made upon his time, his emotions, his talents, will fall into place and mesh together in that complex and finely-balanced mechanism that is the Christian life. Much more than this, he will find himself ready and able to commit what he himself has learned of his Lord to the hearts and minds of others. There is no greater challenge and no greater reward.

Hurrah for Auntie!
The second opportunity provided was that of packing the children off to bed and doing a little discriminating box-watching! For one normally rationed rigorously by circumstance (and by preference!) in this respect it was like Prince Hal's "playing holidays",—"when they seldom come, they wish'd for come!" It was also an opportunity to admire once again the profusion of talent and achievement displayed by what Tailpiece still maintains is the finest broadcasting service in the world bar none! Three highlights spring immediately to mind:

The first one was a graphic account of daily life at a London teaching hospital fifty years ago, in 1924. Faced as we are with a serious crisis in our medical services, it did no harm to be reminded how far we had come, and that in so short a time.

The second was the slightly chilling way in which the final death throes of the Nixon Presidency were covered. In particular, a series of flashbacks, showing extracts from Presidential speeches over the last eighteen months, shown immediately after each other, within the space of a couple of minutes or so, showed only too clearly the enormity of the deception and intrigue that has for too long been the order of the day. The accession of President Ford has come like a breath of fresh air. All leading politicians get a honeymoon. We have been asked to pray for the new President. Let us do so, and in particular, let us pray that this honeymoon will harden into a happy and productive marriage between people and President, to the benefit of haves and have-nots alike! In any case, it is a tremendous pleasure to be able to talk to, and correspond with, our many friends in the

United States without having to feel a mutual sense of

embarrassment! The third highlight was a documentary on Bram Stoker's fictional horror, Count Dracula. It was memorable, not so much for its content, which was at times banal and superficial in the extreme, but for its profound implications for Christians everywhere. The current passion, particularly amongst the younger generation, for magic, black and white, demonology, teaspoonbending and what-have-you, was highlighted by a visit to an occult bookshop (Bible Depots, the competition is alive and kicking!). There, we were confronted with a tragic divorcee, seeking vengeance on a cruel spouse through occult literature, and with others in varying stages of spiritual inadequacy and blindness. The narrator, a descendent of Bram Stoker himself, confessed at the end of the programme "when we started to make this documentary I did not believe in a personal devil. I don't think I do now". Well, if it's any comfort to the young man, Tailpiece enjoyed a sleepless night after the programme! He can recall, at the tender age of fifteen, saying to his father that he didn't believe in a personal devil. "Well, perhaps not now," was the reply, "but you will come to it soon enough!" For the relief of those who are already reaching for bell, book and candle, he did!

Tailpiece

People and Places

Stewardship

Home Workers Fund:
130 Wood St., Cheapside, London
EC2V 6DN. The gifts received
towards the above Fund for the month
of July amounted to £313.50. This
includes an anonymous gift of £5.00.

Missionaries' Children's Fund:
130 Wood St., Cheapside, London
EC2V 6DN. The gifts received
towards the above Fund for the
month of July amounted to £189.10. Retired Missionary Aid Fund:

12 Cleveland Crescent, North Shields NE29 ONP. Gifts and Legacies for the month of July amounted to £10,332.40.

Prayer List

Stamped letters addressed c/o The Paternoster Press, Pater-noster House, 3 Mount Radford Crescent, Exeter, EX2 4JW will be forwarded to any of those whose names appear below.

whose names appear below.

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Havant 29. Also at other places.

Campbell, B.:

Truro; Falmouth; Plymouth; Bristol.

Galver. W. S.:

Galyer, W. S.: Kenton 7-8; Kingston 9-13; Barnstaple area 14-17; Barnstaple Fair 18-21; Edington 22; Bridgwater 23; Enmore 24, 29; Bridgwater Fair 25-28.

Greenaway, G. H.: E. Dereham; Reedham; Brockford; Kedington, Also personal evangelism.

Greenwood, A.: Southport 1; Ambleside 7-14; Norfolk 28-30

Holmes, C. P.: Four Marks, Hants., Mission 9-20; Bristol Homeworkers Conf. 21-24; Swanwick Mens. Conf. 27-29. Hughes, J. H.:

Bromley 1; Lingfield 4; Five Ash Down 8; Brighton 11; Wadhurst 22. liffe, D. J.:

Winchester 8, 9; Filey 14-21; Plaistow 22; Petworth 23; Guildford 26; Littlehampton 28-29; East Preston 30.

James, J.: Pensford, South Wales, Somerset; Bristol; Scotland.

Knight, J. S.:
Gosport I, 28; New Milton 5;
Aldershot 7: Croydon 8; Chandler's
Ford 9; Walthamstow II; Filey
I4-21; Reigate 22; Eltham 25; Portsmouth 26; Liphook 27; Buckhurst
Hill 29.

G. K. Lowther: Vigo and elsewhere in N.W. Spain I-18; Sherborne 26; Chard 28; Dagenham 29; Wainscott, Medway 30. Meadows, D. R.:

Meadows, D. R.: Thundersley I, 3; Westcliff-on-Sea 4; Christchurch 8; Chichester I4, I5; Wallisdown 17; Home Workers 4; Christchurch 8; Chichester 14, 15; Wallisdown 17; Home Workers Conference Bristol 21-23; Gosport 26; remainder of the time in Southbourne.

Morgan, G.: Ringland 10, 20; Chepstow 13-15; Cardiff 18; Sedbury 19; Bristol 22, 23; Cardiff (Ebenezer) 24-Oct. 4.

McMaster, D.: Toronto—Niagara District of Canada,

Phillips, C.:
Elmfield Holiday Club Aug. 28 Sept. 4; Kenton I; South Grove, Walthamstow 3, 10, 17, 24; Whetstone 6, 12, 19; Muswell Hill 8; Kingsbury 11, 18; Folkestone Rd., Walthamstow 15, 22; Ware 21; Enfield Highway 25; Norwich area 26-Oct. 1.

Pierce, D. H.:
Barnstaple 1, 30; Teignmouth 3;
Bristol 8; Filey 14-21; Bristol 21-24;
Newton Abbot 25.

Stringer, D.:
Bush Hill Park I; Leytonstone 2;
Cambridge 2; Lewisham 3; Enfield
4; N. London 5; Hemel Hempstead
6; Stoney Stratford 7-15; N.W.
London 16-20; Enfield Highway 21;
Whetstone 22; Muswell Hill 23-29;
Forest Gate 30; Wood Green 30;
Loughton 30.
Tryon, G.:
South Featherstone 1-12; Leeds 7;
Rotherham 14, 15; Bournemouth

Rotherham 14, 15; Bournemouth 21-27; Staines 29.

Forthcoming Events

The Publishers regret that, owing to demands on space, it is not possible to insert an announcement in more than one issue. Correspondents should indicate clearly in which issue they wish their announcements to appear.

Edgmond Christian Conv., Edgmond Hall, Church St. Oct. 3, 7.30. Oxford:

Oxford: St. Giles Fair prayer session and meeting point with the Evangelists, James St. Church, Sept. 7, 7,30. G. H. Stokes.

G. H. Stokes.
Bracknell:
Ann. Conf., Emmanuel Chapel,
Wildridings, Sept. 14, 3.00 and
6.00. J. Riddle, A. Cheale.

London: Alexandra Hall, Hornsey. N. London Conf. in Eldon Rd. Baptist Ch., Lordship La., Wood Green. Sept. 14, 3.30 and 6,15. J. Sinclair, J. Baker, H. Bell.

Tyneside:
N. E. England Missy. Weekend.
Sept. 20 23. W. Barker, A. Gray,
W. Grunbaum, G. H. Jones, J.
Neilson, A. J. Thompson. Meetings held simultaneously Teeside, Tyne-side and Wearside. Details, W. Archbold, 12 Cleveland Crescent, North Shields NE29 ONP.

Bristol: Homeworkers' Conf., Broadmead Bapt. Ch., Sept. 21, 3,30 and 6,30; Sept. 23, 3,45 and 7,00; Sept. 24, 7,00. W. B. McKee.

London: London: United Evangelistic Mobile Units Witness, Trafalgar Sq. W.I. Sept. 21, 3.00 to 4.30. J. Heap, M. Higgin-bottom. Ann. Report Mtg., Orange St. Chapel. Tea, 5.00. Evening, 6.00 to 7.30. G. J. Polkinghorne.

Ann. Conf. Onslow Rd. Gospel Hall, Sept. 21, 3.15 and 6.00. H. Bell, J. Hunter, Sept. 22 at 4.00. H. Bell.

Saffron Walden:
Ann. Mtgs. Gold St. Chapel, Sept.
21. "Studying God's Word"—3.30
"The Purpose of Scripture"; 6.00
"The Interpretation of Scripture".

Bexleyheath: Bexleyheath:
Mtg. at Bethany Hall, North St.,
Woolwich Rd. Sept. 28, 7.00. Subject
Gen. 22. G. Snaith.
Chard, Som.:
Gospel Hall, Combe St. Sep. 28 at
3 and 6. G. K. Lowther.
Doncaster:
Ann. Conf. Gospel Hall, Carr House
Rd. Sept. 28, 3.00 and 6.00. F.
Whitmore, J. R. Baker.

Gosport: Ann. Conf. Middlecroft Gospel Hall. Sept. 28, 3.00 and 6.00. H. W. Bell, Carshalton:

Ladies' Missy. Conf. West St. Chapel. Oct. 5, 3,15-5,15. Hazel Andrews, Zambia; Mary Breeze, Ethiopia; Daphne Johnson.

Edinburgh:
Missy. Rally. Edinburgh Assemblies
Missy. Weekend, Oct. 4-7, Bruntsfield Evangelical Church, Leamington
Terrace, Oct. 5, 7,00. Cheltenham:

Annual Conf. Regent Chapel, Regent St. Oct. 5, 3.15 & 6.15. A. Bamford,

Vorks. Ann. Missy. Conf. Blenheim Baptist Church. Oct. S. 2.45 and 6.00. Oct. 7, 3.00 (Sisters' Mtg.), 6.30 (General Mtg.).

Walthamstow: Missy. W/end at Folkestone Road Hall. Oct. 5-7, H. G. Aspinal, J. Ford. Sat. at 6.30; Sun. at 8.00; Mon. at 8.00.

Bournemouth:

Ann. Conf. Hants & Dorset Ministry Mtgs., St. Andrews Church Hall. Oct. 12. E. W. Rogers, J. Cuthbertson.

Carlisle: Missy. Conf. Hebron Hall, Botchergate. Oct. 12, 3,15 and 6,30, P. Ferry, B. B. Tatford, A. Gray.

Worthing: Bedford Rd. Gospel Hall Missy. Oct. 19. 3,30 & 6,00, A, J. Thompson, Uruguay: C. Tilsley, G.L.O., Sey-chelles F.E.B.A. film.

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October 1974 Vol LIII No 10 Price 11p

Editor: Roy Coad

The Harvester



Inside: The Using of Mammon

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Nov. 23 Fools' Gallery Harold Rowdon How to be a Friend John Laird

Nov. 30 Mind your Language! Leslie Allen Wisdom, First and Last Cecil Howley

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Cover picture: Two Taxgatherers by Maninus van Reymerswaele (by courtesy of the National Gallery, London)

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Editorial

Made Free for Freedom

Reports from persons who attended the recent great International Congress on Evangelism at Lausannewhich seems to have been universally regarded as an 'international conference of evangelicals'—are beginning to arrive. At least one of the Brethren leaders who attended from this country returned excited by the way in which the shape of the future, as he discerned it, chimed in with the most fruitful ideals of the Brethren

The editor of *The Harvester*, in his *History of the Brethren Movement*, traced out 'four main and abiding insights' which he called 'the four freedoms of the Brethren'. These were: the freedom of the Word of God in my thinking; the freedom of the Lord Christ in the freedom of in my living; the freedom of the Holy Spirit in my worship and service; and the freedom of the whole Body of Christ in my fellowship. It is undeniable that many among Brethren have defined their ideals and principles in very different ways, that have at times led to isolationism and a totally inward looking church life. But as soon as our minds grasp the wider issues of the action of God in the world, we see that it is only as we take out into the fellowship of all believers those insights and principles which God has given us, that there can be hope and enlargement for the future. God owes no obligation to 'our' churches above others: if we do not grasp His leading he will pass us by and give His gifts to those whose stewardship is more faithful.

With the breakdown of attempts to achieve an organisational unity of church structures, it is inevitable that Christian men will begin to draw more fully on the understanding of unity in independence that characterises independent churches. Increasingly, unity will be seen to exist in fellowship and action, rather than in cult and structure; the unity of God's Church reflecting that of His creation—variety with interdependence. Increasingly, the distinction between clergy and laity is being dissolved.* We have insights to give—and warningsenough to sound!

God has given us great freedoms. The words of the Letter to the Galatians are the more pertinent: 'For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery.'

*The editor was intrigued to see comments on the Brethren principle of Christian ministry in his *History* echoed almost word for word by articles in *The Times* by the editor of *The Clergy Review* on 2nd September, 1972, and by Professor Norman Pittenger of Cambridge on 6th January 1973.

Wealth and Money—3

The Using of Mammon

Mr. Ellison concludes his articles on the Christian's attitude to material possessions.

Still the critic insists, 'Why should so many suffer such need?' This is a hard question to answer, for one does not relieve misery by pointing out that the vast bulk of it has been self-created or is due to the selfishness of others. In neither case can we reasonably hold God responsible. The great mistake of every form of socialistic, not necessarily Marxist, governmental and economic theory is its denial of original sin, of man's inbred and inherited selfishness, even though the psychologist dignifies it by calling it the instinct of self-preservation. It believes that the mere change of environment, the provision of greater equality of opportunity, and it may be the redistribution of wealth will bring the answer to human need and want. To their credit it must be said that they have done much to eliminate the worst effects of poverty and ill health, but their elimination serves normally only to increase dissatisfaction and it may even be inequality. Let us not forget that after half a century of communist rule in Russia the disparity between top and bottom incomes tends to be greater than in the United States. In addition Sweden, which has been under socialist rule for many years now, has probably gone furthest in the equalizing of incomes, but it has one of the highest suicide rates in the world.

My critic, however, is probably not thinking either of Britain, or of what is generally styled 'the West'. He knows that there are very few really wealthy church members in this country, and that the average income for a minister, even in the Church of England, is well below that of many a skilled, and sometimes unskilled worker, to say nothing of the professions. He is thinking of those lands for which our great charitable societies like Oxfam, Inter-Church Aid, Save the Children Fund, Care for the Aged are constantly appealing.

These articles do not set out to be a defence of God's ways as Creator and Ruler of the universe, so I am not considering the effects of great natural disasters like earthquakes, hurricanes, floods and drought and their possible sequels, which our happy isle is normally spared, except when prices go up because of crop failures elsewhere. Equally I must ignore the great pandemics of plague, cholera, influenza, etc., that periodically sweep around the globe. The Bible teaching is that these are periodical warnings by God of the coming judgment on human sin. In addition it is God who accepts responsibility for them, when He says, 'I am the Lord, and there is no other. I form light and create darkness; I make weal and create woe,

H. L. Ellison

I am the Lord, who doeth all these things.'1 Furthermore He justifies Himself by the revelation of His love in the gift of Jesus, His Son, by His death on the cross, and by raising Him from the dead, which gives a new hope and prospect for the world.

At the same time we should not forget that man has done far more damage than can ever be ascribed to God's judgments. As Toynbee has pointed out in great detail, the collapse of the world's great civilizations has not been due to the calamities of nature, but to man's loss of nerve, to his folly and selfishness.2 The death roll in the First World War and its immediate aftermath including the civil war in Russia, and even more of the millions in the Hitler period between 1933 and 1945 was far greater than of those who died from natural disasters in any comparable period of time. If we look back to a somewhat more distant date, there is little doubt that the Mongol conquerors Genghis Khan (1162-1227) and Timur (1336-1405) caused more deaths than the pandemic of the Black Death (1340-49). This is equally a fault of the barbarian and of the cultured man. It was Calgacus, an allegedly barbarous Pictish chieftain who could fairly say of the Romans, 'To plunder, to slaughter, to steal, these things they misname empire; and when they make a desert, they call it peace.

If we look at those for whom appeals are normally and rightly made, in most cases we find that it is human deficiency and sin that lies behind them. A few are due to sheer human fickleness leading to inability to cope with the stress of physical causes or modern life. In most cases we find tradition and superstition leading to an inadequate use of natural resources, and in almost every case the position has been aggravated by selfishness and greed. It has been estimated that if India's largely useless cow population were reduced by a third, there would be food enough for all in the normal harvest.

There is something more. Where there is general hunger, Christians go hungry with others, perhaps even hungrier, for they do not steal and cheat. In a general epidemic Christians die as do others. They have some advantage because their manner of life renders them less liable to infection, and their bodies will not be undermined by fear. Yet their willingness to nurse and care for those who have been stricken brings death to many of themselves who might otherwise have been spared. God does not bribe people to love and obey Him. On one occasion Peter suggested to Jesus that he and his friends deserved some reward, saying 'We have left everything and followed you'. It was probably with a slight smile that Jesus answered, 'Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands. for My sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.'3 The blatant exaggeration here, which should be obvious to the most literally minded, shows that it is the fellowship of the Christian Church that is being referred to. It is just the fear of persecution that keeps so many from Jesus Christ.

Now let us think of those who turn their backs on riches, on possessions, on all the glittering toys of modern civilization. Even if we grant that their way of life does not appeal to the majority and that it will do little to solve the problem of the world, have they not chosen the better part?

There are exceptions like the Israeli kibbutz where the purpose of community life is to make hard work even more effective. It should not be overlooked, however, that increasingly the kibbutzim are turning to various forms of industry and commerce that are hard to reconcile with their original ideals. Those concerned claimed that the changes introduced have been because of national necessity, and in most cases the plea is correct. This plea shows at the same time that in the modern world it is virtually impossible to pull one's weight in helping one's fellow-men and yet withdraw from the general set-up of society.

If we ignore such exceptions, it is hard to deny that those who adopt such a manner of life are normally not a little phoney. Most have acquired both knowledge and essential possessions from the great world around them before they turn their backs on it. If they were reduced to the level of primitive man they would soon starve. Indeed, very many depend on the charity of their fellowmen either for direct gifts or in buying articles they do not really need. Then, if accident or illness strike, they turn to whatever medical services are available. This is true of all who flee this world, whether it be for religious or secular reasons, whether they live as isolated hermits or sadhus or in communities.

This applies in equal measure to the Christian, who does not withdraw from the world but becomes a 'whole-time worker' for Christ, and claims, at least by implication, a certain degree of superiority, because he is 'living by faith'. He does not realize that if other Christians did not earn their living in conventional, honest ways and so find it possible to help him, he would soon be starving. Ben Sira lived about 190 B.C. He was a scribe and showed a typical scribe's pride in his knowledge. Yet with all his pomposity he realized that he had had good fortune: 'The wisdom of the scribe depends on the opportunity of leisure; and he who has little

business may become wise'. After detailing the work of the farmer and craftsman he acknowledged, They keep stable the fabric of the world, and their

prayer is in the practice of their trade.'4

All who read this will know the story how Jesus stayed on in Jerusalem, when he was taken there at the age of twelve. He was fascinated with the opportunities of learning from the great rabbis who taught in the Temple courts during the great feast, but then He went home and worked as an artisan for the next eighteen years or so. To His fellowvillagers He was not known as a dreamer or recluse, but simply as the carpenter. He earned His living by hard work to sustain not merely Himself but also His mother and younger brothers and sisters.

It was, then, a man who knew what money meant and could do, who said, 'So I say to you, use your worldly wealth to win friends for yourself, so that when money is a thing of the past you may be received into an eternal home. The man who can be trusted in little things can be trusted also in things that are great; and the man who is dishonest in little things is dishonest also in great things. If, then, you have not proved trustworthy with the wealth of this world, who will trust you with the wealth that is real? And if you have proved untrustworthy with what belongs to another, who will give you what is your own?'s For Jesus, then, wealth-this is more than money only-does not really belong to us; it is entrusted to us by God that we may use it wisely in God's service.

If we grasp this principle, we shall have no difficulty with Jesus' warning about the dangers of riches, with His saying, 'Blessed are you poor, for yours is the kingdom of God's, or with His telling the rich young man, 'Go, sell what you have, and give to the poor'7. If I am appointed administrator of a trust fund, my wealth does not depend on the size of the trust but on the salary I may be paid. If God does not guarantee me more than the meeting of my needs, as I administer what He has entrusted to me, in the eyes of the world I am poor. It can be, though it seldom is, that I am told to give away in one fell swoop all I have been entrusted with, but once again I am acting

only as administrator.

Inasmuch as I can judge only the way in which I have administered what has been entrusted to me, and even there my judgment is biassed, I cannot pass any opinion on the way in which the wealth at the Church's disposal has been used down the centuries. What some may consider to have been waste may in fact have proved a blessing to many. What some may have praised as exceptional selfsacrifice may have come from self-seeking and a wish to be praised by men. All judgment belongs ultimately to Jesus Christ Himself. Yet there is a measure in which we can anticipate that judgment. Every form of social service that makes life easier for those that have fallen by the way owes its beginnings to the labour and the giving of Christians down the centuries. The care of widows and orphans, of the sick, of lepers and outcasts of every kind, the setting up of schools and universities, the provision of better housing, the list is almost endless. If we take two names almost at random, we have only to ask ourselves how much relief and blessing are associated with the names of Dr. Barnardo's Homes and the Salvation Army. Nor may we forget that all this labour of love down the centuries has involved not merely sacrificial living but the outpouring of vast sums of money by Christians who could not actively co-operate in them. They would have been impossible if ordinary men and women had not been earning their daily bread in normal ways.

The critic is apt to sneer. He points out how little was done in comparison with the need, how much of the available funds went into the pockets of those that administered them both in the mediaeval monastery and in the more modern charity, how many involved in charity looked on it as a profession, helping others so that they might live in comfort.

All this is in measure true. He forgets, or has never troubled to find out, that there is all the difference in the world between bearing the name of Christian because one was sprinkled with water as a baby to conform with social custom, and complete commitment to Christ. At every period in the history of 'Christendom' the latter have formed a mere fraction of the former. What is more, this commitment cannot be inherited. Each man and woman must decide for himself. So it has been fatally easy for charity to pass from the hand of those who did it for the love of God to those concerned only with the love of man or even of themselves.

Not only have true Christians been in a minority at all times, but they have all too often been persecuted and forced to live from hand to mouth. Even when they have been permitted to take a full place in society, their only means of becoming even moderately rich were hard work and honesty. Frugality and self-denial helped them to outstrip many of their rivals, but the ways to the normal great fortune or disaster were closed to them, e.g. cheating, lying, robbery, legal and illegal, speculation at the cost of others. The surprising thing is not how little Christianity has achieved but how much.

Today government, national and local, has taken over so much in these spheres and poured sums of money into them that were never dreamt of in the past. Yet most of the established Christian charities have continued their work, though sometimes in a modified form. Those who need help have been quick to realize that money is an inadequate substitute for loving care inspired by the love of Christ. What is more, our Social Services, which face constant criticism, would probably not survive at all, were it not for devoted Christians who serve their Lord in them.

It has become popular today to criticize foreign missionary work, to sneer at the errors made by missionaries and to condemn their lack of sensitivity for other cultures. They have been dubbed the lackeys of imperialism, the precursors of the gunboat, more interested in the spread of Western culture than of the Gospel. It has been pointed out by their friends as well as by their enemies that there are more who reject Christ today than there were when the great missionary 'explosion' began last century. There is much truth in all this, though not as much as many think, for missionaries are fallible human beings. But the good that missionaries have done far transcends any of their shortcomings which beside it fade into insignificance.

The trouble is that the missionary scene is so vast that only the exceptional man can grasp its sweep. In addition the changes it has brought about and the miseries it has swept away are so far from the world of today that it is hard to realize that they once existed. No one has ever drawn up a roll of honour of the missionaries and their early converts who laid down their lives for Christ; it would be too long. Still less is there a list of those who lost their lives from hardship, accident and disease, or of the many graves of little children that dot the mission fields of the world. The Bible translator and the schoolmaster are responsible for the literacy of so many people and tribes whose language had never been reduced to writing. The medical missionary has been the necessary precursor of government medicine in vast areas of the globe. and in some lands is still the only hope for those who are sick.

The New Testament missionaries and their successors during the first fifteen hundred years of the Church's history were normally working in familiar climates and conditions. They could normally rely on their own work to support them, though Paul's words in Phil. 4: 10-12 mentioned in an earlier article show that their work depended also on the gifts of Christians. Once the missionary began to go to the ends of the earth, to labour under conditions where mere adaptation to local conditions was impossible, to minister to the bodies and minds of those he met, the demand for financial support from the home lands grew even greater. Later this was increasingly true of lands nearer home, when work permits for the foreigner grew ever more difficult to obtain. Could this demand have been met had Christians simply turned their backs on the world, on its getting and spending, and lived a mere subsistence existence?

Today many doors have closed for the missionary, but the call is as insistent as ever, even if its nature has changed. Today it is more for the specialist, for the Bible translator, the educationalist, the medical teacher and trainer, who will go out and serve the young churches. More and more money

(concluded on page 259)

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How Shall They Hear?

H. C. Velissarides

Hein Velissarides writes on the work of the Far East Broadcasting Association

'Where are the experts in radio among evangelicals today? Perhaps for too long the whole world of entertainment and the arts has been unnecessarily suspect for short-sighted Christians and now we are paying the price! Whatever the reason, trained and talented men and women are few and far between.'

Wow! What a way to start an article about missionary radio! Surely, all the Christian radio stations claim 'potential' audiences measured in millions (multiplied millions, sometimes!)—and what about those thousands of letters coming in each month from listeners? Things can't therefore be half as bad as the quote at the beginning of this article makes out. Or can they . . . ?

Just think for a moment how much you, in overtelevisionised Britain, use radio. During breakfast; whilst studying; in the car; even in the bath! Almost unconsciously our weekly listening hours build up to a surprising total. Pop programmes; the news; 'phone-ins'; discussions; concerts; and so on.

Television requires a conscious effort. Gather round the Box; lights off-everything stops. Dead! Yet with radio, life can go on . . . and we listen. Now if this is true of television-dominated Britain. how much more effective is the role of the radio in the Far East Broadcasting Association's (FEBA Seychelles) target areas of India and the Middle East? Here the transistor radio rules supreme. Not so common are the car radios of affluent Britain, but in the teeming streets of Calcutta 'bicycle radios' are heard blaring away. On the dusty farm, the bullock driven plough probably hasn't altered for generations. But from one of the animal's horns dangles . . . a transistor radio! (And, by the way, one such farmer who was heard listening to a FEBA programme was asked, Philiplike, whether he understood the import of the broadcast message; and, gently, a young national Christian was able to lead him to Christ. Another excellent example of the partnership, in which radio is but a link. One sows and another gathers.)

Later on this year, Eastern and Southern Africa will be added to FEBA's target areas as, God willing, a new beam is brought into commission from the Seychelles transmitter. All this, plus a new and more powerful transmitter together with a recently completed aerial complex, will bring new audiences in Africa, the Middle East and India within the sound of the Gospel. Audiences measured in multiplied millions of needy souls . . .

But isn't this where we came in?

I think (anyway I hope so!) that we've established beyond doubt the effectiveness of radio. And how much we all listen to it. We've heard about FEBA's new transmitters and aerials. So we've got people capable of being reached for the Gospel and we've got the capacity with which to reach them.

But what are these people to hear? Are we making the most of the potential and of our facilities?

For most families in Britain, the moment their radio or T.V. starts a programme of a religious nature, the reaction is easily forecast-'Aw, turn Even many Christians find it hard to stick it out when the religious slot comes up on the T.V. And if that's true, how do you think such

programmes appeal to the unconverted?

Many secularly produced religious programmes have all the resources and talent of large organisations behind them; yet they still fail to convey the simple, challenging and life-giving message of the Gospel in an understandable and credible way to our land, which is desperate for an answer to moral, economic and political questions which are being faced with perhaps more honesty today than for many years. Of course there are brilliant exceptions: but how many more exceptions would there have been if more talented Christian men and women had deliberately got themselves trained and then become involved in this demanding yet satisfying medium?

And for missionary radio, the picture is not so different. Here we have a few talented people, working unacceptably long hours, keeping the schedules going. Sometimes they make their own programmes 'live'. Often they depend on programmes tape-recorded in Britain and America, or in the target areas themselves (particularly for non-English programming). Often the English (or American!) programmes they are offered are polished up versions of a kind of church service, whilst others are stuck in the groove of the traditional evangelical spoken word without trying to translate this into the everyday language of the man-in-thestreet.

FEBA, in common with many other missionary radio organisations, receives many thousands of letters each month from listeners. Praise God! But this is no cause for complacency, for undoubtedly many letters are sent by people who are already Christians (of course we must not forget that we do have a ministry to them as well). So there is room for improvement. How much higher might this response be with more interesting, challenging and, dare I say it, entertaining programmes?

In this article, I have tried to encourage competent people to seek out the opportunities of employment in national or local radio or TV as a possible calling to service from God; there will be other opportunities for such people to offer scripts or ready-made tapes to their local radio station.

And for those who don't quite make it, the professional producers will always gladly offer advice to the well-intentioned amateur.

This involvement in the commercial world implies a struggle. A struggle to get a job in competition with so many others wanting to work in such a romantic and unusual vocation. A struggle to get your script or tape recording recognised and used. A struggle to find the right sympathetic man in

big organisations.

But the Christian radio organisations such as FEBA will welcome your ideas, scripts, demonstration tapes—and maybe even you. The standards are still high but at least you and we start off on the same wavelength (if you'll pardon the pun). Here there is no need to have to justify your script; here there is just the same aim as you have—to try and present the Lord Jesus to the unbeliever in an understandable and realistic way that is related to every-day life and experience so that the listener does not say 'aw, turn it off!' Of course the Gospel is an offence to many; but there is no need for us to turn our programmes into a stumbling block!

But to prepare yourself for radio service, read what a highly experienced BBC man has to say. 'Let's assume you're still at school; the first advice must be to get as many academic qualifications as possible,—'O' levels, 'A' levels and possibly a degree. Broadcasting relies on its staff being able to apply their own brains to the process of helping other people to communicate, so a good basic education is important. Secondly, what about some other broadening experience like a year's V.S.O. work? It all helps to increase one's understanding of what makes people tick. You could then apply to the BBC for a job as a trainee Studio Manager, a Programme Operations Assistant or a Local Radio Station assistant. Alternatively you could become involved with your local tape recording society or the hospital broadcasting organisation. Then of course there are many community groups and individuals which contribute material to the BBC local stations (not forgetting the commercial stations!). If you have a radio station in your area, you could always make contact with the programme organiser to see what the opportunities are. Other facilities exist elsewhere and the best contact for further information is the Secretary of the Evangelical Alliance (19 Draycott Place, London SW3 2SJ) who is in touch with the Churches Advisory Committee on Local Broadcasting, And why not see what the local public library has to offer? Burrell Haddon's book High Quality Sound Production and Reproduction (Iliffe Press) is a good starter'.

In case all this sounds too mechanical and contrived, let me say that in FEBA we are more than conscious that even if we had the most marvellous programmes in the world, coupled with all the electronic wizardry, all the heavy and continuing costs of missionary radio would not be justified if, without the Holy Spirit's activity, we achieve nothing. But without God, and the hundred and one miracles that have gone into making FEBA Sevchelles possible, there could have been no Christian radio station on a remote island in the Indian Ocean. So we believe we are there because He put us there and thus with your help, prayers and gifts-possibly with the help of you yourself in Seychelles-together we'll take our small part in fulfilling the Great Commission. But, with this help, let's make sure our offering is of the highest standard!

(Drop us a line to FEBA at St. Pauls Road, Woking, Surrey if you'd like to know more or if you'd like to borrow our new filmstrip for your Class. And if radio work is difficult-how much more difficult will be a Christian presence in TV in TV-saturated lands!)

PROFESSOR BRUCE ASKS

The question was recently put to me: Granted that 1 Corinthians 14 embodies 'the commandment of the Lord' when it lays down principles of procedure for the rather exceptional church of Corinth about A.D. 50, what reason is there to suppose that these principles constitute the Lord's commandment for churches in the different situation of A.D. 1974? What would your answer have been?

Correspondence, please, to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX, by 15 October.

(continued from page 256)

is needed for the great radio transmission stations which beam the message of the Gospel to lands where neither the preacher of the Gospel nor the Bible colporteur are admitted. These calls involve it may be even more money and sacrifice of position and honour than did the older methods.

So today, as down the centuries, God entrusts wealth to the Christian, not that he may use it for his greater comfort or to keep up with the Joneses, but that he may squander it, whether it be his talents or his money, in the welfare of others, be they at home or abroad. It can be that an individual needs to withdraw from the world for a time, so that he may find his self, but then he must go out again to serve his fellow men with the wealth God has given him.

FOOTNOTES

- Isaiah 45: 6, 7. Arnold John Toynbee, A Study of History.
- Mark 10: 28-31. Ben Sira (Ecclesiasticus) 38: 24, 34. Luke 16: 9-11 (NEB).
- 6 Luke 6: 20.

Mark 10; 17-22.

Mankind and the Universe H. F. Thompson

A meditation on the world around us.

With our ever increasing knowledge of the world in which we live, and move, and have our being, there is undoubtedly among thoughtful people a growing awareness of the presence of the Creator in all creation. God is said to be present in His creation by His essence, in that He is in direct, immediate contact with everything that is, as an ever-active

source of its being and movement.

The story of mankind begins in a garden, where man, created in the image of God, a spiritual being endowed with intellect and will, held supremacy among created things. But, unhappily, Adam violated the conditions God had laid down for man's welfare, and disturbed the peace which hitherto had existed between God and man, and the rest of creation. It was the Incarnation (The Word made Flesh) that brought about a reversal of the Fall, and a consecration of nature. Now mankind has the privilege of looking at all created things with a redeeming love.

'Until mankind can extend the circle of his compassion to include all living things', said Dr. Albert Schweitzer, 'he will never himself know

neace?

St. Francis of Assisi had a highly developed sense of the harmony that exists between the natural and the supernatural, and believed that all creatures had the inalienable right to be respected and loved. 'Be praised, my Lord, with all Thy works whate'er they be,

Our noble Brother Sun especially,

Whose brightness makes the light by which we see— Be praised my Lord, for Sister Moon and every Star That thou has formed to shine so clear from heaven afar—

Be praised, my Lord, for Sister Earth our Mother, Who nourishes and gives us food and fodder, And the green grass and flowers of every colour—'
(The Canticle of Brother Sun).

This understanding of the kinship of all nature, as experienced by Francis of Assisi, may well be seen as the moral basis of the modern science of ecology. The world was created by God out of pure generosity, it is a reflection of His love, and all things were designed to give Him glory, and if only we were spiritually enlightened we should show good-will to all creatures. In nature there is a beauty visible to those whose vision has been spiritually sensitized. 'The beauty of the world,' said Simone Weil, 'is Christ's tender smile coming to us through matter'. (Waiting on God). Dorothy Trehair in one of her poems writes: 'When the air is still, when one can almost hear the clap of the butterfly's wings as it alights upon a leaf, I am at peace. All around me is beauty and attunement.' Alain Fournier said: 'Behind every landscape I feel the landscape of my paradise.' The late Teilhard de Chardin, who had a deep reverence for the material world and a constant awareness of the spiritual, prayed: 'Lord, which is the more precious of these two beatitudesthat all things are a means through which I can touch You, or that You yourself are so "universal" that I can experience You and lay hold on You in every creature?'

In every soul there is a latent longing for beauty, but, unfortunately, modern man has almost cut himself off from his roots in the natural world—in mother-earth. M. Max Picard said that the modern world is concerned 'only with the profitability, the exploitability, and the revolutionary possibilities in things.' There is indeed a real need for man to recover his roots in nature. People who are working to preserve the beauty and order of the natural world from the ruthless onslaughts of short-sighted scientists and well-meaning planners, who are making havoc of our environment, need the support of every Christian who loves his Father's handiwork.

(continued from page 267)

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Essay Questions

(1) Does the OT substantiate the statement: 'In many and various ways God spoke of old to our fathers by the prophets' (*Heb* 1: 1)?

(2) How far is it correct to describe the OT as a 'prophetic' book?

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Question and Answer, with Professor Bruce

Where is the 'house of God'?

Ouestion 1976

Do you understand 'the house of God, which is the church of the living God' (I Tim. 3: 15), to be the Church which is Christ's body? If so, how, with such diversity of teaching among believers, can it be called 'the pillar and bulwark of the truth'? Alternatively, if the house of God comprised all local New Testament churches, where is the house of God today?

In 1 Tim. 3: 15 'the house of God, which is the church of the living God', is the local church for which Timothy is being given special responsibility—the church of Ephesus. The teaching in the epistle, of course, is applicable to other local churches. Wherever today you find a congregation of Christians in which the truth of the gospel is maintained and proclaimed and the ordinances of the gospel duly observed, there you have a 'church of God', there you may recognize the 'house of God', there is the 'pillar and bulwark of the truth'. It is true that not all local churches discharge this function as they should, but the New Testament sets forth the standard at which they ought to aim.

Immediate Return?

Ouestion 1977

From Matt. 10: 23, Mark 9: 1 and parallel passages in other Gospels, does it not appear that our Lord expected to return in glory almost immediately after His ascension to heaven? It appears from such a passage as Mark 13:10 (and parallels) that our Lord expected an interval of unspecified length to intervene between His passion and the coming of the Son of Man. In the commission of Matt. 10: 5-23, we have to distinguish two parts: (a) verses 5-15, relating to the immediate mission of the twelve in Galilee, during our Lord's own Galilaean ministry, and (b) verses 16-22, a careful examination of which will indicate that it is prophetic in character, referring to the situation which followed our Lord's ascension. The question then arises to which of these two parts verse 23 relates. My own preference is for the view which relates verse 23 to the verses immediately preceding, in which case the reference to the coming of the Son of Man points to the events of A.D. 66-70 as an anticipatory outline of one aspect of His final coming. As for Mark 9: 1, the coming of the kingdom of God with power was unleashed by our Lord's resurrection (cf. Rom. 1: 4, 'in power') and the descent of the Spirit (cf. Acts 1: 8 'power'); the reference in that case would be to these two

closely associated events and their sequel. But in view of the close association of Mark 9: 1 with the transfiguration narrative immediately following, that narrative could be regarded as a preliminary fulfilment of our Lord's words.

Immortality and our Hope

Question 1978

In view of the fact that the New Testament hope is resurrection, and that the expression 'immortal soul' does not occur in the Bible, is not the idea of going to heaven immediately at death without

scriptural warrant?

If we are discussing scriptural doctrine it is wise to adhere to scriptural language. Immortality belongs inherently to God alone (1 Tim. 6: 16); it belongs also to those created beings on whom it is bestowed by God. It is true that where immortality is predicated of human beings in the New Testament (and that is infrequent enough) it is the body (i.e. the resurrection body) rather than the soul that is predominantly in view. As for 'going to heaven when we die', that was dealt with last month in the answer to Question 1975. If one wishes to be precisely scriptural, one would speak rather of being 'with Christ' (Phil. 1: 23). What Paul meant by that may be gathered more fully from 2 Cor. 5: 1-10, where he shows in what sense to be 'absent from the body' is to be 'at home with the Lord' (verse 8). There is a progress of doctrine in the New Testament with regard to the hope of the believer at and after death, and I am of the opinion that the highwater-mark of this 'progress' (if I may mix my metaphors) is found in 2 Cor. 5: 1-10. I expounded my views on this matter in the Drew Lecture on Immortality for 1970, 'Paul on Immortality' (published in the Scottish Journal of Theology, November 1971).

Ezekiel's Last Vision

Ouestion 1979

According to the last chapters of Ezekiel, circumcision is to return, with sin-offerings, etc. Does not this conflict with our Lord's being 'the end of the law' by virtue of His once-for-all sacrifice for sin? I have never seen any reason for interpreting the last chapters of Ezekiel in a sense which makes them future from our perspective, although they were future from the prophet's perspective. As our Lord's redemptive work fulfilled and put an end to the sacrificial and other ceremonies of the Mosaic legislation, so it fulfilled and put an end to the sacrificial and other ceremonies of Ezekiel's vision.

Spectator's Viewpoint

David Manzie puts a footnote to Mr. Ellison's studies

'Take my silver and my gold Not a mite would I withhold . . .'

Surely only the proud Christian has found these lines in Frances Ridley Havergal's hymn easy to sing, but for American citizens it could literally be

even more difficult from 1975.

Speculation surrounds the possibility that the forty-one years old ban on private holding of gold may be lifted. They will not be alone; Canada and Japan and at least three European countries permit private ownership of the precious metal. For many it is the last hedge against calamity—'when all else fails the gold is still there'. In general, however, licences to buy and sell gold are restricted outside the bullion markets to dealers for jewellery, industrial and dental uses.

No frantic rush to buy is expected, but the intriguing question is 'who will sell?'. South Africa and the Soviet Union as the world's two largest producers will naturally be interested but there are, also, a number of national treasuries waiting to settle foreign debts following the recent oil price rises, who will be only too pleased to sell gold for dollars.

The metal itself has lured man for centuries, and the touch of the legendary King Midas which turned everything into gold has been coveted. Tales

with David Manzie

of gold prospectors rushing to the Klondyke and Yukon to stake their claims, although few made fortunes, make thrilling reading. But for all its attraction gold is hardly a convenient means of exchange. It is far from being a lightweight, portable method of settling everyday transactions. Even gold sovereigns are collectors' pieces. Smugglers find the metal's weight and bulk a strain on their physique. Gold is more suited to movement in bulk under heavy guard for international debt clearance.

The virtual indestructibility of the metal has enhanced its appeal and use for idols, ornaments, and jewellery. Gold was used liberally in the Mosaic Tabernacle and in Solomon's Temple. Since then recent sales of church plate have emphasised the value which has accrued over the years to the church, to wealthy livery companies, and for use on state occasions. Undoubtedly a cache of gold could turn out to be a surer protection against inflation than any ordinary security or investment, and it is surety and qualitative purity which proves attractive.

But having said that there is at bottom the baser instinct. Writing in Newsweek an American economist suggested that Freud (the psychologist) and Keynes (the economist) could agree on one thing: 'Gold has an almost mythical fascination for the human psyche.' Which really brings me full circle—it will not become easier to sing F. R. Havergal's hymn!

Pray for ERIC HUTCHINGS and TEAM..

PREACHING THE GOSPEL AND CHRISTIAN RENEWAL



Oct. 26-Nov. 3 Burnham-on-Sea

Nov. 7 Edgmond Convention, Eastbourne

Nov. 13-17 Weymouth

Nov. 27-Dec. 1 Farnham (Surrey)

Dec. 9-11 Evangelists' Conference

Dec. 29 Edgmond Hall, Eastbourne

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Edited by Kathleen White, 60 Bowood Road, Swindon, Wilts

Family Forum □

Mrs. Alexander was giving a lecture at a School of Writing when I first met her. Impressed by her story, I asked her to write an account for Family Forum. The result is most stimulating and ends with a challenge for help from any interested reader. Unfortunately, Mrs. Alexander has been too modest in omitting to describe how she personally became involved in the project.

Happily, Christians are now beginning to utilise all forms of the media to spread the word of God. In an age which has seen greater advances in technology than any before in the history of man, it is good that Christians are harnessing these magnificent scientific achievements to use for His glory

and the blessing of mankind.

From Seychelles

Not long ago a Turkish student was returning to his native village; as he drew hear to his home he heard the sound of wedding drums, so he asked the first person he met: 'Hello! Who's getting married?' The reply: 'Oh, didn't you know? It's for you'. He rushed home and expostulated with his parents: 'I don't love the girl; I have met other girls at college; I want to look around before committing myself'. But all in vain. Parents in that country are all-powerful. Force majeure, he had to marry the

girl they chose.

Since in many cultures the marriage is governed by religious tradition—a Hindu must marry someone of his own caste, Muslim must marry Muslim—this is one of the root causes of a general questioning throughout the world, especially among young people, of the old ways and the old gods, 'Our gods have failed us' the Indian student says; to be religious is to be old-fashioned in a Turkish university. And yet the void remains, to be filled by Marxism, western materialism, or whatever is the current vogue. 'Don't think; recite Chairman Mao'; 'turn on the new TV set'; 'join the education ratrace'; 'get a good job'.

We hear a good deal nowadays about western young people looking to eastern religions and mysticisms for satisfaction. We hear much less about the world-wide quest for Jesus Christ.

Nor is it generally known that many Buddhist priests in Sri Lanka are avid listeners to Christian radio programmes and quite a few take Christian correspondence courses, especially on the Gospel of St. John.

It could be objected that these are religious people and their interest in the Bible might be purely academic. But this interest is also true of the many people who write in as a result of listening to the new radio station in the Seychelles—and these are quite ordinary people from all walks of life, the biggest group (according to a recent survey in India) being between fifteen and twenty years old. Over and over again the requests come in: 'please send me some literature that explains the Word of God to me' (Iraq); 'send me some literature about

the joy of the Lord' ('closed country of Middle East); 'tell me more about Jesus Christ' (many countries); 'please send me a photo of Jesus Christ'

(recently sent on to Britain from India).

This is the rationale behind the new British transmitting station in the Seychelles Islands, way out in the Indian Ocean; we cannot make people Christians by radio (no-one can make anyone else a Christian anyway), but we can from this strategic position tell a great number of people about Jesus Christ and a God who is not a vague Being behind 10,000 other gods (as in Hinduism) or an Allah to be feared (as in Islam), but a Father of love Who sent His only Son to die for the world.

The beauty of communicating the good news by radio is that it is not a foreigner expounding a western religion in an unfamiliar way, but—wherever possible—a fellow-countryman (or woman) of the same cultural background using identical thought-forms and language to the listener, drawing illustrations from the same countryside, one who might even live in the next street or village. Of course this is not yet possible for all our target areas—the Indian sub-continent, the Middle East, and just starting, East Africa—but this is the ideal.

Perhaps this all sounds rather remote. Is there no use for English programmes? Yes, surely, for English is still the language of business and politics in many parts of the world; English teaching programmes are popular even in China. Since these reach the educated minority they can have a wider variety of topics, provided they are of general application. It is surprising the variety of experience which will come in useful for this kind of 'cultural' programme. Certainly I never dreamed, when I was trying to explain the intricate workings of the kidneys to the lower VIth, that this teaching experience would one day be used to make a series of programmes on the human body—which after all is made the same the world over.

So if you have ideas, make a script—or better still a tape—and submit it to an expert (see Hein Velissarides' article). But make sure you have enough ideas. Thirteen programmes of preferably a quarter-of-an hour is the very least that will be needed for a series (three months supply, one a week); twenty-six is better and fifty-two better still. (For myself I found that after twenty-six I ran out of parts of the body!)

Script-writing, or producing programmes, is hardwork, but so is anything worth-while. And what more worth-while than helping, even in some remote way, to satisfy the world-wide search for truth, the thirst that is only ultimately satisfied in Jesus Christ?

ELSIE ALEXANDER

Conducted by John Baigent, B.D., A.R.C.O. Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

The Harvester Bible School

Discovering the Old Testament: Study 3

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

THE WORDS OF GOD

Last month we saw that the OT contains the records of the acts of God in history. But how did Israel know that God was at work in her history? Was it simply an 'inspired guess'? Were all the events in her history 'acts of God' or only particularly outstanding ones (like those associated with the Exodus)? How did she distinguish? How was Israel to know the meaning and purpose of God's acts? How did she even know which 'God' it was who was at work? What was his nature and character? Was she left to infer them from the nature of his acts?

According to the OT the acts of mercy and judgment which God performed amongst his people were interpreted by a series of 'prophets'. The records of their activities and messages are to be found not only in the books of the prophets (the Latter Prophets) but also in the historical books of the OT (the Pentateuch and the Former Prophets). In this month's study we must try to understand the nature of prophecy and the significance of the prophets in the OT.

Throughout this study you should refer to the article on 'Prophecy, Prophets' in the New Bible Dictionary (IVP); it is particularly helpful and thorough.

What is a Prophet?

Before you go any further, jot down what you understand by the word 'prophet'. What is his function? What distinguishes him from the teacher, the priest, the mystic, the diviner, the soothsayer, etc.?

In English

Look up 'prophet' and 'prophesy' in your English dictionary. In popular usage it is someone who foretells the future (e.g. a 'weather prophet').

Notice that the English word is derived from the Greek prophētēs, 'spokesman', from phēmi, 'speak', and pro, which probably denotes 'forth' (i.e. one who speaks out, proclaims), less likely 'for' (i.e. one who speaks for someone else), and very unlikely 'before' (i.e. a foreteller). In classical Greek times the person who gave an oracle for a god was called a 'mantis' and the one who interpreted the (usually unintelligible) oracle was called the 'prophet'.

In the OT

Three Hebrew words are used to convey the idea

of 'prophet'.

(i) nabi' (plural nebi' im) is always translated 'prophet'. Its derivation is uncertain, but it seems to be related to the Akkadian (Babylonian) word nabu, 'call, announce'. It is not clear whether the Hebrew word is active ('caller, announcer') or passive ('one who is called' by God). It is possible that the word originally implied an 'ecstatic' prophet, who might also be a member of a group (cf. I Sam 10: 5, 6, 10-13; 19: 20-24; Num 11: 25ff.) Certainly the related verb (naba') could refer to ecstatic behaviour (I Sam 18: 10 'raved'; I Kings 18: 29; cf. II Kings 9: 11; Jer 29: 26).

For the meaning of 'ecstasy' see an English dictionary. It is a difficult word that can be used in a number of senses (see Lindblom, op. cit., pp. 4ff., 47ff.). Although every use of the words 'prophet' and 'prophesy' in the OT probably does not imply 'ecstasy' the idea of 'inspiration' (see Dictionary) was almost certainly always present.

(ii) ro' eh (from ra' ah, 'see') translated 'seer' (e.g. I Chron 29: 29). This seems to have been the early word for a solitary prophet; later he was usually called a nabi' (I Sam 9: 9). In the OT this word is particularly used of Samuel (see concordance).

(iii) hozeh (from hazah, 'see') usually translated 'seer' (II Sam 24: 11) but also 'prophet' (Isa 30: 10). Related nouns like hazon are rendered 'vision'.

The relationship between these three words is not clear (see *NBD* p. 1037f.) but in the OT they are largely used synonymously. The 'seeing' of the 'seer' may involve different kinds of 'seeing' (*NBD* p. 1038).

In addition to these three words the OT uses distinctive titles for the prophets. From the point of view of the onlooker he is a 'man of God' (Deut 33: 1; I Sam 2: 27; 9: 6; I Kings 13: 1; II Kings 4: 9; see concordance). Notice that this title is never used of the priest. Why? In God's sight the prophet is 'my servant' (Josh 1: 1, 2; II Kings 17: 13, 23; 21: 10; 24: 2; Ezra 9: 11; Jer 7: 25; etc.), Other titles include 'watchman' (Ezek 3: 17), 'messenger' (Mal 3: 1), 'interpreter' (Isa 43: 27), etc.

Widespread phenomenon

Prophecy was by no means confined to Israel. Prophets (of one sort or another) were common throughout the ancient world, in Mesopotamia (at least as early as 1800 B.C; Lindblom p. 30ff.), Phoenicia (cf. story of Wen Amon, c. 1100 B.C., Lindblom p. 29f.), and Greece (Lindblom pp. 26ff.).

In the OT the same word (nabi') is used for all sorts of prophets, whether Israelite or foreign (I Kings 18: 19ff.; II Kings 10: 19), solitary and independent or group and professional (cf. I Kings 22: 6ff.). Our definition of 'prophet' must therefore try to express what all these types of prophet have in common.

The basic concept

The most helpful passage for an understanding of the basic meaning of 'prophet' is Exod 7: 1, 2 (cf. 4: 15, 16) where the word is used figuratively. A prophet is therefore a 'spokesman' who gets a message from God (or a God) and delivers it to men (cf. Deut 18: 9-20; Jer 1: 7b; Amos 3: 7, 8). **Definition**

Compare the following with your earlier attempt at a definition. Which do you think is the best and why?

'An "inspired" man who claims to be

speaking in the name of a god.'

'Inspired teacher, revealer or interpreter of God's will' (Concise Oxford Dictionary).

'The prophet of God is nothing else but the enunciator of the words of God to men'

(Augustine).

'The essential function of the prophet was conceived to be the mediation of a word which he received by divine inspiration. He was the mouthpiece of God bringing some ad hoc word relevant to the circumstances of the moment when he delivered it'

(H. H. Rowley, The Faith of Israel, p. 39).

'... a person, who, because he is conscious of having been specially chosen and called, feels forced to perform actions and proclaim ideas which, in a mental state of intense inspiration or real ecstasy, have been indicated to him in the form of divine revelations' (Lindblom p. 46. See pp. 1-46 for justification.).

Prophecy in the OT

The Prophets of Israel

Using your concordance try to discover all the prophets of Israel (named and unnamed) referred to in the OT. Arrange your findings in columns, in chronological order, giving name (or description), historical circumstances, date (approx.), function/activities/achievements, basic message, biblical references. (See Lion Handbook of the Bible pp. 374/5 for the later prophets.)

(a) Pay particular attention to Moses. Why is he considered the 'prototype' prophet in the OT (Num 12: 6ff.; Deut 18: 15; 34: 10; Hos 12: 13)? See NBD pp. 1036f., 848f., and study Exod 3: 1-4: 17.

(b) Notice that Balaam (Num 22-25) was not an Israelite and is not called a 'prophet' in the OT (cf. Josh 13: 22) yet God used him as a prophet. Why? What can we learn about the nature of true and false prophecy from these narratives? (See NBD art. 'Balaam'; F. A. Tatford, Prophet from the Euphrates [Prophetic Witness 1973].)

(c) Can you see evidence of two main types of prophet in Israel? There are the ecstatic, group (coenobitic), professional (or institutional) prophets; and there are the more solitary and independent prophets (cf. I Sam 3: 19-21 with 10: 5ff; I Kings 22: 6ff.; II Kings 2; 4: 38; 6: 1; Jer 28; Amos 7: 12-15). Is this distinction (two groups) the same as the division into 'true' and 'false' prophets that is suggested in the OT (though they are not called 'false prophets')? See NBD p. 1041ff., and study the tests of true prophecy in Deut 13; 18: 20ff.; Jer 23: 9ff. What was the function of 'the sons of the prophets'? See Ellison, Prophets of Israel, ch. VI; NBD p. 1041.

(d) Do you see why E. W. Heaton calls the 'independent' prophets (especially from the eighth century onwards) 'odd men out . . . prophets for want of a better name'? (*Hebrew Kingdoms*, p. 232; see whole discussion pp.

232-244.)

(e) Amongst the 'independent' prophets we may distinguish those whose messages (and sometimes their activities and personal words) have been preserved in books which bear the name of the prophet. They are often termed the 'canonical' or 'writing' prophets. Very little is known about how these books were compiled, and what part the prophet played in their production. See NBD p. 1040; Ellison, Men Spake from God, p. 17 and chapters on individual prophets; Heaton, OT Prophets, pp. 30ff. Why do you think that the messages of some of the prophets (Amos, Isaiah, etc.) are recorded in detail, and others were not (e.g. Samuel, Nathan, Elijah, Elisha)? See Ellison, Message of the OT, p. 54.

Although the other types of prophets (court, cultic, etc.) are interesting from an historical point of view, we shall devote the rest of this study to the characteristics of the 'independent' prophecy

of the OT.

The Nature of Prophecy

(a) Receiving the message (NBD p. 1039).

(i) The source: God. Notice the phrase 'The word of the Lord came to . . .' (see concord.). Study the use of the 'word' of God in the OT (see concord.; NBD art. 'word'; NBCR p. 30). What is the relation between the dynamic

word (Ps 33: 6; Isa 55: 11) and the prophetic word (I Sam 3: 1, 19; Jer 1: 9; Amos 8: 11)? What does the claim of the prophets to have 'stood' in the 'council' (sod) of God really mean? (Look up 'counsel', 'secret', 'assembly' in concord.;

see Heaton, OT Prophets, pp. 45ff.)

(ii) The means: how far does the OT describe the means by which the prophets received their messages? See NBD p. 1039. Consider the use of 'visions', 'auditions', 'dreams' (look up in concord.; English dictionary; NBD articles), and ordinary phenomena (Amos 8: 1 ff.; Jer 1: 11, 13; 18: 1 ff.). Did prophets ever use 'divination' (see NBD) or 'soothsaying'? In what ways did the priestly way of seeking divine guidance differ from the prophetic? What do we know about the psychology of the prophet? How far was the medium of revelation related to the personality of the prophet? Compare the calls of Amos, Hosea, Isaiah, Jeremiah, Ezekiel. What was the importance of the call? Note the sense of compulsion (Jer 20: 9; Amos 3: 8; Mic 3: 8). Is there any evidence of how the prophet distinguished between his own ideas and the voice of God? See II Sam 7: 3. 4ff.; Jer 20: 8, 9. What part is played by the Spirit of God in the reception of the message? See concordance ('Spirit') and NBD p. 1039.

(b) Delivering the message. (NBC 1039f. Ellison, Men Spake, p. 16f.) What methods did the prophets use for attracting an audience and delivering the message? Consider the use and significance of signs and symbols (acted prophecy). Consider also the forms of prophetic speech: 'Thus says the Lord . . . /Oracle of the Lord/says the Lord' (Amos 1: 3-5; Jer 2: 1-3; Isa 45: 11-13). It has been shown that the prophets often employed a 'messenger style' which was well-known in the ancient world (cf. Gen

32: 3-4).

(c) The content of the message

(i) Those addressed: Israel; individuals (usually kings—why?); the nations. For whose benefit were the prophecies against the nations (e.g. Amos 1, 2; Isa 13-27; Jer 46-51; Ezek 25-32)? See Ellison, Ezekiel (Paternoster) ch. XII.

(ii) Main subjects. G. Vos (op. cit.) sums up the content of the prophetic revelation under four headings: (1) The Nature and Attributes of Jehovah; (2) The Bond between Jehovah and Israel: (3) The Rupture of the Bond: the Sin of Israel: (4) The Restoration of the Bond: the Prophetic Eschatology. More simply the Jerusalem Bible suggests: (1) Monotheism; (2) Morality; (3) Messianism. Read through one of the shorter prophetic books (say Amos or Hosea) and fit the sections into the appropriate headings.

(iii) Proclamation or Prediction? We saw earlier that the word 'prophet' does not mean 'foreteller'; yet prediction was obviously involved in the prophetic function. What part did it play?

See NBD p. 1038; Ellison, Men Spake, p. 14. Isaiah 1 contains a selection of oracles; how many are predictive? Should we distinguish between prophecy about the immediate future and that concerned with 'the last days'? What is the difference between prophecy and 'apocalyptic'? See NBD art. 'Apocalyptic'. On the problems of interpreting prophetic prediction see Fairbairn, op, cit. On the problem of unfulfilled prophecy see Ellison, Men Spake, pp. 17ff., Ezekiel, pp. 102ff.

Conclusion

It has been impossible in a short and scrappy study to do justice to such a vast subject. Have you, however, been able to find answers to the questions we posed at the beginning? F. F. Bruce sums it up like this: 'The acts of mercy and judgment by which the God of Israel made Himself known to His covenantpeople would not have carried their proper message had they not been interpreted to them by the prophets—the 'spokesman' of God who received and communicated His word'. (NBD p. 149, q.v.) Consider the part that Moses played in the Exodus from Egypt (Exod 3-14). Notice that he did not merely interpret events after they had happened, he announced them beforehand (Exod 7: 17f.; 11: 4; 14: 13f.; see NBCR p. 30; Rowley, op. cit., pp. 40ff., 57). Moreover he not only explained the significance and purpose of the events but also the identity and character of the God who was doing these things (Exod 3: 13ff.: 6: 2ff.). Compare the part played by Isaiah in the deliverance of Jerusalem (Isa 36-37: cf. Rowley pp. 44ff.).

Finally consider the comment of G. Vos (op. cit., pp. 211f.) on OT prophecy: 'It marks the religion of the O.T. as a religion of conscious intercourse between Jehovah and Israel, a religion of revelation, of authority, a religion in which God dominates and in which man is put into the

listening, submissive attitude."

For Further Reading and Study

Clements R.E. Prophecy and Covenant (SCM) 1965)

Ellison H. L. The Message of the OT (Paternoster 1969) ch. 7

Ellison H. L. Men Spake from God (Paternoster 1966) ch. I

Ellison H. L. The Prophets of Israel (Paternoster 1969)

Fairbairn P. The Interpretation of Prophecy (Banner of Truth 1964)

Heaton E. W. The OT Prophets (Penguin 1958) Heaton E. W. The Hebrew Kingdoms (OUP) section on prophets

Harrison R. K. Introduction to the OT (Tyndale

1970) Part 10/I

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Looking at Books □

The Rule of God

GOD'S STRATEGY IN HUMAN HISTORY.

Roger T. Forster and V. Paul Marston. Send the Light Trust. 236 pp. 60p.

On reading this book, I was impressed with the immense thoroughness of the authors in presenting their material, relating to this wide theme. No pains are spared in assisting the reader in his assessment of the points made—whether by chart, notes, references or appendices. To read this book is to engage in a carefully prepared, and fascinating Bible Study.

We get so much of our theology second hand, that it cannot be other than a most valuable exercise to be taken to the texts themselves for a discussion on what they really mean. Even if we finally disagree with some of the conclusions, we do at least have our own convictions, rather than a collection of tenets uncritically

For these reasons, I unreservedly commend this book and hope that many will read it. In this I am in the good company of the five Christian leaders whose appreciations are printed on the back, and of Professor Bruce who writes the foreword. I myself feel indebted to the authors for their lucid expositions—and none the less so, if on some points I have reached a rather different conclusion from theirs.

I think the authors are right in emphasizing that God's sovereignty does not in any way detract from the real freedom of the human will. Also that God's choice of nations or persons is often for the purpose of fulfilling a certain function, in His strategy, in the battle against evil, rather than determination of eternal destiny.

But I wonder if this is the whole story? Which has priority—the purpose of God, or the battle waged against it? Surely the purpose of God: and there are some Scriptures (which I do not see in the 'index of verses of interest') which seems to link election and eternal destiny, as regards those chosen 'in Christ'.

For example, we read in John 10: 27-29 (RSV) 'Thy sheep hear My voice, and I know them, and they follow Me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father Who has given them to Me is greater than all, and no one is able to snatch them out of the Father's hand'.

The concept of the Church being an eternal gift from the Father to the Son is a familiar one in Scripture. The Body may well be strategic, but not surely the Bride! And in John 17: 6 (RSV) we hear the Son praying to His Father, thus—'I have manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them Me'. The main burden of this prayer of our Lord is for 'the men whom Thou gavest Me': for they are very precious to Him, being the gift of the Father of those already belonging to Him. These men, in this context, are not 'key-men in a strategy', but the eternal gift of the Father to the Son: and they include, not only His disciples then living, but 'those who are to believe in Me through their word' (Jn. 17: 20). So that in Acts 13: 48 (RSV) we read that when the Gospel was being preached to the Gentiles-'as many as were ordained to eternal life, believed'.

There is nothing really contradictory between God's sovereignty and man's responsibility—even to human reason which should recognise that when the finite tries to comprehend the infinite, it is bound to get out of its depth. We are 'dwellers all in time and space'. God is beyond time and space.

BERNARD C. MARTIN

FOR THE LEWIS-LOVER!

C. S. Lewis; Images of His World. Clyde S. Kilby and Douglas Gilbert. Hodder. 192 pp. £4.50.

C. S. Lewis; Speaker and Teacher. Ed. Carolyn Keefe. Hodder. 190 pp. 50p (paperback).

Images of His World is a coffee table book full of picture postcard scenery, nature studies and family photos—for all C. S. Lewis fans, but especially those unacquainted with the charms of Oxford, Cambridge, N. W. Wales and N. Ireland. True. But if you come upon it in a moment of leisure you may lose yourself for hours in company with a developing scholar and creative artist as his original mind and sensitive imagination are nurtured and stimulated by nature, people and books. If you have never been to Narnia or Perelandra, be prepared to follow where this naturally leads-back into the Christian world of C. S. Lewis, where magic and new dimensions of reality intertwine to open windows for the prosaic souls of jaded, cliché-ridden faithful. You may see your God and His creation (natural and spiritual) through new eyes. Speaker and Teacher contains seven essays from writers who try to re-create the man himself, and will be of interest to those readers who wish to go behind the writings to the personality of the writer.

LAW AND GRACE?

A Lawyer among the Theologians. Professor Norman Anderson Hodder and Stoughton. 239 pp. £1.00 (paperback).

Should this book be reviewed by a lawyer or a theologian? Probably the latter, but as the review is by the former I must enter a caveat and that is that I am in no position to comment on whether the many quotations from theologian's satisfaction. Another general point that I should make is that one is conscious at some stages of the book that it is written by an academic (in the best sense of the word) and not a practising lawyer. There are, therefore, sections of the book where the practising lawyer and probably a number of general readers will be left wondering why the theologians bothered to propose the views they did and for once the lawyer and the layman are agreed that the approach of the 'man on the Clapham omnibus' is far more reasonable!

The book is a clear analysis of the way that theologians failed to follow established rules of interpretation and evidence (which have in most cases proved suitable for combining justice and certainty) particularly when the theologians are considering such subjects as the Historical Jesus and His Resurrection.

I would like to see the parts of the book dealing with the Judgment, Universalism and the Return of Jesus Christ expanded, possibly at the expense of earlier parts on the

Historical Jesus and the Resurrection, which have already

been considered in many other publications.

Part 5 of Chapter 6 will be of particular interest to the readers of this periodical who belong to the Open Brethren as they will find that on the question of the place of the laity, they share more common ground with John Robinson than with many others!

Finally, I would like to quote the challenge with which the book closes 'So our paramount need is not for a change of message or even its presentation (although we should, obviously, do our utmost to communicate the message in an intelligible way) but rather for a change of heart in those who hear it. And for this we must always remain dependent on God alone.

TRAVERS HARPUR THE BIBLE-IN NEW WAYS

Epistles to the Apostles, Colin Morris, Hodder, 50p. (paperback).

You may have heard Colin Morris speaking on 'Thought for the Day' and will need no introduction to his fresh, vigorous, no-nonsense approach to faith and living. If you also sometimes find Paul's writings hard to take, read these instructive and often highly amusing 'letters' from imaginary early Christians (and a few pagans) to the like of whom Paul's letters must have been originally addressed; and a few others from later individuals easily recognisable under their disguises, e.g. Johannes Robinsoniensis or Karlus Barthius. The fun chiefly arises from the neat precision with which Colin Morris inoffensively sends them up. Extracts from Paul's epistles (J. B. Phillips's) answer each point raised. I agree with the cover blurb—'The idea is brilliant . . . a first class teaching concept . . . admirable for school or youth group as well as private use. As the author's introduction clearly states 'The purist is sure to come across the odd expression which, strictly, is anachronistic.' Others may find alternative grounds for criticism. But Morris is surely right when he begs indulgence of Paulinists 'who might agree that it is more important for Paul to come alive to a generation which finds him forbiddingly remote than to achieve a scholastic exactitude which is beyond me. After all, it is the content of the Epistles, not the critical problems associated with them, which have converting power. J. K. COAD

Everybody Can Know. Francis and Edith Schaeffer. Scripture

Union. 345 pp. £1.95p.

This must be the only book to begin by telling the reader, 'Close your eyes tightly.' The explanation of this unusual start is that the book is meant to be read aloud to a family group. The style is very different from that which we have come to associate with Francis Schaeffer in, for example, Escape from Reason, with its closely argued points references to contemporary philosophy. Everybody Can Know is written by a family for family reading. The third member of the family is Franky A. Schaeffer V, who has illustrated the book with line drawings in the style of Annie Vallotton in Good News for Modern Man, though perhaps not quite so successfully.

Most of the book is a study of the entire Gospel of Luke, with the exception of the opening chapter, which is on creation. It is fairly light in character and should have immense appeal if the family enters into the spirit of it. A great deal of audience participation is needed, and the youngsters will be sent off from time to time to find household objects to illustrate various passages in the book. For example, the section which discusses Luke 18: 35-43, where Jesus heals the blind beggar, demands that everyone but the reader be blindfolded with scarves and try to appreciate what it is like to be blind. Many of the illustrations are the direct outcome of Jesus' parables and object lessons, and it comes as quite a surprise to realize just how much of His teaching

was explained in terms of everyday objects.

The ardent Schaeffer fan will want to know if his characteristic way of discussing the relevance of Christian belief shows through in the different format. There are undoubtedly a few instances, but they are not very obvious. For example, a favourite phrase of his used elsewhere is 'true truth' (in contrast to other kinds), and the chapter which deals with

Luke 11: 33 (on hiding your light under a bowl) uses the delightful phrase 'dark light and light light'.

Usually, however, the Schaeffer style is merged with the Everybody Can Know style, as in this passage discussing Jesus in space, time and history: 'He really had to come in space (that means on the earth, somewhere you can find in

your maps, on your globe, in the atlas . . .)'.

The book can, of course, be read on your own and most of the object lessons can easily be imagined. (I didn't actually bake any oatmeal bread from the recipe on page 176, but I got the message about the leaven all the same). The book might be described as devotional, but it is unlike any other devotional book I have seen. It is neither heavy nor excessively other wordly, and could easily be enjoyed by someone quite young in the faith. The title Everybody Can Know is aptly chosen, because it illustrates time after time that Jesus' teachings and life are relevant to all of us.

I would wholeheartedly recommend that each family should read this, either in a group or singly, but beware, you may come down to breakfast one morning to find the table set with an egg, a dead cockroach, some toast, a stone, a fish and a plasticine serpent! (Luke 11: 11-12).

DONALD A. BELL

Prophet Who Deserted, Prophet Of Assyria's Fall,

Prophet Of The Watchtower, Prophet Of Royal Blood. Fredk. A. Tatford. Prophetic

Witness Publishing House, each 35p, (paperbacks).

We are indebted to Dr. Tatford for these four further studies of the Prophets in the 'Twentieth Century Series'.

Prophet who Deserted is of course Jonah; Nahum is given the title Prophet of Assyria's fall; Habakkuk, Prophet of the Watchtower; while Zephaniah is referred to as Prophet of Royal Blood. Each book opens with a Preface. That of Jonah defends the placing of the book among the Prophets, on the grounds that prophecy is essentially forth-telling rather than foretelling, prediction being often a subordinate and accidental part, of an office whose full function is to declare the character and will of God. In his preface on Nahum, the author points out that the study of fulfilled prophecy is always fruitful, while in that on Habakkuk he stresses the relevance of the prophetic message to the moral problems of our day. The Preface to the study of Zephaniah's prophecy (as we might expect) is concerned with the nature of the 'Day of the Lord'.

Critical questions concerning authorship, dates etc. are dealt with in Introductions, except in the case of Prophet of Royal Blood, where they are included in the initial chapter. While Dr. Tatford takes a conservative view on critical issues, he does not fail to state the opinions of others—a most happy feature of his work, both in this series and in other works from his pen. Dr. Tatford makes a spirited defence of the historicity of the book of Jonah, rejecting the view that the story is nothing more than a parable. He has no doubts as to the unity of Nahum, in opposition to some modern scholars, maintaining that 'Manuscript some modern scholars, maintaining that 'Manuscript authority and linguistic evidence . . . lead to the conclusion that the book in its entirety is the authentic work of one man'. In dating Zephaniah, Dr. Tatford is of the opinion that the prophecy belongs to the period between Josiah's reformation and the fall of Assyria in 612 B.C., on the grounds that the destruction of 'the remnant of Baal' (1:4) is a reference to the reformation. In the case of Habakkuk, the traditional dating of 605 B.C. is preferred to a post exilic.

All four studies of these minor prophets are full of rich exposition, each prefaced with a neat and useful analysis of the contents. The task of reading and study is also aided by frequent divisions of the text, headed by epigrammatic titles. A most commendable feature of these studies is the inclusion of wide ranging bibliography, so that those stimulated to further study may find direction in their reading. We have come to expect sound scholarship and exhaustive exposition from Dr. Tatford, and these studies maintain the high standard

to which we have become accustomed.

K. G. RENDELL

AND STILL THEY COME . . .

We have it on the best authority that of making many books there is no end . . . and certainly, even from those sidewaters of the great stream that wash by the desk of the editor of The Harvester, come many more works than either our space or our readers' stamina will permit us to review at length. But some among them may meet the exact need of some reader, somewhere. So, here goes, with a selection from recent months

A COOKBOOK, Yes, a cookbook. Zondervan Publishers of the U.S.A. thought it a splendid idea to produce a book of recipes especially for the handicapped cook, compiled by a courageous lady who is herself a victim of multiple sclerosis.

If You Can't STAND to Cook, by Lorraine Gifford, costs 5.95 dollars-and your bookshop would tell you how much that is in real money. And just a little bonus for the unsancti-fied: the publishers, being who they are, have sprinkled the book not too obtrusively with texts and homey savings, and

some of the juxtapositions

DISCUSSION AND STUDY GROUPS. More seriously, there is a selection of books which will help those engaged in group work. First, a number on the techniques of group discussions. Your Turn to Lead by Margaret Parker (Scripture Union, 192 pp., 80p) is the largest—methods, sample groups and analyses, outlines, and a wealth of practicalities. Free to Share, Part I (Church Information Office, 60p) a smaller handbook for training leaders, a little more technical. (Part II—The Active Parish Life—although geared to an Anglican milieu, nevertheless contains a wealth of useful ideas for elders concerned over their leadership—also 60p). Two briefer booklets from Falcon Press—Are You Sitting Un-comfortably? by Gordon Jones (12p) and Power to Tell (geared particularly to preparation for evangelism, and one of the Power study guides) (5p).

Then, on the actual content of group study, we have a series of four quiz booklets Bible Posers from Oliphants for the younger group—although they would test an ordinary assembly congregation too! (25p each). On more orthodox lines, a valuable series of booklets of basic Bible studies from Falcon, Build Your Faith-six available to date, at 10p each. Falcon are also bringing out a series of Bible Probes, covering the Minor Prophets: so far Amos and Malachi

are available at 20p each.

PERSONAL BIBLE STUDY. For more personal Bible study, pride of place must be given to Dr. H. D. McDonald's Freedom in Faith, an excellent and straightforward commentary on the letter to the Galatians: Dr. McDonald's scholarship is unobtrusively there, undergirding the commentary, but it never protrudes in a manner to estrange the ordinary reader. An excellent guide to one of the fundamental N.T. books (Pickering and Inglis, £1.60). In paperback, and of somewhat less substance, come the next two volumes of Bible Characters and Doctrines from Scripture Union, 9: Mary, Mother of Christ, to the Gadarenes (Blaiklock) with The Work of Christ (Finlayson), and 10: Jairus to Blind Leaders (Blaiklock) with Righteousness in Christ (Lane) (35p each). Also from Scripture Union, How Come, God? (reflections from Job) (D. M. Howard) 45p. Men From God's School, a series of studies in Bible characters by J. Oswald Sanders (Lakeland, 60p), and Not Hearers Only, studies in the letter of James-vol. 3, now available (Word Books 45p)

DAILY READINGS AND MEDITATIONS. First, two books by, respectively, a wife and husband. Lord of Our World by Susan Williams, a collection of short prayers based on the Sunday Gospel readings of the Anglican calendar, but pithy and thought-provoking for personal devotional use. Godfacts by Dick Williams contains a series of poetic meditations on basic truths of Christian belief. Both from Falcon Books (40p and 35p respectively). As a complete contrast, Daily Readings from the Works of Martyn Lloyd Jones (Hodder and Stoughton, 60p) is full of the depth to be expected from that source (but skip the sycophantic foreword). Living is Giving (Pickering and Inglis 50p), a collection of incidents from life in Johanna Ruth Dobschiner's own special style; A Thought for the Week from the radio talks of C. A.

Joyce (Lakeland, 50p): Day Starters-140 daily meditations on texts taken from *The Living Bible*, by Joan Bristow (Lakeland, 30p): Jerusalem Prayers for the World Today, by George Appleton (the Anglican Archbishop in Jerusalem), devotions in modern idiom (S.P.C.K. 60p),

DEVOTIONAL READING. A number of books of more general devotional reading. Dr. James Stewart's is a wellstored treasure-house, and no one dipping into it will come away without real enrichment. Two paperback volumes of his sermonic studies are published by Hodder and Stoughton—The Gates of New Life and The Strong Name (the latter based on 'The Grace'): both reprints of long established classics (50p each). The Keswick Week 1973 from Marshall Morgan & Scott (£1.75): It's a Great Life (S.U., 45p) by John Eddison—talks on the Christian life, particularly suitable for new Christians: The Christian Message for Contemporary Man (45p, Word Books) by Dr. Stephen Olford: God's Great Promises by the minister of Slough Gospel Tabernacle, W. T. H. Richards—meditations on 52 Bible promises (Lakeland 40p): Jesus the Liberator by Alan Walker, superintendent of the Central Methodist Mission in Sydney (Lakeland 60p): It Was on a Monday Morning by away without real enrichment. Two paperback volumes Sydney (Lakeland 60p): It Was on a Monday Morning by John Jackson, talks broadcast on the B.B.Cs Prayer for the Day programme (Lakeland 40p): and, finally, from Falcon Books, Meet Jesus 'a modern-day interpretation of St. Mark's Gospel' by Geoff. Treasure (35p).

BIOGRAPHY AND MISSIONARY. A book which every boy (and most men and women!) will want is To Rule the Night by James B. Irwin (Hodder and Stoughton, £2.50), a book with a double fascination: the personal story of the astronaut who landed on the moon with the Apollo 15 programme, described by the National Geographic as 'the most scientifically rewarding voyage in man's exploration of space', and a fascinating first hand account not only of that journey itself, but also of his journey to faith through the impression the flight made on him. Duncan Campbell by Andrew Woolsey (Hodder 50p) is the story of a leading figure in the recent Hebridean revival; Florence Allshorn by J. H. Oldham (Hodder 60p) a republication of Dr. Oldham's 1951 life of the founder of St. Julian's Community; The Triumph of Pastor Son, by Yong Choon Ahn (IVP 35p) the life of the heroic Korean pastor and martyr; The Man They Couldn't Break by Ladin Popov (Hodder 35p) the imprisonment and endurance of a Bulgarian pastor under communist persecution; and I Thought Terry Dene Was Dead (Coverdale 50p by Dan Wooding) of a broken pop-idol and the pieces God picked up. Missionary stories include The Spider's Thread, the story of a Japanese girl convert (OMF 25p), In the Wake of the Whirlwind by Guy Fleming, the story of the Belgian Evangelical Mission (Belgian Ev. Mission, 30p), and Like a Mighty Wind by Mel Tari (Coverdale 50p) the story of the Indonesian revival. Finally, Men of Purpose by P. M. Masters contains potted biographies of ten great Christians from the past (Henry E. Walter 75p).

AND TAILPIECE . . . ? Reverend Sirs, Ladies and Gentlemen (Hodder 40p) contains umpteen funny stories about clergymen. It will doubtless be bought by a lot of clergymen. There are not many clergymen among readers of *The Harvester*.

A Final Reminder

For you to hear the exciting story of the building of three local churches in Manchester-and the practical lessons for our own churches.

Building up the Local Church

(CBRF Annual Meeting, 19 October, 1974 at Queen Mary Hall, Central YWCA, 16 Gt Russell Street, London WC1 at 3.30 p.m.)

Speakers: Mr. David Pringle and Dr. John Laird

Correspondence

Correspondence from readers is welcomed, and letters should be sent to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX.

South East 'Focus' Conference, 2 Nov., 1974

From Messrs. H. E. Pope and A. L. Lake Dear Mr. Coad.

We are writing to give you advance news of our arrange-ments for this year, if the Lord will.

The subject this year is Focus on Church Evangelism and we are fortunate to have Mr. Roger Forster to take the lead. He has a wide experience in this field and his ministry at Swanwick and other conferences has been greatly appreciated. In order to secure his help it has been necessary to change the date to the first Saturday in November, which is the 2nd day of the month.

We expect to touch on most aspects of the subject, including youth work, Sunday schools and women's meetings and therefore this year we shall welcome women as well as men to the conference. We hope this may make it possible for some who would have liked to attend hitherto to join us

This new departure has caused us to make some modifications to the arrangements and we are grateful to have Franklynn Gospel Hall, Haywards Heath put at our disposal, with the use of the School premises opposite the Hall for

discussion groups. Please make this well known in your assembly so that a good number attend and widespread blessing follow. We will forward leaflets with full particulars later but meanwhile we covet your prayers for grace and guidance.

25 Prince Edward's Road, With warm greetings in Christ, Lewes BN7 1BL. H. E. Pope,

A. L. Lake (on behalf of the Convenors)

Early History of Assemblies in Scotland

From Dr. M. H. B. Sanderson

Dear Mr. Coad,

I hope to carry out research into the early history of Brethren Assemblies in Scotland, concentrating to begin with on those which came into being in the nineteenth century. I should be most grateful to hear from those members of Assemblies, correspondents, secretaries and others who can supply me with information on the following points with regard to particular Assemblies:-

Date (or approximate date) of founding.

2. Persons concerned, names of any original members, if known.

3. Place of meeting.

I am also very anxious to trace any surviving records, not only printed material but, if possible, rolls of members, minute books, accounts or letters which would throw light on the early history of Assemblies before 1900, also notice of meetings of all kinds. I should be grateful for information about the possible whereabouts of such records and for permission to examine them for the purposes of research, either in suitable premises where they belong or by having them on loan.

Information of a private or personal nature would not be used in publication and the records belonging to particular Assemblies or individuals would be cited only with permission from and acknowledgment to those concerned. I am myself in Assembly fellowship and my father, William Sanderson, a well-known teacher in Scottish assemblies for many years, shares my interest in the project.

Those interested in helping by supplying information

should write to me at the address below.

28 Highfield Crescent, Yours sincerely. Margaret H. B. Sanderson Linlithgow, West Lothian, Scotland

Developments in the Argentine Republic

From Dr. M. A. Zandrino

Dear Mr. Coad,

We are pleased to inform you that in February the second biennal university course was held as programmed with the presence of the Rev. John R. W. Stott. The theme was the Kingdom of God. There were thirty-nine participants from Argentina and Uruguay.

Emphasis was on the dual commitment we face as Christians due to our being both citizens of the Kingdom of God, and of

this world.

During the last week of the course, the participants had a unique opportunity to put theory to practice when word was received of intense flooding in northern Argentina. Large quantities of clothes, food and medicine were collected, and a caravan of three cars and a van headed north to help in any way possible. The group that went north included doctors, medical students, nurses and other young people who were willing to help in any way. During the process of giving medical assistance they were often able to give spiritual help. Fundacion Escuela Biblica With our cordial regards,

Evangelica, Miguel Angel Zandrino, Sante Fe 469, President

Villa Maria, Cba. Argentina

Money . . . Money . . . Money . . . From Mr. P. E. Harding

Dear Mr. Editor,

I refer to the letter in the July issue of *The Harvester* under the above heading and feel I should say, in view of the enquiries made of me, that although your correspondent lives in this town his reference to a proposal to raise £20,000 for the purchase of an organ is not related in any way to the assembly of Christian Brethren meeting here in the Acland Road Evangelical Church.

4 Coburg Road, Yours sincerely, Dorchester DT1 2HW P. E. Harding, Assembly Correspondent

From Mr. Geoffrey Simmons

Knowing your correspondent H. Alan King I think that he will react to my challenge to prove that 'money given back to God . . . should not be used for ourselves.

Surely (verily AV) this is what tithing is all about (at least for two years out of three): "You shall eat the tithe of your grain . . . (etc.) that you may learn to fear the Lord your God always' (Deut. 14: 23); . . . spend the money on whatever you desire, oxen, or sheep, or wine or strong drink, whatever your appetite craves; and you shall eat there before the Lord your God and rejoice you and your household' (v. 26).

The New Testament references to meeting local needs for feeding and caring for the needy saints are well known.

And why not spend money on fitted carpets and arm-chairs? Most of us have these in our TV lounge at home; so why not where we worship the Lord? Must worship always be uncomfortable?

When scrubbed floors, kitchen chairs and coal-fired stoves were in vogue (circa 1870) then brethren worshippers would expect the same conditions in 'God's house': but now easy chairs, nice china (!) and even air-conditioning are our homely norm should our spiritual home be poorer furnished?

It is nice to be able to agree with him about Deeds of Covenant; however they do have one failing in the present inflationary period. Unfortunately if we covenanted to give £30 a year only three years ago then we ought to increase this by £10 to keep pace with the decrease of value and the rising prices.

Whilst societies benefit from the regular guaranteed income, the actual purchasing power declines rapidly during the seven year period. We need some threshold agreements!

Can Mr. King advise on these please?

47 South Norwood Hill, Yours sincerely, London S.E.25 G. E. M. Simmons

Covenanted Giving From Mr. R. J. Pantlin

Dear Sir,

Twenty years ago I would have agreed with Mr. Morris's letter in your August issue, having been brought up on teaching based upon the Abram incident and the principle of 'taking nothing from the Gentiles', but would not do so now for the following reasons.

The facility afforded under the Income Tax laws is a refund of the tax one has already paid, no more and no less. Thus, these donations are viewed by the Authorities as allowances before tax in the same way as superannuation contributions, business car expenses and, of course, personal

allowances for wife, children etc.

I do not think we are involved in the ethics of just what sort of 'charities' the Government elects to favour and, if it be suggested that other taxpayers have to pay more to finance this allowance, then the same applies to all the other allowances to which all taxpayers are properly entitled such as those mentioned above.

Perhaps this view may help any who still have doubts

about the ethics of this matter.

17 Gooden Court, Yours sincerely,
South Hill Avenue, R. J. Pantlin,
Harrow-on-the-Hill,
Middx. HA1 3PZ.

Middx. HA1 3PZ. From Mr. H. A. King Dear Mr. Coad,

I would like to answer the reply by Mr. Morris in the August Harvester to the challenge in my previous letter about

covenanting.

First, I agree that many 'charities' pursue activities of which we would disapprove and that successive Governments spend our money in ways we would not like. However, I cannot accept that we should refrain from taking advantage of a system simply because it seems to be abused by others.

Secondly, even if we agree with Mr. Morris (and I do not!) that we should not receive money from unbelievers for the Lord's work, that principle does not apply to Deeds of Covenant. The position is that if a donor covenants to pay income to a donee, such income for tax purposes becomes that of the donee and not of the donor. If the donee does not pay income tax because, for example, it is a charity which is exempt, or a private individual whose income is below the tax paying limit, the tax deducted from the covenanted income in the hands of the donor can be repaid to the donee. The tax repayment is not therefore a 'reward' from general state funds to encourage us to give to charities (in the way for instance that grants are given to businesses to encourage them to build factories in Development Areas), but a repayment of the (Christian) donor's own money, previously deducted from his income as tax. The question of receiving money from non-Christians or being involved in a share out of state funds does not therefore arise.

Yours sincerely,
Dorchester,

H. A. King

Dorset

Tolerance in Church life From Dr. B. P. Sutherland Dear Mr. Coad,

Although your deadline of May 15th is long past I offer some notes in response to Professor Bruce's question in

your May, 1974 issue.

I have been in at least two churches where the official view taught and practised and held by the majority was believer's baptism by immersion. Christians from backgrounds where the practice was household baptism or sprinkling of infants were accepted into full fellowship without beng required to accept re-baptism. In one instance an elder with household baptism associations was at his own request baptized as an adult believer by immersion to signify his personal acceptation of the majority view, though he did not repudiate the validity of the former rite. One or two others were voluntarily re-baptized on request.

In one of these churches we faced the question of women's ministry. From the beginning the sisters were present at the regular business meetings of the church and took part freely. No problem was felt in having women give reports to mixed gatherings on missionary work and the like. The broader question was studied with care from the Scriptures using reports of the High Leigh Conferences to help. As a result we reached the conclusion that provided the ultimate leadership and definitive public teaching remained with the men, there was room for divergence of view about women taking part in prayer meetings and Bible readings. These activities were therefore opened to such sisters as wished. We never felt that the liberty was abused nor did it disturb the sense of warm loving fellowship that characterised this particular church.

In the same church were one or two Christians from Pentecostal backgrounds who spoke in tongues. It was never a bar to full fellowship and on occasion the matter was discussed freely over the Scriptures. The minority respected the view of the majority and restricted their exercise of the tongues gift to personal devotions and did not seek to promote the practice among others in the church. With this attitude on their part the matter never became an issue and I do not

think they felt repressed.

But in another church the tongues issue was a cause of separation, not to say division. For some considerable time the presence of a few charismatic members made no apparent difference, all being equally accepted as full members, actively participating at all levels. The facts were known and occasionally mentioned but without concern. But the situation changed markedly when one or two more vigorous proponents of tongues joined the church and began promoting it, albeit outside regular church meetings. At this point several respected non-charismatics withdrew from the church and others threatened to do so unless the issue was effectively dealt with. Finally after a considerable period and much discussion with openness and charitable toleration an impasse was The majority on the one hand while admitting the possibility of a genuine gift of tongues by the Spirit yet maintained the desire that the church as such should remain non-charismatic. On the other hand a substantial minority wished a charismatic church, not merely speaking in tongues but seeking other supernatural gifts as healing and exorcism. No practical compromise seemed possible so the majority told the minority that it was not practical for the two groups to work together and by this time there were clearly two groups in the church. No one was condemned or excommunicated from fellowship but the minority withdrew seeking fellowship elsewhere, though some occasionally attend as visitors and are welcomed. To a large extent links of personal friendship were maintained and there was not, I believe, any bitterness felt or expressed. But it remains that the issue caused an internal division that was fixed by separation.

If there is to be any coherence and continuity it seems necessary for a local church to adopt and maintain a position and practice on various secondary matters of doctrine and practice where a difference of interpretation is admittedly possible. While welcoming those with other views to fellowship should the church welcome attempts to bring about changes or mixture? I remember my mother telling me of one instance in a Brethren assembly in England where there was a divergence of view about whether fermented wine or unfermented grape juice should be used for the communion. The matter was dealt with by mixing the two which might be called charitable toleration but hardly commends itself as a solution to a difficulty!

869 Pacific Drive, Delta B.C. V4M 2K2, Canada Yours sincerely, B. P. Sutherland

Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions, or further questions on which they would like help, to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX,

Question 16 (submitted by a conference questioner)

Do we have the right to impose Christian standards in areas of morality, ethics, etc. on society at large? Should we first defend our adoption of these standards, and if so would it be too naive to say that our task is just to proclaim the Gospel?

(Replies, please by 15 October, for December issue).

Question 17 (submitted by an overseas reader)

I should welcome comment on criteria for sending out missionaries, Living abroad, I have seen the unfortunate results of the wrong people being sent out, probably at great sacrifice, by assemblies in the United Kingdom. As well as the prospective missionary himself feeling a call to a certain area, is there not need for those sending to relate the requirements of the area to the type of missionary sent? One has the feeling that some missionaries are regarded as "sound men" because they swallowed Brethren ideas whole at the age of about twenty, and then closed their minds to any new idea. Adaptable people are often suspect. I am glad to say that this does not apply to all, but unfortunately some. I had better remain anonymous in case this is regarded as a personal attack on anyone.

(Replies, please, by 15 November, for January issue).

The Question for this month

Question 14 (submitted by Mr. Anthony Weston)

How far is 'church discipline' a meaningful concept? Is it more complicated in smaller assemblies, where there is sometimes much family inter-relationship?

Mr. H. L. Ellison replies:-

The real problem in 'church discipline' today is that more often than not the disciplined person is able to move to another fellowship. Either no questions are asked, or more value is laid on the opinion of the person disciplined than on that of the fellowship that has imposed the discipline.

Discipline should be easier in a smaller fellowship than in a large one, because the main problem should be understanding the motives and character weaknesses of the delinquent, and the larger the fellowship the harder this may be. If there really are difficulties in the small fellowship it is due to indifference to or a wrong concept of sin. Unfortunately a person today is more likely to be disciplined for 'wrong' doctrine than for sinful living, which is all too often hushed

Mr. H. S. Wannop replies:-

Church discipline in this day and age is practically, yet not totally, non-existent among the independent or so called 'open' assemblies.

The standard of practice of the local church should conform to the instruction of the apostles, agreeing with the apostles doctrine of Acts 2: 42 and the commandment of the apostles

(2 Peter 3: 2.)

In 2 Thess. 3: 6 we read. 'Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother who walketh disorderly and not after the tradition he received from us.' It is clear from later verses (11 and 12) that the apostle does not imply excommunication in actually saying that if a brother after being spoken to in love continues to walk disorderly the brethren should neither recognise his ungodly course nor associate with him and thus will he be shamed (verses 14 and 15). Perhaps here we could recall how Paul refused to be associated in service with Mark in consequence of Mark's behaviour, but Paul's attitude lasted only as long as Mark's unruly conduct continued.

In Matt. 18: 15-18, we have a definite instruction from our blessed Lord Himself over a matter that can start off a very personal thing and yet could end in excommunication.

In 1 Cor., chapter 5 the sin itself called for excommunication. We should never forget that the purpose of such drastic discipline is to bring about the true penitent humbling of the fallen one and in order to bring this about God forbids any kind of fellowship with such a one: but let us also remember that in 2 Cor, 2 we are shown that the fallen one, when he shows sorrow and grief for his sin should be received back in fellowship.

Unjudged sin in the Corinthian Church led Satan to triumph: on the other hand failure to receive the fallen one back at the right time can give Satan the advantage.

To get back to the question. Church discipline is not only a meaningful concept it is a scriptural truth and all scriptural truth should apply in all assemblies irrespective of size.

Mr. I. M. Sutton replies:-

The latter part of the question raises a very real point, to which I suppose the only reply that can be made is that the closer a church approximates to the family, so the closer should the 'discipline' within it approximate the best type of discipline within the family. On the wider issue raised by the first part of the question, I am reminded of something which the present editor of The Harvester wrote in his published address to the 1964 Swanwick Conference: that, in context, each of the N.T. provisions for discipline is directed either at conduct which has become socially scandalous, or at teaching which leads to factious behaviour and the overthrowing of the faith of members of the flock-that is, that strikes at the root of the fellowship's being.

May I be permitted to express a feeling of anxiety at the obsession with 'discipline' which has so often characterised our church life in the past? Uniformity is not unity—rather, true unity is seen only where a variety can be expressed in harmonious living together. So often some of the most solemn injunctions of Scripture are used to justify actions which have obvious roots in the psychological problems of the persons exercising the 'discipline'; or else in the tendency that exists in all smaller fellowships to develop a 'fight-flight' mentality in relation to the wider world (that is, in order to justify and protect its existence, a group will develop an attitude to the 'outside' that is both self-protective and hostile and will erect its own walls to protect itself). Happily, some of the personal tragedies which have characterised these attitudes in the past have taught us to avoid the worst extremes-though there are examples enough in other fellowships, and even in our own circles there are still churches where excommunications and rebukes can be administered for the most bizarre reasons. Elders in such churches should realise that they are then administering, not the sacred duty to nurture the church of God, but the rules of an exclusive club: and for the personal heartbreak and hurt that they occasion they are answerable to God. It is no bad thing for each of us who might find himself in the position to exercise authority to ask himself: 'by what right dare I permit myself to dominate over another: and what in my own life is worthy of the same rebuke?"

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The News Page

Press Day, Nov. 1974, Friday, Oct. 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

Anon again!

Our good friend is still active in sending us fascinating details of recent serivce and future movements. Sometimes he uses a typewriter, whilst at others he adopts more than one style of handwriting! Will our friends in full time service who normally send us Intelligence Notes month by month please remember to sign their cards clearly, otherwise we shall not be able to include them.

Bangladesh—"A Disaster of Appalling Magnitude": The following press release reached us in mid-August. However, parts of it are still highly relevant.

"Tear Fund is supporting more than a dozen different major projects scattered across the country. Our prayers are asked that they may be focal points for expressing the compassion of Christ to those in desperate need. We are also asked to remember the Government leaders and local authorities in our prayers as they seek to cope with this appalling situation.

"As a result of the superb work accomplished by the sixty or so nurses and other Christian workers that Tear Fund has supported over the last couple of years, the government has accepted plans that Tear Fund has presented, in association with the Bible Medical Missionary Fellowship, for a long-range comprehensive rehabilitation programme. The director of Tear Fund, George Hoffman, plans to fly out soon to help set up a consultation with mission societies and international relief agencies to launch this new programme.

"The present situation is going to make a tremendous demand on Tear Fund's reserves. They are therefore setting up a special "Help Bangladesh" appeal."

Most of us will have seen on our television screens some of the appalling tragedy that has struck this new and struggling nation. It is not the purpose of this page to appeal for funds. Nor, in this instance, should it be necessary. Our own eyes, and our consciences as Christians, are surely appeal enough.

Christian Holiday Crusade:

Accommodation at the twentieth Christian Holiday Crusade which was held at Filey, Yorkshire from September 14-21, has been fully booked since early August.

The next C.H.C. will take place from September 20-27 1975,—Dr. J. Sidlow Baxter is booked to conduct next year's Bible Readings. Friends might like to note this date in their diaries.

Evangelism:

W. S. Galyer reports good interest and reponse by young and old at the beach mission at Weston-super-Mare, whilst Ken Brighton had full tent meetings in his home town of Wokingham. There were genuine professions of faith, and the local church was strengthened and encouraged. He also attempted a somewhat novel form of outreach in the form of an

intensive week of evangelism on the Leicester branch of the Grand Union Canal. Many useful contacts were made, and a considerable amount of literature distributed.

Tony Blackburn reports a successful beach mission at Exmouth, with over twenty professing faith, and a number of children joining the Sunday School at Exmouth as a result of the mission.

During August George Tryon worked in two excellent Holiday Clubs for boys and girls in Staines and Balham, whilst the beach mission at Woolacombe, where David Pierce was the evangelist, attracted large numbers of listeners each day.

G. H. German has just returned from a four-month

visit to the U.S. and Canada.

A. E. J. Burnham has been continuing with local visitation, where he finds a positive response from those who know and respect the testimony of the local church.

World Evangelical Fellowship General Assembly:
The Sixth General Assembly of the World Evangelical
Fellowship took place in Switzerland immediately
after the International Congress on World
Evangelization. Most of the fifty-three W.E.F. delegates and an equal number of observers had also
been participants in the Congress, and the Assembly
was inevitably overshadowed by the other mammoth

In the election of the new executive council of the World Evangelical Fellowship a member was found from each of the major world regions. The new President is Dr. Hudson Armerding, President of Wheaton College, Illinois, U.S.A., who was recognised as a gracious, clear and sensitive leader. The Vice-President is an Indonesian, the Rev. Stephen Damaris, Secretary of the Indonesian Evangelical Fellowship; and the Secretary is Dr. Byang Kato, General Secretary of the Association of Evangelicals in Africa and Madagascar. The only executive council member from Europe is Mr. Gordon Landreth, General Secretary of the British Evangelical Alliance, who was re-elected Treasurer. Other executive council members are Bishop Jack Dain from Australia, Rev. C. L. Rema from India, and Rev. Claude Noel from Haiti.

Homecalls

Olive M. Chilcott on June 30th. Converted in early life, she was married to Arthur J. Chilcott in 1922, and was in fellowship with the church at George Street, Swansea for seventy years. She was leader of the Women's Meeting for many years. She bore a consistent testimony, and will be greatly missed. Moses Lonsdale, aged 78, on May 27th, after a long illness borne with patience. He was baptised and came into fellowship with the Assembly at Shiloh Hall, Coatbridge over sixty years ago. He was also connected with the Peterhead, Forfar and Brechin Assemblies where he faithfully ministered the Word of God. The last twelve years were spent in happy fellowship in Holborn Gospel Hall, Aberdeen.

Mrs. Florence Hills (née McCartney), widow of the late Sydney Hills of Sydenham. She was in fellowship at Boaler Street Assembly, Liverpool for over fifty years, and more recently at Mayow Road Hall, Sydenham.

Tailpiece

"Birds in the Wilderness"

The approach of another General Election in the U.K. must find many of us feeling like our unfortunate feathered friends in the song! Are we to vote for firmness and fairness, social contracts, compacts or whatever, or for the straight speaking honesty of the Man tram the Hovercraft? (For those mystified by this last allusion, the leader of one of our three main political parties elected to tour the beaches of some of our seaside resorts using this novel form of transportation which, alas, came to grief. He had not reckoned with the assorted hurricanes, cyclones and other natural manifestations which go to make up the British summer!)

The trouble is that the policy of "firmness and fairness" seems to many to hide beneath its happy alliteration indications of firmness with one portion of the community, and fairness for quite another! Then, a Social Contract made between rather less than 20% of the population of the U.K. and a minority government might seem to the other 80+% to be singularly antisocial, whilst leaping about the countryside on hovercraft, however charmingly eccentric, is not really indicative of any particular talent at governing our somewhat unruly 55,000,000!

To be honest, the early days of September find Tailpiece wondering whether, for the first time in his life, he will exercise his right as a citizen not to vote. The policies of all three main parties appear to be either unfair, divisive, or to appeal to the baser and more materialistic instincts of the population. It is tragic to find our political leaders so out of tune with the times that they confront an age of tremendous social and political idealism with policies which are either played out, irrelevant, or sectarian.

Still, the adoption of Powell, E. as a candidate in one of the Ulster constituencies, and his probable return to Westminster will at least enliven the proceedings of the Mother of Parliaments!

Moth and Rust-Australian style:

A cri de coeur from a subscriber to The Evangelical Quarterly reads, "It might be preferable to send the magazine to my Post Office Box (if I'm away-the mail in my letterbox can get wet, and then the snails get in and eat it)"! Whoa-all you happy spirits who were considering emigration to the far antipodes as your last and best hope! All is not well in the land of kangaroo and Opera House! Imagine the deathless prose of Tailpiece, still less that of the immortal editor of The Evangelical Quarterly, being devoured, in sodden state, by the glaucous mandibles of that most savage of antipodean fauna, the Grite Orstrilyin mollusc!

People and Places

New addresses

Mr. & Mrs. John C. F. McEwen ,54 West End Avenue, Pinner, Middx., HA5 IBN. Telephone 01-866 8600.

E. Nelson Walker wishes to record that the prayer fellowship of record that the prayer fellowship of the Lord's people has been much appre-ciated during past months of in-consistent health.

Stewardship

Home Workers Fund: 130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of August amounted to £355.12. This includes two anonymous gifts, one a postal order for £10.00 postmarked "Hereford", and the other £50.00 from S. America.
Missionaries' Children's Fund:

130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of August amounted to £68.85. This includes an anonymous gift of £25.00. Retired Missionary Aid Fund: 12 Cleveland Crescent, North Shields NE29 ONP, Gifts for the month of August amounted to £978.51.

Prayer List

Stamped letters addressed c/o The Paternoster Press, Pater-

noster House, 3 Mount Radford Crescent, Exeter, EX2 4JW will be forwarded to any of those whose names appear below.

whose names appear below.
Bathgate, T.:
Bromley I; Bexleyheath 3; Rochester 6, 21; Gillingham 8, 20; Chainhurst 9, 16, 23, 30; Greenwich 10; London 12; Wainscott 13; Cray Valley 17; Maidstone 23; Ramsgate 27, 31.
Blackburn, A. G.:
Plymouth 1-6; London 12; Nailsea 13-25; Honiton 27; Ashburton 31.
Brighton, K. W.:
Bracknell 1-5; Lingfield 6; Reading 10; London 12; Chandlers Ford 13; Slough 15; Swanwick 16-30.
Burnham, A. E. J.:
Southeaa 2, Worthing 6, 13; Portsmouth 12; Liphook 20; Alton 27.
Also at Selborne and other places.
Campbell, B.:
Falmouth; Treswithian; Truro; Bristol; Redruth.
Galyer, W. S.:

Galyer, W. S.:
Open Air Mission A.G.M. I; Brent; ford 6; Burnt Oak 7; Reading 11-19; Farncombe 20-27; Staines 30; Alder-

shot 30.

German, G. H.:
Cardiff 5-10: Ely 12-16: Littleport
17, 26, 27: Dereham 19-24; Crouch
End 29: Corby 30; S. Featherstone 31.
Greenaway, G. H.:
Dovercourt 6: Dereham 9: Blofield
13: Ely 20: Leamington Spa 27-30.
Also personal evangelism.
Hughes, J. H.:
Horsham 6: Five Ash Down 13; St.

Leonards 17; Uckfield, Haywards Heath 20.

Hiffe, D. J.:

East Preston I-5; Film Week, W.

Sussex 7-11; London I2; Littlehamp-

ton 17-14; Crawley 26; Alresford. James, J.: Scotland 1-14; Bristol 17; Surrey

18-25; Martock 27.

Ilfracombe 1-5; Deal 16; Shrewsbury 19, 20.

Knight, J.: Chandlers Ford 1, 21, 28; Gosport 2, 9; Tolworth-Hanworth 3; Green-wich 5; Sevenoaks 6; Baddesley 8; wich 5; Sevenoaks 6; Baddesley 8; Seven Kings 10; Manor Park 11-14; Bracknell 15, 21, 30; Marylebone 16; Wokingham 17; Drayton 18; Win-chester 19; Catford 20; Fareham 22; Staines 23; St. Leonards 24; Graves-end 26, 27; Slough 29; Reigate 31.

end 26, 27; Slough 29; Reigate 31.
Lowther, G. K.:
Rainham 1, 8, 9; Barnet 2, 9, 16;
23; Leytonstone 3, 7; Seven Kings 3;
Rochester 8; Dartford 14, 21, 28;
Potters Bar 15, 22, 29; Manor Park
15; Greenwich 17, 24, 31; Harrow
20, 21; Southborough 25; Crouch
End 27; Pinner 29; Ilford (Ley St.) 30;
Wembley 30; Forest Gate 14,

McMaster, D.: Niagara area of Canada. Meadows, D. R.:

Swanage 1; Gosport 6; Chelmsford 13, 14; Charminster 20; Winton 27, Remainder of the time in Southbourne area.

Mills, B. R.:
Counties Anniversary Meetings, London 12; Norfolk Reg. Fellowship Norwich 18; Maidenhead, Blenheim Chapel 20; Newport, I.O.W. 27.
Phillips, C.:
Brigadier, Enfield 2, 9, 16, 23; Stanewäy Chapel, Ewell 3, 10; Glebe Hall, Kenton 4, 11, 18; Marley Chapel, Welwyn 6, 13, 20, 27; St. Albans (Thirlmere) 8, 15, 22, 29; Brook Lane Chapel, Bromley 12; Dean Hall, W. Ealing 19; Bethany, N. Kensington 30.

Pierce, D. H.: Hamworthy 5; Charminster 6-7; Lynmouth 8, 9, 10, 13, 15, 16, 17; London 12; Corsham 19, 20; Bath

Short, S. S.: Snort, 3. 5.: Campbeltown I, 2; Oban 3, 6; Ardrishaig 5; Yatton I0; Wokingham 13; Wells 14; Backerell I5-17; Bir-mingham I8-19; Sutton Coldfield 20; Swindon 21, 22; Burnt Oak 27; Quenington 30.

Quenington 30.
Stringer, D.:
Ruislip I, 8; Bush Hill Park 2; Enfield
Town 3, 17; Herne Bay 4-6; Loughton
7, 14, 21, 28; Woodford Bridge 9, 23;
Enfield 10-11, 31; Kingsbury 12-13;
Uxbridge 15, 22, 29; Woodford 16,
30; Swindon 18-20; Stourbridge
25-27; N. Harrow 29.
Taylor, N.:

Taylor, N.: Sudbury Mission 1-20; Kings Lynn 13; Haughley 24; Young Peoples Weekend, Frinton 25-27; Stonham Tryon, G.:

Guildford 1; Fareham 5; Greenwich 6-13; Buckhurst Hill 16; Hampton 20-25; Wokingham 27; Tolworth 30. Walker, E. N.:

Walthamstow, Leytonstone, Leyton 6-20: Counties Annual, Westminster 12; Dorset visitation, etc.

Forthcoming Events

The Publishers regret that, owing to demands on space, it is not possible to insert an announcement in more than one issue. Correspondents should indicate clearly in which issue they wish their announcements to appear. Eastbourne:

Edgmond Christian Conv., Edgmond Hall, Church St. Oct. 3 at 7.30, P. D.

Cardiff:

Cardiff: Christian Rallies, Saturdays at 7.00 p.m. Oct. 5 Ely Cfce. (Ely), Oct. 12 R. Jamieson (Adamstown), Oct. 19 F. Howliston (Mackintosh), Oct. 26 G. Morgan (Ebenezer).

Kensington: Jubilee Mtg. Bethany Hall, Barlby Rd. Oct. 5, 7 p.m. N. Brown, D.

Sampson.

Warrington: Anni Anniv. Cfce. Bethesda Chapel, Stockton Heath. Oct. 5, 7 p.m. F. Howliston, A. Morrell.

Brook Lane Chapel, Downham, Oct. 12, 7,30. The Church; How it began and what they did, C. Phillips.

Burnley:

25th Ann. Cice. (Hebron Hall) Brier-field Baptist Church. Oct. 12, 2.45 and 6.15. S. Emery, A. Morrell.

Grimsby: Special Weekend, Wellowgate Chapel 67 Wellowgate, Oct. 12, 7,30 p.m. K. Andrewartha. Croydon:

Oct. 19. Tea 5 p.m. Meeting 6.00 & 7.45 p.m. Miss Pritchard, Mrs. Cunningham, Mrs. Varnett.

Luton: Mthly Bible Rdg, Onslow Rd, Gospel Hall, Oct., 19. 4.00-5.00 p.m., 6.30-8.00 p.m. The Blessedness of Giving, Il Corinthians 9 vv. 1-15. Also Oct. 20, 4,00-5.00 p.m. J. Stubbs.

Woodbridge: Wickham Market Cfce. in Gospel Hall. Oct. 19, 3.30 & 6.00 p.m. C. Hunnable, R. Richardson.

Worthing:

Ann. Missy. Cice. Bedford Row Gospel Hall. Oct. 19, 3.30 and 6.00 p.m. A. J. Thompson, Uruguay; C.

Tilsley, G.L.O.; Seychelles F.E.B.A.

London:
Torch Trust for the Blind Thanksgiving Day Services at Friends
Meeting House, Euston Rd. Oct. 26,
3.00-7.30 p.m. A. Nute, Refreshments provided. Maidenhead:

Bible Cfce. Parkside Hall, St. Lukes Rd., Nov. 2 at 6.30 p.m., Nov. 3 at 8.00 p.m. Subj. 'Abraham'. G. K. Lowther.

Devon:

Devon United Offering Mtgs. Gros-venor St. Chapel, Barnstaple Oct. 7 at 7.00 p.m.; Wolseley Hall, Plymouth Oct. 8 at 7.00 p.m.; Belmont Chapel, Exeter Oct. 9 at 3.30 and 7.00 p.m. Cobham:

Ann. Cice. Gospel Hall, Nov. 9. Afternoon 3.00. Tea interval. Evening 6.00. J. MacDonald, D. C. Hinton.

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Ministering brother needs aid in Printstering prother needs and in purchasing issuances of Evangelical Quarterly, Harvester, Keswick Week for public ministry and lending library, Paul Scott, 407 S. Queen St., Windsor, N.C. 27983, U.S.A. (10)

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The Harvester

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The Harvester

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Let Us Give Praise

I saw it again tonight; but it was as wonderful, and as breath-taking, and as new as the birth of the world. Nothing very expensive (though all the City's millions could not buy it). The papers said nothing about it-and (God forgive us) I do not think that I have ever heard it mentioned in the prayer meeting. It was the evening sky, seen over the tower blocks, and the spires, and the dingy houses, from the railway embankment that sweeps round from Battersea to Clapham Junction.

Last summer we drove up to North Wales. We took a quiet route, away from the motorways. Round Clee Hill (and the coloured counties were there all right, away to the south-and perhaps it was Bredon Hill in the distance, or did the Malverns get in the way?), and then up that wonderful cliffhanger lane behind Church Stretton to the top of Burway Hill (and away to the north-east, like great stranded whales, the humps of Caer Caradoc, and the Lawley-yes, and the Wrekin itself), and then into the little country lanes around the Long Mynd, and the wild roses were there in the hedges, and the woodbine that we call honeysuckle when we grow it in the garden at home and it is just as lovely there: and coming back we came over those beautiful quiet Welsh B-roads, from Blaenau to Bala and Welshpool and back into Shropshire to the Stiperstones: and a few weeks before there had been great banks of purple willow herb everywhere and the sides of the M40 were full of poppies (and was it really true that some fiend with an infernal machine was mowing them all down?) . . .

What is true wealth . . . and does it really cost very much . . . except a little carefulness, and an open eye? And is this world (or rather the men in it) really so stark raving mad as it seems? Or is it just that we have lost the touch of a Father's hand, and forget that when our God took flesh He too saw and loved this world, and its sunsets and the lilies of the field . . . before He gave Himself that

we might live with His life.

You see, some of the things that the editor has to say in this issue are cheerless, and it is the November issue after all (and what was it the poet said about November in England?)-so let us start by thinking of all that is beautiful and lovely and pure and worthy of praise and blessed of the Lord . . . for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the goodwill of him that dwelt in the bush. The world is good, and God has given it freely to us all.

My Brother's Keeper?-1

The Editor

The Global Village

The editor of The Harvester starts a discussion on the Christian's responsibility in a lost world.

'No!' complains a reader, 'not that again!'

Any expression of concern for the needs and suffering of the world is fast becoming hackneyed and a bore. Overnight, the cares of the remotest and least familiar peoples can be forced on to the intimacy of our own family circle, brought into our homes and held before our eyes by the all-pervading curiosity of the newsgatherer, and the instant speed of modern communications: until our minds reject the sheer scale and repetition of it all.

Dr. Barnardo's London contemporaries were openly disbelieving when he produced seventy-three homeless ragged urchins from beneath the rough heap of tarpaulins and packing cases in Queen's Shades, Billingsgate. Today, we see a photograph of a heap of children in a pile of sacking rags in Calcutta, and scarcely turn a hair. How can we? Life has to be lived, and work to be done, and our personal resources are infinitesmally small.

This article is not to be another appeal for help. Such appeals need no reinforcement. Rather, it will try to speak in terms that are meaningful for those of us who are fixed in our places by the ongoing demands of our own society; trapped (as it seems) in relative, if comfortable, helplessness. It will try to grasp the broad perspective of the problem of a world in need, show how our own way of life is bound up with the problem of mankind, and then will try to pose questions to which we, as Christians, must find answers.

But, first, a question from several who have read to this point. Why, they ask, should we be concerned, as Christians, to answer any such questions? As denizens of this world, some of us will have a professional concern—that is one thing. But, as Christians, is not our duty to preach the Gospel, and leave these other matters to the providence of God?

It is an attractive and simple by-pass around the whole problem. Why is it not universally accepted?

The answer comes in several parts.

First, the example of our Lord Jesus Christ forbids it. 'He went about doing good and healing all that were oppressed by the devil, for God was with him' (Note, and ponder, that 'all'). 'Ought not this woman . . . whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?'2

Secondly, we ask: what is this Gospel we preach? The message of free salvation through a crucified Saviour: of union with God in His Son Jesus Christ. True—and have those phrases no dimension

of meaning for this present here-and-now world? Paul, in his own hired house in Rome, preached the Kingdom of God and taught about the Lord Jesus Christ³: and the Kingdom, remember, is not the Church; nor is it, only, the triumph of Christ at the end of the age. It is also the liege rule of God in the hearts of men today.⁴ Is the voice of the Kingdom silent in the face of human need, or

of oppression or injustice?

Thirdly, the Scriptures forbid it. The gifts of God in Romans 12 pass on into chapter 13, without clear break; from the 'church gifts' into a discussion of the Christian's whole relationship to his fellow men and society: so that the Christian community is set in a context in which it inter-acts with all of life around it. The New Testament example itself is set in a short period of some fifty years only, during which the church was a negligible, powerless and sometimes persecuted minority (as in many lands today). For that reason, the N.T. must of necessity be limited in the example it affords of the relationship of God's people to the world in which they live. Yet what is implicit in the N.T. had already been made explicit in the Old. In the Old Testament we see the action of God within human society-and in book after book there are spelled out the requirements of His righteousness; requirements that are in no way cancelled by the final and fuller revelation of His ways in Christ. There too is given us the basic charter for man's relationship with God's created world, in the covenants with Adam and Noah,5

There is a fourth, and practical, answer. In the end, any proclamation of the Gospel which does not result in observable consequences in the relationship of its converts to their fellow men and women will cease to be credible. If men are to believe what the Church says of Christ, then it must see Christ in the Church—and that means in personal relationships with themselves, for they are unaware of and unmoved by unseen devotions in a hidden community. There is no more conflict between the Gospel and social concern, than between the two sides of one coin: what is at stake in our concern for the world is the credibility of the Gospel itself.

To return, then, to the main theme of the article. If we are to think intelligently about the Church's relation to our world, we must first take the measure of the problem. Only then can we raise questions about the way of Christ in a world which has lost its way. As we look at the condition of the world and its needs, we find that we are bounded, as it were, by problems that set a fence around us; and inside that fence we must later work out our pattern of life.

The first boundary fence is set by two interrelated factors: population growth and unequal

living standards.

Only forty years ago, we could hear dire predictions of disaster impending from the falling birth rates of the western world. I can remember a visiting lecturer in (of all places) my primary school, scaring us out of our young wits by forecasts of an old age in which an elderly population sank into a universal dotage, dependent on a handful of overworked younger people. That established wisdom (as is the habit of many established wisdoms) soon changed, and twenty years later men were talking of the 'population explosion'. The world population was doubling itself, and doubling again-not in 1500 years, as in the years to 1600, but in thirty-five years. Predictions of human misery, inevitable and on an unthinkable scale, became commonplace: within the lifetime of today's children the Four Horsemen of the Apocalypse (as an American Ford Foundation report put it) would have taken over.

Today, they tell us, a world food crisis is already with us, and shortages are appearing even in our well-stocked shops. Time is not on our side.

Desperate attempts have been made to tackle the problem by massive birth control campaigns. But disquieting facts have emerged. The vast population increases are taking place, not in the developed lands of the west, but in the deprived lands of Asia, South America, and Africa, in which three quarters of the world's peoples live. They are lands with living standards only one tenth of those of the rich nations: yet, despite the poverty of their peoples, and their own apparent best interests, birth control plans have largely failed. The reason is a simple one: the lower the living standards, the more desperately their peoples need the extra hands, the security for old age (which might begin at forty), that children alone can give. Children are the only wealth the poor can produce by themselves. It is as living standards have improved, that the population increase has tended to slow. If the richer nations are to save themselves from Armageddon, and their fellow men from worse, then it is essential that living standards in the deprived lands of the Third World are raised.

Which is where we hit the second boundary fence. Does the world have resources enough to go round? Suddenly, we have become aware that the world's resources of many essential and irreplaceable raw materials are terribly limited in relation to current consumption. Oil is a dramatic example—but there are even more serious shortages of vital metals and chemicals. (Hence the intense current interest in the resources and control of the deep ocean beds).

It is at this point that the prosperous countries, on both sides of the political divide, face a cruel truth. They have concentrated on the problems of the population explosion, while assuming that a continued growth in their own living standards was a legitimate good. But the Swedish scholar Gunnar Adler-Karlsson has recently shown that, if the richer countries double their living standards with no population increases, they will consume six times as much of the world's resources in doing so, than the poorer countries would consume if they doubled their population. It is the wealthier countries, not the teeming millions of the poor, who are devastating

the irreplaceable inheritance of creation.

And then we hit the third boundary fence. It is a boundary that does not only constrain international relationships, but also affects relationships within our own land. It is simple arithmetical fact: that the number of persons at the lower end of any distribution scale is overwhelmingly greater than the number at the top. If, for example, we were to start afresh in this country, and divide all incomes absolutely equally after allowing for the necessary requirements of central government, those at the top would suffer a very large reduction, those at the very bottom would benefit to a relatively small extent (though it might seem like heaven to them!), but the great majority of ordinary people would benefit very little indeed. (This is why the practical effect of so many traditional methods of achieving 'a greater measure of equality' seems merely to be that a lot is taken away from some people, without apparently adding very much to the majority).

The rub, however, is here: what applies within our own land applies on a vastly greater scale to the world as a whole, but (as Adler-Karlsson's study makes so dramatically obvious) in relation to the world as a whole it is we (all of us, whatever our 'class') who are the wealthy ones. Is there a political party in this land or any other which has dared to spell out in simple terms for its own people, people who are perhaps at last beginning to feel themselves on equal terms within their own society, precisely what the cost to them would be if the poor of the world are to claim that same justice which they have claimed for themselves? Yet, as we have seen, such justice may be essential, if the final tragedy predicted from the population explosion is not to ravage the world. If that justice is taken for themselves by the poor of the world, without other provision, it can at the very least only be at the cost of an economic upheaval in the developed lands that will rock the foundations of society.

The fourth boundary? It is where our Christian faith constrains us. Are these problems with which we can meddle—or is God calling the history of this world to its close? The times and the seasons are not for our speculation: but our duty until the day of His glory appears is to remember that, until that day, God works in this world through men and women—and first of all through His own people, if they will listen. It is now, inside the boundaries of the problems which this article has drawn, that we must

try to pose the questions to which our faith must find an answer.

That is the task on which next month's article will make a tentative start.

Next month: The Kingdom in the Midst

1 Acts 10: 38.

3 Acts 28: 31. 2 Luke 13: 16

4 Luke 17: 21.

5 Gen. 1: 28: 8: 21-9: 17.

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During the days of the kings, spiritual life was at a low ebb. Asa, the ruler of Judah, even though he had a heathen mother and a sinful father, sought to do that which was good and right in the sight of the Lord. During his reign he instituted a religious revival, evidenced by his actions in overthrowing idolatry and returning to the worship of the true and living God. When the land was invaded by the Ethiopian hordes, he cast himself upon God in prayer in the language of sincerity and dependence: 'It is nothing with Thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let no man prevail against Thee.' (2 Chron. 14: 11). God understood, and responded with immediate action. Victory was achieved in response to the prayer of faith and of a heart that was right with Him. Years passed, and in spite of the fact that Israel was without the reality of the living and true God, a teaching priest, and the law (2 Chron. 15: 3), God made known His mind through such faithful prophets as Azariah and Hanani.

Then, in the hour of prosperity and far-reaching influence, Asa made an alliance with Ben-Hada of Syria, forsaking the counsel and aid of Jehovah. It was a downward step on the path of self-reliance and dis-obedience to the Word of God, leading ultimately to spiritual decay, physical disease, and a tragic death. The spirit of independence remained with the king until the grave. Asa, the King of Judah, ended his days looking and leaning

on the arm of flesh.

What a rebuke this story is for us in an age of unbelief! We must learn to trust implicitly the Word of God, and not lean on our own strength, wisdom, or common sense (Prov. 3: 5).

Leslie S. Rainey

The search of God still continues, and covers the earth. While the evangelist seeks souls and the Bible teacher students, the eyes of the Lord run to and fro in the quest for men whose hearts are right with God. Such men were found in Old Testament days, and thus Ezekiel bears witness to the testimonies of Noah, Job, and Daniel (Ezekiel 14: 14). These splendid men were marked by sincerity. godly piety, and purity of purpose. It is not a search for sinless men-for there are none but Christ. Nevertheless, it is a relentless search on the part of the Lord for worthy subjects to magnify the name of the Lord. The service of God demands men of sterling character and holy conduct, such as is achieved only through a right relationship with God. Oh! the need for men of prayer; men of passion for the honour and glory of His Name; men of God; men of the single eye and fixed heart; for lives wholly dedicated to the tidings and truth of God.

What heart-searching and self-scrutiny is needed before the face of Him, whose eyes are as a flame of fire; whose judgement seat will be known for its careful investigation, and righteous compensation! Much that passes as service for God is the product of human pride and fleshly fire, and ends in death. All who serve must be right, for it is Heaven's demands and our Lord's design. There must be a purging out of the old leaven; there must be a three-day's journey out of Egypt and all that it represents in the wisdom of this world; there must be a meeting with God by the brook of Jabbok; finally, there must be honesty, integrity, fidelity, and holiness if we are going to experience the strength and support of the living God.

The prophet would have us remember that it is not the idea of God to do 'something marvellous through me', although He may do so: the main thought is that God will support, strengthen, and give divine fortitude in His work to the man whose heart is right. This is the heritage of all who work for the Lord in these difficult times. May God by His Spirit help us all to make it our lifelong endeavour to be right with God, and thus experience His gracious support in all our ways and work.

Professor Bruce Asks

How do you get along with traditions (practices established by custom and consent) in your local church? If some have outgrown the usefulness they once had, do you find it easy to jettison them or is there a tendency to maintain them for their own sake?

Correspondence, please, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX, by 15 November.

The Crisis in Print Jeremy H. L. Mudditt

Christian publishing faces a bleak economic future: an article by our publisher.

'Well, Mr. Mudditt,' said the paper merchant, 'D'you want any paper or don't you?'—this in response to my querying the *fourth* price increase within six months!

And there's no doubt about it, he was right! For the first time in many years, the paper mills have us in a grip of iron. The simple, economic language of supply and demand is 'pay up or drop out'. And, The Paternoster Press, along with every other paper consumer in the country has had, with increasing difficulty, to pay up.

Recipe for Crisis

It is fashionable to observe that the current inflationary crisis began with one single act. If your views incline to the right, then it originated in 1966 with Selective Employment Tax, or in 1967 with devaluation, or even in early 1970 when the then Prime Minister scented victory at the polls and 'took the brakes off the economy'. If your views incline towards the left, then you blame the passing of the Industrial Relations Act in 1971, or the 'spendthrift policies' of the Conservative administration of 1970-1974, whatever those may have been!

Indeed, all these factors made their contribution, but none of them was of itself decisive. By early 1973 we were already set upon an increasingly inflationary course,—the final trigger was as unexpected as it was disastrous.

The Floodgates Open

In early 1973, an article in *The Bookseller* forecast a chronic paper shortage by the end of the year. Many publishers were inclined to laugh this off, but their laughter was soon changed to astonishment and consternation as a serious shortage of pulp, coupled with a sharp increase in world demand,

caused prices to soar beyond all reason!

The unpleasant fact was that precisely the combination of market forces that all industry fears had occurred. Lack of funds available for investment, wage inflation, shortage of raw materials and an increase in demand had coincided for the very first time. Any one of these factors is liable to cause an immediate increase in price, but all four, taken together, combined to produce the worst crisis in

the history of paper supply.

Quite suddenly, it became virtually impossible to obtain paper of any kind at any price. This simply meant that books that went out of print could not be reprinted, and that new books could scarcely be produced at all. Then, as the Autumn of 1973 progressed, and supplies again began to come onto the market, we realised that what we had just seen was not a periodic crisis, but a major convulsion.

It wasn't simply that most prices had more than doubled. That would have been bad enough. What we saw, in addition to price inflation, was a wholesale rationalisation of paper supply. Qualities of paper that we had hitherto used were suddenly 'no longer available'. Delivery times ran out to eight months or more, and to those of us who had been used to working on a time scale of six weeks, the effect upon our costing and production schedules was traumatic.

Life Amid the Ruins

As if this were not enough, the introduction of the three day week and its results further dislocated publishing plans, and made accurate forecasting of publication dates totally impossible. We were driven to live from hand to mouth in a way which might have been spiritually edifying, but was from every other

viewpoint a harrowing experience!

Since the Spring the situation has gradually become clearer. The inflation in printing and binding prices has established itself at something over 20% for the current year, whilst paper prices have in the main doubled, although in some cases the lack of availability of qualities used hitherto has meant that the price has tripled. For instance, the only substitute for paper previously purchased for the Jungle Doctor Paperbacks at £120.00 per tonne is now priced at £304.70 per tonne! The paper or which we print Emergency Post has risen from about £114.00 per tonne at the beginning of 1973 to a current price of £229.00 per tonne, with further increases to come in January, 1975.

So far as *The Harvester* is concerned, the situation was complicated by the the fact that we had the misfortune to time a change of Editor and a radical change of production and content at the beginning of 1973, just when the crisis was breaking. As a result, the production cost of The Harvester in 1973 was considerably above the price per copy that you paid, and the same has been true in 1974. The Harvester has thus had to be subsidised by our book publications. Mercifully, we have been able to do this, but it is a situation that cannot be allowed to continue. There comes a time when the matter of subsidy and that of Christian stewardship meet head on, and the price increases that we have had to make as from January, 1975 do no more than recognise the situation as it is. The proper selling price for *The Harvester*, at present day costs, works out at between 18 and 20 pence a copy. Gone for ever are the halcyon days, as long ago as December. 1972, when the monthly production costs of The Harvester were about £220.00. At present they are almost £500.00, and before the end of 1975 they will have escalated to at least £600.00.

The Road Ahead

There are three courses of action open to us as

we move into the uncharted sea of super-inflation. and nearer the abyss of hyper-inflation:

We can cease publication altogether.

2. We can subsidise The Harvester, to an increasing

extent, via our book publications.

3. We can price The Harvester realistically, explain the situation to our Christian friends, and leave them to decide for us whether or not they regard the job we are doing as worthwhile by either renewing or discontinuing their subscriptions.

A Sense of Stewardship

Let it be clearly stated that we have considered all the above three possibilities very carefully over

the past few months.

Firstly, we have considered most carefully whether or not we should continue to publish The Harvester at all. Some of the comments made about the format and content of the new-style Harvester, along with a contraction in circulation as those who had made them departed at the end of 1973 made us consider very carefully whether 1974 might not be our last year of publication.

However, we have allowed economic considerations alone to be balanced by a sense of Christian stewardship. Coupled with this is a firm conviction (which has been borne out by later enthusiastic reaction, coupled with a reverse in the decline in circulation), that The Harvester has a valid and increasing ministry among the assemblies in this

country and overseas for years to come.

Those of us directly involved in the production of The Harvester are all youthful in years and outlook, and we make no apology whatsoever for stating that we shall continue to provide, through the medium of the magazine, a monthly mental and spiritual stimulus, which may come as a positive enjoyment to some, and as an unpleasant jolt to others. Neither the magazine nor its readers will be any the worse for that!

Secondly, we have equally seriously considered the possibility of subsidising The Harvester indirectly through our book publications. We have rejected this possibility, not only because we believe it would be a little unfair to those who purchase our book publications and do not read The Harvester as well (!), but also because we feel that our readership would far rather pay what both they and we know is a fair price in the prevailing economic

circumstances.

We have therefore decided upon the third course of action outlined above. We shall continue to publish The Harvester, and we shall continue to charge a proper price. (As it is, we expect that most readers will realise that The Harvester comes, in any case, as a monthly present from our noble band of advertisers, many of whom have supported us for decades past).

Facing the Future

The crystal ball has little in common with Christianity! However, one may discern certain

trends, and, in the circumstances, make one or two observations.

To begin with, there are signs that the paper supply situation is becoming easier, and one may hope that there will be no repetition of the disastrous events

of the past eighteen months.

Equally, it is clear that inflation in printing and production costs is not likely to continue at more than the general rate of inflation. (Of course, the other main ingredient in our production costs, overheads, will inevitably rise at about the same rate as printing and paper prices. We can hardly ask our staff to accept a decreasingly valuable wage packet at the end of the week!)

Secondly, it is clear that over the next five years or so we all of us, whether we live in the U.K. or not, are going to have to exercise considerable restraint, both so far as income and expenditure are concerned. Indeed, inflation and its effects are a world problem, and whether you live in Melbourne, Minneapolis, Minehead or Munich, you are going to have to keep a tight hold on the purse strings!

Thirdly, in the long term, I think we are entitled to hope that inflation will gradually be brought under control. Speaking personally, I do not expect to see any real improvement in the situation for at least two years, and possibly four. However, by the early 1980's we shall either be begging our bread in the streets of the world, or have achieved an economic balance of some kind!

How You Can Help

Over the past couple of years, The Harvester has established a reputation for readership participation. This is deliberate, as the Editor explained nearly a year ago (December, 1973). That is why we have taken you fully into our confidence, and it is also why we believe we can come to you for help.

The fact of the matter is that The Harvester faces a situation common to all periodicals with a four figure circulation. There is nothing wrong with the magazine that could not be cured by a thumping increase in copies printed and distributed each month! It is our firm belief (and presumably all yours also, since you read the magazine!) that it has a valid ministry to perform.

It is most certainly obvious to us, as the publishers, that not nearly enough people know about The Harvester (as witness the dear lady in fellowship at a local assembly who was quite convinced that Dr. Tatford was still Editor!).

We therefore look to you to make The Harvester as widely known as possible, not only in your assembly, but also amongst your Christian friends of other persuasions. The Harvester has a number of worthwhile things to say each month, and we believe it says them pretty well. In our December issue we shall be publishing details of a gift sub-

Training Church Leaders Overseas Robert Scott-Cook

Robert Scott-Cook, whose articles on local church outreach were so much appreciated last year, reports on interesting developments in India.

The pattern of overseas work in recent years has increasingly demanded the training of nationals to lead the developing church. Not least among such mission fields has been North India with the tremendous challenge of its unevangelised millions. North India has a population of over 300 million, and is increasing rapidly everyday. Half the population are under twenty-one years of age. Teeming millions live and die without Christ, not having heard the gospel once. The missionary challenge has never been so great.

One of the most exciting factors of missionary work in North India today is the emergence of a new missionary force of dedicated Indian brethren who are church-planters in new areas and also fill the gaps left by the departure of overseas, foreign missionaries. With the restriction on the entry to India of new missionaries from overseas, our Indian brethren are taking increasing responsibility for the work. They are the church leaders of the future. They are the vital channels for reaching the

India of tomorrow.

The great need is for the careful and prayerful training of these young Indian brethren. The depth of the foundations laid in their lives now will determine the depth of the foundations of the future churches in India. It is so important to ground these young brethren from the Word of God in the principles of church-planting and growth and leadership for North India.

Here is a vital, continuing role for the overseas missionary-to share in the training of church leaders. This was part of the vision of our assemblies brethren who commenced Delhi Bible Institute, and Bible Bhavan (House of the Bible) was established in recent years in India's capital, New Delhi, as a strategic centre, to which choice dedicated young brethren could come from different parts of India for training. These would include some from isolated villages and towns of the North and others from the longer established work in South India, who have heard the call of God to reach out to the North. Bible Bhavan is dedicated to the service of God and the ministry of His Word, and has a missionary outreach to the millions of North India.

This fine building serves the gospel and Bible teaching ministry of Delhi Bible Institute and the needs of the local church. With its residential and catering facilities it is an excellent conference and study centre. Bible teaching and training courses are helping young Indian brethren prepare for fulltime Christian service and the centre provides a focal point for effective co-operation and fellowship with our Indian brethren in the work in Delhi and over a very wide area of North India.

In addition, through the media of Scripture distribution, correspondence courses, public exposition of the Scriptures, etc., the Word of God is spread abroad and the message of the Gospel is reaching many. Follow-up work provides for the counselling of enquirers and for the instruction and

care of new believers.

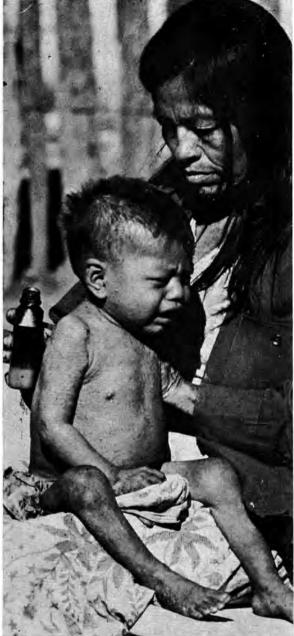
It was such a thrill for me personally to share in this work as a partner in service. For several years the Lord had given my wife and me a burden for overseas work. Our involvement in full-time Christian work at home seemed to exclude the possibilities of foreign service. Then in recent years the Lord has opened our eyes to the strategic work of training church leaders overseas drawing from the fresh experience of work in this country. This gave the possibility of concentrated, short-term visits overseas to strategic centres to help in training programmes for national workers, and adds a direct missionary interest and involvement to our work at home. Our vision is for me to spend up to six weeks at perhaps two different overseas areas, one at the beginning of the year and the other towards the end of the year. The opportunity to help in Bible teaching at Delhi for six weeks at the beginning of 1973 was a wonderful beginning to this vision.

Most mornings I was involved in extensive Bible exposition and teaching with a small group of students in residence. We also covered a range of subjects linked with service and leadership. For two weeks we held a 'School of Evangelism' giving basic and background training and including several workshops on child evangelism, literature and radio work. The afternoons were used for personal counselling among the students and for discussion on outreach and church growth with local elders. The evenings and weekends were very full with assembly meetings, cottage meetings and a youth rally. Over the six weeks I grew very close to the local believers and the students. The extended, concentrated visit gave the opportunity of becoming an active partner in service without in any way controlling the work. In response to the further invitation from George and Johnny (the Indian brethren who administer the centre) I prayerfully anticipate returning for another six weeks with another group of Indian students.

It was through the long, hard labour and prayers of Mr. Robert Duff and others over many years, that the work at Bible Bhavan has been built up. If you are exercised to know more of this work, please write to:- Mr. Robert Duff, 96a Henleaze

Road, Bristol BS9 4JZ.

"With more drugs I could ease their suffering



The Indians of Paraguay-South America's poorest country—are accustomed to suffering. Their usual response to a greeting reflects their despair: "I am poor, I am sick, I will die".

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"With more helpers there would be less suffering to ease"

Correspondence for this page should be sent to Professor F. F. Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

Question and Answer, with Professor Bruce

Injustice and Appeal, continued Ouestion 1980

In your answer to Question 1970 (August 1974), which was concerned with an instance of unjust judgment, you express the belief that most elders in most churches would be anxious that not only justice, but mercy, should be seen to be done, and add that 'it would be interesting to know what our readers think about this'. Has there been any response to this invitation, and what has been its substance?

Yes, there has been a response—one. I have been presented with a dossier of material relating to what appears to have been an unjust judgment on the part of elders in one local church going back as far as fifty years ago. Of course acts of injustice occur; I can think of some within my own knowledge. At times one gets the impression that brethren who would be expected to display spiritual maturity play at being elders (as children might) instead of exercising their responsibilities in the love of God and manifesting 'the heart of a shepherd' (to quote the title of Dr. Osborne's article in our September issue). But such instances are notorious because they are exceptional; they attract scandalized attention because they are so contrary to the attitude and action of most elders in most churches.

Psalm 10 Question 1981

If the Davidic authorship of Psalm 110 be accepted (see Mark 12: 36), could you suggest a life-setting in David's career to which it might be assigned? That Psalm 110 belongs to the early monarchy is widely agreed today on critical grounds, although for most of our readers the natural sense of our Lord's words would supply sovereign confirmation of its authorship. I have toyed with the idea that its life-setting might be Solomon's installation as king by his father's orders (1 Kings 1: 32-40). If so, this would not be the only example of words spoken with immediate reference to Solomon finding a deeper and definitive fulfilment in 'great David's greater Son' (cf. 2 Sam. 7: 14 as quoted in Heb. 1: 5).

An 'Opposite Number' Question 1982

With reference to Question 1974 (September 1974), what would be the status of your 'opposite number' (as you put it) in a neighbouring Anglican church? In the church to which I belong my brethren and sisters give me the designation of 'teaching elder'. I have little difficulty in identifying the teaching elder in the neighbouring Anglican church. That is not what he is called, but the phrase indicates quite accurately the work that he does.

'A Recognised Ministering Brother'
Ouestion 1983

In the September issue it is reported that no reply has been offered to I. M. Sutton's question about the term 'a recognised ministering brother': 'By whom is the recognition given, and is it right for the expression to be used to discredit a speaker who is held not to be "recognised"?' Could you offer a reply? Not with any authority, because it is not a term which I use. Perhaps none of the other readers of The Harvester uses it either, and that is why no reply was forthcoming. It is for those who use it to say what they mean by it. I recall a writer of last generation, well known in his day, who liked to refer to 'accredited brethren' or 'accredited teachers'-which, I suppose, meant much the same thing and invited a similar question. But if I may hazard a guess, those who use the term mean that the ministering brother in question finds widespread acceptance for his ministry among his brethren in this land and overseas. If he is invited to minister at the Bloomsbury Meetings, or the Westminster Missionary Meetings, or the Glasgow Half-Yearly Meetings, then he is exceptionally well 'recognised'-or perhaps I should say if he is invited a second time; the first time he might be on probation. But even to be invited regularly to speak on those platforms would not secure him universal recognition; in some quarters it might even bring him under suspicion. (It is well known that in certain places ministering brethren are not welcome if they have occupied the platform of the Swanwick Conference of Brethren.) If the term 'recognised' is used in this informal and positive way, no great harm is done. But it is deplorable if it is used negatively so as to debar someone from the exercise of his ministry on the ground that he is not 'recognised'. To the second part of Mr. Sutton's question, then, I can give a very emphatic answer: when he asks, 'Is it right?' I reply, 'No, it is wrong.'

Nineteen Eighty-Four

Question 1984
If Question 1974 bore no special relation to the corresponding year of our Lord, perhaps this one has that kind of relevance. Do you find a similarity between George Orwell's Nineteen Eighty-Four and the current succession of works dealing with the future of Planet Earth and all that?
Yes, of course; who wouldn't? But Orwell's treatment is much less superficial and more penetrating than what is found in many of those other books; he had a firmer grasp of the inwardness of the human situation. His main defect—and a fundamental one—is his lack of any sense of God's providential grace, which so often brings good out of the wickedness and folly of men.

Edited by Kathleen White, 60 Bowood Road, Swindon, Wilts.

Family Forum

Deprived Children

'My mother was too much from home or couldn't be bothered'—spoken by one of today's deprived children? On the contrary, the famous Victorian Anthony Trollope uttered these words, which were later quoted in his biography by Pope-Hennessy. The phenomenon of absentee mothers does not begin in the middle of the twentieth century, although undoubtedly it was hastened by the emancipation of women and the consequent greater opportunities for education and self-fulfilment.

Let me quote from a much more recent survey ... in many instances criminal, delinquent, neurotic, psychopathic, asocial and similar forms of unfortunate behaviour can be traced to a childhood history of inadequate love and emotional instability.'

Physical violence to very small children raises a far greater furore than emotional deprivation to older ones. Yet the latter problem is equally deeply-wounding and perhaps even more soul-destroying than any amount of violent and brutal handling.

In our family we have two teachers, one in an ordinary state primary school and another in a private school. Both encounter many severe emotional casualties in the course of the year. In the state school, these children generally come from homes where one parent has gone off, quite often with another partner, worn down by the daily grind of bringing up a family with insufficient money, or where mum goes out to work full time to pay for the monthly payments on the colour telly and the children are dumped early in the playground or pushed off to granny's after school.

The pupils from the private schools are victims of a different way of life. Quite often they possess their own pony and have expensive clothes and ballet lessons but their mothers leave them at school until late in the evening after school tea, bent on pursuing their own careers or social life. Then they are rushed off to bed early and left in the care of a baby sitter while their parents attend some function or other. Communication quickly breaks down and then the children become noisy and difficult at school, trying to gain a captive audience in class to compensate for their parents' lack of interest.

Whatever the background, children suffer from being passed from playgroup to childminder when small, or later on from returning home to find mum out at work until 5 or 6 p.m. These 'latchkey' kids become involved in minor acts of vandalism or unsatisfactory friendships because of loneliness and boredom. Later they may resort to truancy

because there is no-one at home to check up on them. Others are not penalised during term-time because their mothers find a job which fits in with school hours, but for the whole length of the summer holidays they are left on their own.

When these same children come before the juvenile courts to be charged with shoplifting, the parents are hurt and surprised. 'We gave them everything we could; why should this happen to us?' By this time, irreparable damage is done. Both sides feel let down and blame each other and vital family unity is broken. Today's children in the nuclear family can no longer resort to the help and comfort of older relatives, aunts and grandmas living near at hand.

Carried to excess, this desire to furnish children with every possible material commodity can do a great deal more harm than good. Ronald Biggs in his own version of the situation stated, 'I want my children to get a good education and obtain what I was never able to possess. That explains why I took part in the "Great Train Robbery". However, I am sorry now . . . it did not give me real happiness . . . my experience proves that happiness does not depend on how much money you may possess.'

Of course, the majority of parents do not stoop to crime; they spend so much time in pursuit of pleasure, self-gratification to satisfy ambition that they fail to establish a stable family relationship.

As Christians we tend to talk rather patronisingly about problem families and parents, oblivious of the fact that there are many casualties in our own midst. Father perhaps is a full-time evangelist and away a large proportion of the year, leaving mother to cope on her own. On the other hand, it may be mum who enjoys sitting on committees or helping with various church projects in the evening, and has little time to spend on her own children and their personal interests. In some instances it could be that the children are dragged to nearly every service to suit their parents' convenience and stage a complete rejection later on.

Children are vulnerable. Minors possess few rights under the law as it stands at present. What they have are difficult to enforce as children are often too fearful to communicate their troubles to responsible adults.

Two documents published recently underline the threat to children; first the report on the Maria Colwell affair, and then the proposals to lower the age of consent to fourteen, fill most serious-minded people with apprehension. An emotional reaction to either document is not sufficient. Caring Christians must make it their business to safeguard their own children and the less fortunate as well.

The moral standards of the nation are at low ebb. The statistics on battered babies and children are only the tip of the iceberg—for the few thousand cases that reach the ears of authority very many more remain concealed.

Finally, as Christian parents our aim must not be to produce robots or automatons. A Christian upbringing is essential, but we must never lose sight of the whole personality. It is necessary to cater for body, soul and spirit so that the child grows up to the 'measure of the stature of the fulness of Christ' (Eph. 4: 13).

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The Crisis in Print

(continued from page 287)

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Conducted by John Baigent, B.D., A.R.C.O. Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

The Harvester Bible School

Discovering the Old Testament: Study 4

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

THE RESPONSE OF MAN

As well as containing the record of the acts of God in history and the words of God through his servants the prophets, the OT also contains the response of man to the revelation of God in nature, history, law and prophecy. The response of man may be expressed in words, deeds or thoughts; it may be an obedient, believing response or a disobedient, unbelieving response. The whole range of expression is to be found in the OT.

Words

Man's first response to God's revelation is in words addressed to God, i.e., in prayer. The main elements of prayer are petition and praise. Prayers may be in prose or in poetry; they may be spoken or sung (with or without accompaniment).

Psalms

The Hebrew title for the Book of *Psalms* is *Tehillim* 'praises' (although many are laments!); individual poems may be called *mizmor*, 'melody' (*AV/RSV* 'psalm', e.g. *Ps*. 3 title); *tephillah*, ('prayer' e.g. *Ps* 72: 20; *Ps* 17 title; *Hab* 3: 1); *shir*, 'song' (e.g. *II Sam* 22: 1; *Ps*. 65 title); *tehillah*, 'praise' occurs as a title only in *Ps* 145; other descriptions like *maskil* (*Ps* 32 title) and *miktam* (*Ps* 16 title) are of uncertain meaning. The English title *Psalms* comes from the Greek (*LXX*) *psalmoi*, 'accompanied songs'.

Various attempts have been made to classify the Psalms (see NBD p. 1056; NBCR p. 448; R. K. Harrison, Introduction, pp. 990ff.). Although many of them do not fit easily into any one category (i.e. they are 'mixed' types), nevertheless it is helpful to be aware of the different types of psalms. The following outlines some of the main

types.

(a) Personal Laments. This is the most frequent type in the Psalter. The main components are: complaint; petition (with reasons why God should answer); confession of faith (usually introduced by 'but'); vow of praise (or assurance of having been heard). Examples: Pss 7; 17; 22; 35; 38 etc.

Note: (i) None of these psalms is simply a lament; they always anticipate an answer and subsequent praise.

(ii) The exact nature of the trouble is rarely specified; thus a very personal psalm can be used by other individuals and even by the nation as a whole; i.e. the suffering is 'typical'.

the suffering is 'typical'.

(b) Personal Psalms of Praise. The main components are: proclamation (intent); looking back to the time of need; report of deliverance; yow of praise; praise. Examples: Pss 9; 18; 30;

34; 40: 1-11; 66: 13-20 etc.

(c) National Laments. The main components are: salutation; complaint; petition (with reasons why God should answer); confession of confidence (God's past actions); vow of praise. Examples: Pss 44; 74; 79; 83; 89 etc. Such a lament is probably implied in the historical books when it says, 'Then the Israelites cried to the Lord' (Josh 24: 7; Jud 4: 3; etc.); Joel 1 describes such a situation in detail (cf. II Chron 20: 3ff.).

(d) National Hymns of Praise. These celebrate God's help, after the danger has been averted (cf. Exod 15: 21; 18: 10). The main components are: exhortation; looking back to the time of need; report of God's action; praise. Examples: Pss 126; 129; 144. A special form of this type is the

song of victory (e.g. Ps 118; cf. Ps 68).

(e) Hymns of Descriptive Praise. The main components are: call to worship; praise of the majesty of God the Creator; praise of the grace and goodness of God (displayed in his deliverances in history). Examples: Pss 8; 33; 47; 100; 104; etc.

(f) Royal Psalms. These are connected with the enthronement of the king (God's 'anointed' son), promising or asking that he will have victory, success and divine assistance. Examples: Pss 45;

72; 89; 110; 132; etc.

(g) Wisdom Psalms. These are psalms which either teach (e.g. Pss 1; 37; 112; 128; 119) or wrestle with some intellectual problem (e.g. Pss 49; 73). For the significance of the title 'Wisdom' see the section 'Thoughts' (below).

Now read through the following psalms: 2; 13; 30; 80; 113; 124; and assign each to one of the above categories. Write out each psalm dividing it into sections and giving each section a subheading according to the type of material in it

(i.e., What is the psalmist doing in that section of the psalm? Is it exhortation, confession, praise, etc.?). What other types of psalms can you find?

There are psalms in other parts of the OT. Look at the following and try to assign them to one of the categories: Exod 15; Deut 32; Jud 5; I Sam 2; Isa 38: 9ff.; Jonah 2; Hab 3; Lamentations.

On the nature of OT poetry, see NBD pp. 1007ff, 1055f.; NBCR pp. 44ff.; Harrison, pp. 965ff.; Lion Handbook, p. 316f. For the musical aspects, see NBD art. 'Music'; Lion Handbook,

see Index; Harrison, pp. 987ff.

On the difficult questions of the interpretation of the Psalms, and of how they were used, see NBD pp. 1056f.; NBCR pp. 447ff.; Harrison, pp. 990ff. For simpler comments, see H. L. Ellison, Message of the OT, ch. 8; Lion Handbook, pp. 327ff.

Prayers

The OT abounds in examples of personal prose prayers. They make a very instructive study, especially when we realise the freedom with which men approached God and the honesty of their complaints. Study, for example, the intercessory prayers of Moses (Exod 32: 11-13, 31f.; 33: 12-16; 34: 9; Num 11: 11-15; 14: 13-19; 21: 7; Deut 9: 18-21; 10: 10; 30.); the complaining prayers of Jeremiah (11: 20; 12: 1-9; 14: 19-22; 15: 15-18; 17: 14-18; 18: 19-23; 20: 7-12); the confessions of Ezra (*Ez* 9: 6-15; *Neh* 9: 6-37); the prayers of Nehemiah (1: 5-11; 2: 4; 4: 4, 5, 9; 6: 9, 14; 13: 14, 22, 29, 31); and of Daniel (2: 20-23; 6: 10; 9: 3-20).

What prevented the speakers from becoming too 'familiar' with God? What reasons did they give that God should answer them? What does the OT suggest about the most appropriate place to pray (See Is 56: 7; and use your concordance to look up the references in the Psalms to 'temple'. 'house', 'sanctuary')? Why do you think this is so?

See NBD arts. 'Prayer', 'Praise'; Hastings Dictionary of the Bible, arts. 'Prayer', 'Praise'; H. Lockyer, All the Prayers of the Bible (Pickering & Inglis). Lion Handbook has an index to the

Prayers of the Bible on p. 676.

Actions

The Cult

If you are not acquainted with this word, look it up in your English dictionary. Notice also the meaning of 'ritual'. The main element in the Israelite cult was sacrifice. For the various words used, see NBD p. 1113f.

(a) From earliest times the ancestors of Israel, in common with surrounding nations, brought animal (and vegetable) sacrifices to God: as a means of expressing worship, thanksgiving,

entering into communion with God, and atoning for sin. See Gen 4: 3, 4; 8: 20; 12: 6-8; 22; etc.

(b) After Israel had entered into a covenant with God, a sacrificial system was instituted as the means of expressing and maintaining the covenant relationship. In Lev 17: 11 it is made quite clear that sacrifice was God's provision for his people, not man's attempt to bribe God by his gifts.

(c) Read Leviticus chs. 1-7 and discover the main types of individual offerings (see notes in NBD pp. 1119f.; NBCR on Lev 1-7; Lion Handbook pp. 174f.). Can you also discover the six acts of the sacrificial ritual: three for the worshipper and three for the priest (See Lev 1-7;

NBD pp. 1117f.)?

(d) Notice that the exact significance of the different sacrifices and actions is not explained in the OT, except that all the blood sacrifices are said to 'make atonement'. Investigate the meaning of this word (Heb. kipper). See NBD pp. 108, 1120; Lion Handbook p. 178.

(e) For national offerings see Numbers chs. 28, 29 and Leviticus 16. See NBD p. 1115f. Notice that they are linked with the various festivals (see NBD art. 'Feasts'). What was the purpose and

value of these festivals?

(f) Were the sacrifices automatically effective, or did it depend upon the worshipper's attitude of heart (cf. Lev 5: 5f.; Num 5: 6f.; Prov 15: 8)? What were the limitations of the sacrificial system; what sins were/were not covered by it (cf. Exod 32: 30ff.; Lev 5: 14-19; Num 5: 5-8; 15; 22-31; 35: 31ff.; I Sam 3: 14; cf. Heb 10: 4; see NBD p. 1121f.)? What other means of obtaining forgiveness are mentioned in the OT (see NBD) art. 'Forgiveness'; and use concordance)?

(g) Why did the prophets apparently object to sacrifices (Amos 5: 21-25; Hos 6: 6; Isa 1: 11-15; Mic 6: 6ff.; Jer 7: 21ff.; cf. I Sam 15: 22; Pss 40: 6ff. 50: 7-15; 51: 16f. NBD pp. 1043ff.)?

(h) Sacrificial and other rituals were often accompanied by liturgy (see English dictionary) and by prayer (cf. Deut 26: 1-15; I Kings 8: 54-64). For the use of the psalms in both of these ways in the cult, see II Chron 29: 27ff.; Ps 66: 13-16; cf. I Kings 8: 31; Ps 116: 12ff.; NBCR pp. 448f.

For further reading, see Harrison pp. 408ff.

and NBD art. 'Worship'.

Everyday Life

Much of the OT is concerned with the response of man to the revelation of God as it shows itself in everyday living: either in obedience or in disobedience. Both the writers of the historical narratives and the prophets show the consequences of man's response in each case: obedience brings blessing; disobedience leads to judgment (cf. Deut 28).

With the help of a concordance, study the occurrences of words like 'obey/disobey' (with the corresponding nouns), 'faithful/unfaithful' (etc.), 'believe', 'walk'; and what is involved in doing 'right' or 'evil' in the eyes of the Lord. On what basis is the distinction between the 'righteous' and the 'wicked' made in the OT? Study the meanings and use of the words 'sin', 'transgression', 'iniquity'.

See NBD arts. 'Faith'; 'Obedience'; 'Sin'. On the primacy of the moral over the ritual aspect of life in the OT, see references under (g) above; notice how little is said about ritual in the Book of the Covenant (Exod 20-23): see Ellison p. 44.

Thoughts

The OT also contains the writings of the 'wise': a special class of men (cf. Jer 18: 18) who had the ability and the time to think long and deeply about the nature of the world, the mystery of God's activity, the purpose of life, and the problems of everyday living for individuals and nations. They were called upon to offer their advice, especially to kings. They were the earliest philosophers.

The literature that stems from their activity is known as 'Wisdom Literature' and is represented in the OT by Proverbs, Job and Ecclesiastes (as well as some of the Psalms), and in the Apocrypha by Ecclesiasticus and the Wisdom of Solomon. See NBD arts. 'Wisdom', 'Wisdom Literature'; NBCR pp. 48ff.; Ellison p. 73; Lion Handbook

pp. 317f.; Harrison pp. 1004ff.

Proverbs

To get the feel of this book, read: 1: 1-7 (an editorial introduction, stating the purpose of the book); ch. 8 (1: 8-9: 18 are a series of poems in praise of wisdom); ch. 10 (chs. 10-31 are a collection of collections of individual proverbs). What does the word 'proverb' really mean? Can you sum up the message of the book in one sentence? How would you define 'wisdom'?

See NBD art. 'Proverbs'; NBCR on 'Proverbs'; Ellison pp. 74f.; Harrison pp. 1010 ff.; Tyndale commentary by D. Kidner; Lion Handbook pp.

354ff. Job

Read chs. 1; 2; 38; 42; but glance through the rest of the book to get an idea of its nature. What can you find out about its structure and its purpose? See NBD art. 'Job'; NBCR on 'Job':; Ellison pp. 75ff., and From Tragedy to Triumph (Paternoster); Harrison pp. 1022ff.; Lion Handbook pp. 319ff. **Ecclesiastes**

To get some idea of the nature of this book, read chs. 1 and 12, glancing quickly through the intervening sections. What is the message of this book? Why do you think it is in the OT canon? See relevant sections in NBD; NBCR; Ellison; Harrison.

A Final Thought

. in the Old Testament piety is a living, spiritual, personal, joyful thing . . . Piety is man's answer to the Word of God . . . But just as in the New Testament the splendour of Christ's glory becomes evident most clearly in what people ask and say when they meet Him, so in the Old Testament, too, the glory of God becomes evident in a way all its own in human piety, particularly in the piety of the Psalms but also in that of the Books of Wisdom and the later historical writings.' (Th. Vriezen, op. cit. below, p. 301 f.).

For Further Reading and Study

Eichrodt W. Theology of the OT (SCM 1961/7) Vol. I Section IV, Vol. II Sections XXI-XXIII. Jacob E. Theology of the OT (H & S 1958) pp. 251f., 254-270, 281-297.

Robinson H. W. Inspiration and Revelation in the OT (Oxford 1962) Parts VI, VII.

Rowley H. H. The Faith of Israel (SCM 1956) chs. III, V.

Rowley H. H. Worship in Ancient Israel (SPCK 1967).

Schofield J. N. Law, Prophets and Writings (SPCK 1969) Sections 13-16.

Vriezen Th. C. An Outline of OT Theology (Blackwell 1958) pp. 276-314 (especially 301-314), 315-342.

Wright G. E. & Fuller R. The Book of the Acts of God (Penguin 1957) pp. 189-211.

Essay Questions

(1) In what ways could an individual Israelite

respond to the revelation of God?

(2) Is there any way of distinguishing between 'natural' response and 'inspired' response? i.e., What is the difference between e.g., the speeches of Job's friends (Job 42: 7) and the psalms of David (cf. II Sam 23: 1, 2)? In what sense may the response of man in the OT be regarded as part of the 'revelation' of God to us?

(3) If the OT was 'written down for our instruction' (I Cor 10: 11), what may we learn from its record of the response of man to the

revelation of God?

Next month: Christian Book?

The Ministry of Women

Three Biblical studies, from very different viewpoints, are contained in Occasional Paper No. 4 (25p), Occasional Paper No. 5 (25p) and Journal 26 (50p). Why not study these viewpoints yourself? Obtainable from the publications office, 34 Tewkesbury Avenue, Pinner, Middlesex. (all prices post paid).

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Looking at Books□

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NEW VISION OF GLORY

Richard Holloway. Mowbray. £2.75.

It is a pity this book is so expensive. I doubt if it has the popular appeal ever to become a paperback, and many people will be put off by the price, so make sure a copy gets into your local library. If you find the going difficult to start with, persevere. By page 4 I had resigned myself to a reviewing chore (I always conscientiously read every page); by page 18 I was really interested as the argument began to develop, the style to lighten and the occasional apt definition or brilliant turn of phrase to delight. Many have written defences of Christianity to its cultured despisers and it is clear Mr. Holloway has read these and much else. He is well aware of recent efforts which have 'reduced theology to the status of a morality-fortifying myth'. His own approach follows well-worn philosophical paths—the difficulties of religious language, the impossibility of verification in matters of faith, the intractability of the problems of suffering, the inadequacy of scientific-technical language and method to do justice to experience. His analysis leads him to reject the possibility of 'discovering a middle factor in the debate between faith and unbelief, a principle of co-inherence, which might help to bridge the gap between the two modes of awareness' and he isolates as principal twentieth century villain the 'formidable myth of objective consciousness.' theology offers little hope—'a tradition which appeared to have retreated before every advance of secular fundamentalism, till it was left peddling a tepid ethicism dressed up in a symbolic language'. He does however find strong allies in William Blake and in Theodore Roszak who, though by no means traditionally Christian, protest against the narrowing of experience by reducing it to scientific language. 'The wise man does not see the same tree that the fool does'.

In part 2 the author turns from this 'negotiation' and dialogue. 'This is a day for proclaiming the Christian awareness with defiant clarity' and the last hundred pages are an impressive attempt to do just this. In what way is Jesus a revelation? Why is it so difficult to know God? The questions are explored with many insights and bon mots. Jesus's teaching on the accepting father is well outlined. 'The substitution' is a chapter title that will sharpen the attention of some to detect errors of doctrine. Such will find the presentation original but will be hard pressed to declare it unbiblical, and the final chapter on resurrection is a refreshingly frank statement of the early preaching. In a happy analogy the resurrection of Jesus is likened to a film preview advertising 'a future presentation'. It is good to read a book whose conclusions are acceptable but which is written from very different churchmanship. There is a freshness of language and correction of emphasis, but a common concern to live and communicate the Christian experience in a world which has sold out to the objective consciousness and lost all awareness of a God dimension. All sorts of incidental remarks could be the beginning of major thinking. Just one must suffice: At page 186 Mr. Holloway writes of the advantages of an institutional or corporate faith like Christianity 'one of the many advantages of corporateness is that it allows the individual a space for personal growth and doubt while retaining a loyalty to the corporate standard as a corporate standard'. That certainly makes sense in the Anglican tradition but it set me wondering whether, with all our talk of 'the body of Christ', it is true of the Christian Brethren movement.

CHARLES MARTIN

CONTEMPORARY LIGHT ON THE BIBLE

Peoples of Old Testament Times, D. J. Wiseman (ed.). Clarendon Press. 402 plus xxi pp. £5.50.

Part of the fascination of the ancient Near East for the historian derives from the fact that this area was for so long a kind of ethnic kaleidoscope. From early times the Fertile Crescent was not lacking in racial and cultural diversity, and during the second and first millennia the mixture was enriched by the arrival of peoples yet more diverse, notably the Hittites, Hurrians, Persians and Greeks. By the time Israel attained national status the Near East had already experienced an era of international contest and diplomacy in which Syro-Palestine was very much a prize of war. Israel's own history was one of constant interaction, sometimes by design and sometimes reluctantly, with nations 'greater and mightier'. In Peoples of Old Testament Times these nations and peoples are allowed to speak for themselves. Each of the ethnic groups significant for Old Testament history is presented by a scholar engaged in some kind of research in that particular field. The volume, produced for the Society for Old Testament Study, is meant 'to meet the needs of teachers and students of the Old Testament whether in college, school, or church'. In this respect it is unfortunate, though under-standable, that the opening chapter should be that by Professor Cazelles (Paris). His study of the Hebrews will certainly appeal to the specialist, but will strike many teachers and students as being too recherché. The other chapters—apart from a short introduction by Professor Wiseman there are thirteen in all—are more likely to be appreciated by non-specialists. In most cases documentation is very full, though for ease of reading the notes are placed at the end of the chapters. Thus may the general reader proceed without intermission and the pedagogue delight himself in his small print undistracted by mere running text! Bibliographies are also appended to each chapter.

Many aspects and features of the Old Testament are touched upon, and usually the touch is not too heavy. The value of the contributions is not necessarily in proportion to the importance for Old Testament history of the people being discussed; the chapters on the Moabites and Edomites (J. R. Bartlett) and the Arabs and Ethiopians (A. K. Irvine) should not be passed over. For some contributors the main problem was to do justice to their subject in such a short compass, this especially in the treatments of the Egyptians (R. J. Williams), the Assyrians (H. W. F. Saggs), the Babylonians and Chaldaeans (W. G. Lambert), and the Persians (G. Widengren). Not only were the achievements of these peoples great, our knowledge of them is extensive. For groups not so well-documented, or less sharply defined, there is useful

discussion of origin and affinity; so the chapters on the Canaanites (A. R. Millard), the Philistines (K. A. Kitchen), the Amorites (M. Liverani), the Aramaeans (A. Malamat), and the Phoenicians (D. R. Ap-Thomas). Some readers will doubtless find that the Biblical Hittites and Hurrians/Horites (H. A. Hoffner) are not the people they thought they were (a little more on the Hurrians would not have gone amiss). While the various subjects require different approaches it may fairly be said that the standard of the contributions is consistently high. The contributors take account of the most recent scholarship and the amount of fresh, occasionally original, presentation is commendable.

Israel may have been dwarfed militarily and culturally by many of her Near Eastern neighbours, but, as we know well, she eclipsed them all in the religious sphere. The nearest approaches to Israelite monotheism, whether in Egypt (pp. 90-1), or Babylon (pp. 185-6), or Persia (p. 345, ref. Zoroastrianism), were tentative, sometimes dilettante, always

short-lived.

ROBERT P. GORDON

Jesus and Christian Origins Outside the New Testament. F. F. Bruce. Hodder and Stoughton, 1974. 216 pp. £1.60

(paperback).

Once again, the ready pen of Professor Bruce has provided a work which will be of interest to those 'who are prepared to give serious attention to the nature and claims of the Christian faith, and who expect to be given by theologians authoritative and up-to-date answers to the kind of questions thinking people want to ask.' The question being asked, and very thoroughly answered is—"What is said about Christianity in the records contemporary with its start and growth?' This book shows that Professor Bruce can indeed be considered an authority with the latest answer available to this question.

The sources which are discussed span over a millennium, from the records of Roman historians in the middle of the first century, A.D. to the writings of Moslems in 995 A.D. In several instances, the sources throw useful light on aspects of the New Testament, including, for example, the letters of Pliny to Trajan which give us a vivid picture of the suffering

of the Christians of which we can read in I Peter.

Prof. Bruce, besides noting the Roman and Islamic sources, also makes use of the Jewish Rabbinic writings, as well as the Dead Sea material. He also looks at the apocryphal New Testament writings to see what light they throw on the Christian faith. Finally, he reviews some of the archaeological evidence of the events recorded in the Scriptures.

This book, which can be used to great advantage by the educated lay reader, also provides a limited bibliography for those who wish to do further study into any of the areas

discussed.

DAVID W. BAKER

The Stones and the Scriptures. Edwin Yamauchi. Inter-Varsity

Press. 190 pp. 90p (paperback).

Inter-Varsity has done a great service to those Evangelicals interested in biblical archaeology by publishing this helpful book by the American scholar, Edwin Yamauchi. In his book, Dr. Yamauchi touches on many of the areas where archaeology has thrown light on the Bible. In the introduction, we are told that one of the aims of the book is 'to face the complexities of problem areas and to offer some suggestions as to the perspective in which some of these difficulties may be viewed'.

The archaeological evidence is brought forward in three chapters, one dealing with the Old Testament, one with the New Testament and one with the Qumran community and

the Dead Sea Scrolls.

The first chapter gives a brief introduction to 'lower', or textual, criticism which seeks to establish the original biblical text, and 'higher', or literary, criticism, which deals with such questions as the authorship and date of the various books. The author explains how these 'critics' have often held their

views in opposition to the archaeological evidence.

This evidence which Yamauchi discusses includes the Babylonian creation and flood accounts, as well as the libraries found in Mari and Nuzi, where cuneiform tablets

have illuminated the life and period of the Hebrew patriarchs. He discusses evidence throughout the history of Israel, including the times of David and his descendants, the divided kingdom, and the Babylonian exile. The problems explored include the date of the Exodus and the circumstances of the Conquest as well as the supposed anachronisms in Genesis.

The New Testament chapter also touches on the critics, especially pointing out the contribution of Sir William Ramsay, the critic-turned-supporter of the historicity of the New Testament. Evidence is marshalled from the time of Christ through the spread of the early church.

In the chapter on the Qumran community, Yamauchi gives a good introduction to the Dead Sea Scrolls and the community itself, also giving some implications for New Testament studies. He also warns against some fabulous works of 'pseudo-scholarship' which claim to have been based on the Scrolls and presents evidence against these daydreams.

In an excellent concluding chapter, the author analyses the contributions of both archaeology and literary criticism. He also points out how, through the accident of survival, excavation and publication, only a minute fraction of the

possible evidence is as of yet available for study.

The book includes a selected bibliography which will prove useful for those who would like to do further reading. The book will also help those who would like to know what external evidence there is supporting the Word of God.
DAVID W. BAKER

IN HEALTH AND SICKNESS

Partners In Pain (Incorporating 'Accept a Miracle'). May Culley (foreword by the Bishop of Lynn). Coverdale House

Publishers Ltd., 158 pp. 50p (paperback).

An unusual book, written by an unusual woman. The first part consists of extracts from May Culley's diary, from 1919 to 1940. The second, shorter section, is a résume of the general impressions and the guide lines that took this remarkable woman through forty years of pain, her own partial healing

and a ministry of healing to others.

Incurable at 21, with very painful spinal trouble, the author shares the sleepless nights, the agony for a top class hockey player of being made almost immobile with a body splint, and the despair of hearing hopeless verdicts from various

specialists.

Her own great sensitivity to the pain of others and her own long training in coping with pain prepare her for the

work God has for her.

May Culley found Christ at an Oxford Group house party and began the early morning Quiet Time that formed the basis of her communion with the Lord and the strength she needed for her healing ministry.

Perhaps the crucial point in May Culley's life is when she

learns how to hand over her pain, or health, for God to

use and then finds that He is using her to heal others.

Here, one feels, is the gift of healing at work in its New Testament context. Not being forced in mass meetings, nor assumed in charismatic enthusiasm, but in a quiet, Spiritdirected way, being used to bring relief and comfort and a very real sense of Christ's presence.

Here is a woman who knows her Lord, who knows He doesn't inflict pain but who doesn't insist that He must heal. 'To learn to praise God in sickness as well as in health is to fulfil the highest destiny of worship and praise' as May Culley sums up, and her life proves the truth of that.

ALAN REED

The Healing Power of the Bible. Agnes Sanford. Hodder.

50p (paperback).

Agnes Sanford is widely read and rich in faith. In this book she traces men of faith from creation to Ezekiel; then deals with the miracles of Jesus and the early church, drawing parallels with situations as she finds them today. She is right, of course, to believe that the earth needs healing and that part of our own healing is to be at one with nature and our fellow men and to desire God above all else. But she writes of seeing angels and unidentified flying objects and of being able even to restore the dead to life. She appears

to believe that the spiritual world manifests itself by a force like that of electricity, so that to heal by the laying on of hands makes one 'a connected channel and therefore power is transferred more readily, more quickly and far, far more effectively. It was such power that killed Uzzah when he touched the ark, and brought tongues of fire on the disciples at Pentecost.

Mrs. Sanford also suggests that our spiritual body lives in and around our physical body, its light permeating it and emanating from it (a light which she has seen). In her final chapter on Revelation she claims to be able to lift her spirit from her body, see visions of the Holy City and speak to angels. It left me feeling a rather second-rate believer

BARBARA BAIGENT

Why Christians Crack Up, Emotional Disturbances Their Roots and Remedies. Marion H. Nelson. Hodder and Stoughton. 214 pp. 60p (paperback).

Perhaps one of the most important things to be gleaned from Why Christians Crack Up is that Christians do suffer from mental illness, as well as non Christians. In the fourteen years since this book was first published in the U.S.A. attitudes to mental illness have certainly changed. It is unfortunate that so much of the book is devoted to trying to overcome the original horror attached to this type of illness. Importing old American works is certainly not the best approach to this problem. It is difficult to decide exactly who is expected to read this volume—the layman or the professional. In the preface it is suggested to be a help to lay people as well as pastors, counsellors, physicians and psychiatrists'-a hopeless task.

A great deal of attention is given to psychotherapy as one of the main forms of treatment. However, the use of drugs, a far commoner method of treatment, is hardly mentioned. This is unfortunate in a day and age when Christians often

have their supply of tranquillizers at the ready.

There are a number of comments in this book with which I strongly disagree, as well as the fact that there are useful and well made points. Two of the most outstanding of these concern conversion and God's help to the believer. Those of us who believe in the New Birth may find it difficult to accept without qualification Dr. Nelson's comment that after conversion a man 'begins to change these sinful habits, but this is a gradual process and it will be years and years before he can completely rid himself of these undesirable habits.' (p. 31). Similarly, 'God does help us to keep going in frustrating situations, but only up to a limit.' (p. 46) surely does not fit in with the limitless all powerful God, who kept Job through all his trials.

In summary, this book belongs to a series of paper-backs concerned with the mentally ill Christian. It was published fourteen years ago in the U.S.A., and has been revised once in that time. In terms of a medical textbook it would be frankly classified as out of date. Despite this it would provide an introduction to psychology for the uninformed but interested Christian, It may be of help to Christians with relatives who are mentally ill or who themselves are

mentally ill-but I am uncertain of this point.

JOHN FRANCIS MAYBERRY

God, Sex and You. M. O. Vincent. Scripture Union. 164 pp.

70p (paperback).

This is the first British edition of Dr. Vincent's essay into Christian sexual behaviour. He is a Canadian psychiatrist with an interest in ethical problems and moral theology; his book is well founded in the scriptures and, although his statistics and references are mainly of American origin, he quotes from a number of British sources in this field in which we are already well provided.

The book inevitably begins with a deploring of the state of sexual licence today—although it is doubtful if present day profligacy is any worse than the O.T. and N.T. writers knew in their day and age-and the impairment and prostitution of this gift of God in so many contemporary lives. The writer deals with current sexual "philosophies" like Playboy Hugh Hefner's hedonism in which sex is a casual, sensory experience to be encouraged at all times in order to

avoid the binding commitments of love. Or perhaps the New Morality's situation ethics which declare that everything and anything is right or wrong according to the situation, may be the preferred rationalisation for the man-or the

teenager-in the street.

One attitude which affects sexual 'hangups' amongst Christians is the fearful legalism in our midst. From St. Augustine onwards, there has always been an influential body of Christians who have sought for themselves a higher quality of life in sexual abstinence, celibacy and rigorous isolation from the fleshly pursuits. This misapprehension of the gift of sex and its place in the formation of Christian character can doubtless be explained to some in Freudian terms of an overweening super-ego. The burden of contrived rules and regulations have often been pathological however pure the motives.

Dr. Vincent makes clear God's way from the scriptures and provides valuable comment on premarital sex, marriage, freedom and family. He insists on only two absolutes in sexual behaviour among Christians-that love-agape not eros-should dominate our relationships and that intercourse

should be confined within the marriage bond.

The book is a most useful addition to our understanding of sex.

J. BOYES

The Tree of Glory, Margaret Welch. Falcon-40p-127pp (paperback)

Another book on suffering :but a down to earth treatment which views it as something that, like the cross, can become a 'tree of glory'

In chapters short enough to be read by all but the chronically ill. Miss Welch has divided her book into three distinct

sections.

Part one looks at the nature of suffering, and gets as close to a full treatment of the subject as could be covered in such a short and uncomplicated manner. There are still those who give impression that God has sent their suffering, and that they will nobly carry their cross to the bitter end. This book should help them to see that it is not being untrue to the sovereignty of God to say that He does not inflict such pain on His children. There is, too, an answer to those who would like to see God intervening with every illness. As the title chapter points out;

When Christ took on a human body He became vulnerable,

just as we are vulnerable.

Part two is concerned with caring and the role of the Church, as Christ's body, in showing compassion to those who are ill. This book is written in the Anglican context, which brings its own challenge to the non-conformist, and particularly to those with no recognisable 'minister'. Here, too, are reminders that, when we turned from institutional Christianity, we may have left behind some basic scriptural practices like laying on of hands and confession. 'The world expects the church to be involved where human needs are greatest'. That expectation may be limited to the more formal churches, if we are not showing the community otherwise. This is practical stuff; praying, and not praying, with a sick person, communion for the bedridden, and how to listen.

Part three gets down to the details of being a patient with some very practical advice on the little things which can loom so large to the nervous newcomer to a hospital. This is so practical that it includes a check list of what needs doing when someone has to go into hospital, and what they should take with them. The over-zealous 'pastor,' who might be tempted to lend the patient his theological library, would do well to

read this section several times before visiting time.

An introduction to the troubled mind is included, and will be useful for those unfamiliar with this sort of problem. Middle age and death are covered briefly but helpfully in the last two chapters. The notes are consecutively numbered, which avoids the minor irritation of remembering which chapter you are in, and the further reading list gives a good selection without being too overpowering. A spelling mistake on page 71 needs attention. ALAN REED

Replies to Professor Bruce

The August Question

I have known some ministering brethren who were reluctant to accept bookings for meetings even a week or a month ahead, but these were in a minority. There is a widespread feeling, however, that while it is all right to accept bookings for the 'reasonably foreseeable' future (say anything up to a year or so), there is something unworthy about accepting them for (say) two to five years ahead. I have never been able to discover at what point the interval involved ceases to be simply a matter of convenience and becomes a matter of principle. Can some reader enlighten me?

Mr. H. L. Ellison replies:-

As one of those 'ministering brethren' who dislike booking much more than a year ahead let me explain to Prof. Bruce what motivates me, though this may not apply to anyone else. It is my experience that those forms of ministry in which I am particularly interested are normally arranged from nine to twelve months ahead. Hence it is possible to obtain a reasonable picture of what is likely to happen a year ahead, and so it is possible to build up a programme which balances nearer and more distant interests, including missionary and

student engagements. My experience is that where an effort is made to book me more than a year ahead, there is seldom a valid reason for this. When, never less than three months before and seldom less than six, I appeal to the 'God willing' condition, because an obviously much more important need has arisen, the 'corresponding brother' normally takes a very dim view of it, though I have been asked by them as little as a week or fortnight before a date to drop out in favour of someone hard to get. So it is hardly a principle but rather sound common sense that motivates my attitude.

The September Question

In one of the Answers to Questions (No. 1974) I have made reference to the recognition of a Christian company as a sect or as a church. What do readers of *The Harvester* see as the difference between the two? In which category would they classify their own fellowship? In a recent publication my colleague Trevor Ling says: 'It is of the nature of a sect that it cannot make provision for deviance within its own internal structure.' Is this a helpful observation?

Mr. H. L. Ellison replies:-

Most spiritual Christians have little difficulty in recognizing a sect or a sectarian—many church members are in fact sectarians—when they meet them, but a close definition is not easy, and it is doubtful whether Trevor Ling's dictum helps very much. Perhaps Dr. Hoekema's statement about the cults (a particular form of sect) will take us furthest, viz. they 'have a tendency to major in minors'. Either marginal points of doctrine are exalted to essentials; or possible, but not necessarily correct, interpretations of Bible truths are regarded as essential.

An example of this may help. I once asked a fairly simple Seventh day Adventist which was the more important the cross of Christ or the keeping of Saturday as the Sabbath. After a minute's thought he said, 'The keeping of the Sabbath'. Had he been better instructed, he would probably have said that they were both equally important. The one thing he could not say was that a man could be saved without Sabbath keeping. Whenever it is said that a man is not saved, or is at the best a marginal Christian, because he does not believe or do something, then this something is being exalted to the same level as the redemptive work of Christ.

Mr. H. S. Wannop replies:-

A dictionary definition of the word sect is 'a body of persons agreed upon religious doctrines, usually different from an established or orthodox church.'

We believe the Scriptures to be the inspired Word of God

and in those Scriptures we have the apostles' doctrine in which we are exhorted to continue steadfastly. If we practise any other doctrine, or base our practices on the traditions of men, then we are a sect.

A local church of New Testament times did not merely consist of a group of Christians, full stop. It consisted of those who had gladly received His word and were baptized and who continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers, and to which a person could be added to or put away.

which a person could be added to or put away.

One could take a holiday at a 'Christian Guest House' where all the guests were born again believers, yet who differed from the apostles' doctrine in so much that they believed in infant baptism, or non-eternity of judgement, or that it was unnecessary to remember the Lord in the breaking of bread and so on. This gathering of Christians, whilst all being members of the Church which is Christ's body could hardly be likened to a local church of New Testament standards.

Of course, there are interpretations of God's Truth which one could call minor and with which we can, in love, agree to differ, but differences of a fundamental character on salvation by faith through grace, believers baptism, the remembrance, etc. could not be acceptable to one who seeks to follow God's word.

The other part of Prof. Bruce's question, 'In which category would one classify their own fellowship' is a very searching one at least to me and it is a point which bothers me con-

siderably before God.

Readers' Forum

Lack of space compels us to hold over replies to Question 15 until December—perhaps with advantage, as it will enable us to include one excellent reply from overseas, that arrived too late to go to print with the bulk of the November issue.

Correspondence

Correspondence from readers is welcomed, and letters should be sent to the editor at 18 Kings Avenue. Carshalton, Surrey SM5 4NX.

Books and Accounts of Churches and Charities

From Mr. J. Barclay Adams

Dear Sir.

Several months ago, you kindly published a letter from me indicating the desire of The Accountants' Christian Fellowship to be of service to those who had accepted responsibility for keeping the accounts of the local church. The response convinced us that there is a very real need.

Since then, however two excellent books have been published, different in content and style, but which cover the

ground we had in mind. These are:
(a) A Guide to Church Accounts (by J. D. & R. H. Collins, A.C.A.) published by Atlantis Press, 25 Marylebone Road, London NW1 5JR, price 75p, written with the Methodist Church requirements in mind but of general application. The chapters on book-keeping are simple and well illustrated.

(b) Church Accounts (by F. V. Slade, F.C.A.), Gee & Co. (Publishers) Limited, 151 Strand, London WC2, price £3.50. The sub-title is 'A Comprehensive Handbook dealing with the Law, Accounts and Finances of the Parish Church'. It also covers a wide area of

common interest in the field of accountancy

We are very pleased that these books are available and feel sure they will prove of benefit to the Church. We believe also, there are many who would be helped by simple booklets on the specific subjects mentioned in my previous letter.

We therefore propose holding a teach-in in London on Saturday, 30th November when a paper will be presented and discussed. Following that meeting and taking account of the discussion, we would then consider publishing a booklet on the subject. The paper would cover cash handling, recording, and reporting, and we are anxious to have as our audience those who feel the need of help in these subjects.

This teach-in will be held at the H.Q. of the Bible Reading Fellowship, 2 Elizabeth Street, S.W.1 (opposite Victoria Coach Station); the time 2 p.m.-6 p.m. and light refreshments

will be served; cost 50p.

Because of limited accommodation those interested are asked to write to me for a ticket enclosing a P.O. for 50p and the closing date for applications has been fixed for 18th November.

53 Downsview Drive. Wivelsfield Green, Haywards Heath, Sussex RH17 7RN.

J. Barclay Adams

Yours sincerely,

Who are 'Brethren'?

Tel: 044-484-478

From Mr. David Stoner Dear Mr. Coad,

I was sorry that there were no replies to Professor Bruce's June question about the distinction between Brethren assemblies and other churches. It seems a point that needs clarifying.

I was brought up among the Needed Truth Brethren, who regard the Needed Truth assembly as the church of God in any place. This is at least explicitly held. I disagreed with this teaching and have found fellowship in various places with 'open' assemblies, to discover that in some a distinction is implicitly made between the assembly and other churches.

Sometimes though it becomes explicit. For some time I have found fellowship with a company of Christians en-deavouring to obey New Testament principles but not calling themselves 'Brethren'. A number of 'Brethren' have felt called upon to admonish me, and I have been struck by the similarity of their views to those of the Needed Truth Brethren

of my youth. One wrote: 'No man-made organization (referring to the company I now belong to) can be as scriptural as even the most tottering assembly. This seems to imply that 'the assembly' is scriptural, all other companies are 'man-made'. As a number of people seem to hold this view, it would be helpful to know on what they base it.

5681 Bellinge,

Elmegårdsvej 40, Yours sincerely, David Stoner Denmark

(Our correspondent refers to the Christian Fellowship in Denmark, which can undoubtedly be regarded as an indigenous 'Brethren' movement in that country-Ed.).

From Mr. H. S. Wannop Dear Mr. Coad,

I was amazed to learn that no replies were received in

answer to Prof. Bruce's June question.

To a member of an 'assembly', the local church must surely mean another assembly with like views based on New Testament teaching. To have full Christian fellowship with a group of fellow Christians must surely necessitate sharing the same fundamental beliefs as one's own. How then could one from a so called open brethren meeting have fellowship with a church that upheld infant baptism, one man ministry, preached salvation on a daily basis rather than eternal, and perhaps upheld many other teachings which were not in harmony with many other precious truths held by recognised assemblies'

Happy fellowship must mean a sharing of views and interests, precious to both parties, and whilst I believe it is possible to have fellowship in the preaching of the Gospel with many Christians, it does not follow that that fellowship could be shared in our worship and communion and church

government.

Being a comparatively new subscriber to The Harvester I am becoming more and more aware of the diversity of opinions that are held by members of brethren assemblies, who (I would have thought) would hold to New Testament principles with greater tenacity, and have much more in common with each other and with our dear Lord. This to me is sad for disunity in the things of God can hardly be expected to bring Him pleasure.

Woolton,

45 North Linkside Road,

H. S. Wannop Liverpool L25 9NS. (Once again, we can be grateful to Mr. Wannop for raising a question that troubles many—and at different levels of fellowship, as any who have experience of discussions at wider

Yours thro Grace,

evangelical gatherings will testify. We would welcome readers' comments on such matters as: the relationship of unity and uniformity; the basis of Christian unity-God's act or man's?; what doctrines are really fundamental?; or as their own

thinking may suggest!-Ed.).

'Broken' or 'Given'?

From Mr. Stanier Magee

Dear Mr. Coad,

Reference is all too frequently being made to our Lord's body being 'broken' for us; this is especially noticeable during the Sunday morning service, the term being used in many of the hymns we sing and in the ministry of many prominent ministering brethren.

The term 'broken' is often employed when a brother administers the sacraments. This word 'broken' comes too readily to the tongue and to say the least, it is clearly unscriptural. It is clearly stated in John 19: 36—'For these things were done that the scripture might be fulfilled . . . A bone of Him shall not be "broken".

Would it be too much to suggest that where this word 'broken' occurs in the hymn book it should be substituted by the word 'given' which is more correct and scriptural? The brother giving out the hymn might draw attention to the correction. 6 Fir Close, Yours sincerely,

Stanier Magee

West Moors. Wimborne, Dorset

mixed memories, and she asks whether Brethren have changed. Of course, the answer is 'Yes', for the process of change (and sometimes decay) is going on in every denomination and sect and cult of the Christian Church.

Changes are continuous, in methods of Church government, in forms of worship, and in the many slants of doctrine. The changes could be disastrous, but for the immutable laws and principles of the Word of God. When faced with such changes, we should not be over-concerned with what, e.g., the Anglican Church proposes for the future, and what is doing now, but should be guided by a maturity of prolonged

study of the principles of the Scriptures.

The Middle East Crisis

From Mr. C. F. Fraser-Smith

Dear Mr. Coad,

Further to Prof. Bruce's and Mr. Manzies' correspondence on the Middle-East crisis and oil, surely it is not a matter of being 'allowed of God' or 'allowed by the great powers' but the crisis has come about by the avarice of the rich and powerful oil combines (with some international bankers) shamelessly exploiting the Mid-East and deliberately avoiding development of resources elsewhere, while our governments have been inactive and shortsighted.

We now suffer financially,—our oil expenditure increasing from about £1,300 to £1,400 million this year—and are also in a dangerous position if war comes. Our stupidity in not becoming independent, by developing the essentials of life, such as food and fuel, from our own land and seas, is bewildering. What a country's own soil supplies brings true enduring riches, employment, and contentment.

However, our foremost interest, as Christians, in the Mid-East is to make every effort to seek to supply Arab and Israeli (and our own governments) with the only enduring solution to counteract the increasing deterioration of the world situation. This is only to be found in the unbeatable Scriptures of Truth, Justice and Peace.

In the Bible, in the time of Solomon-'David's son'see Palestine and the Mid-East as the Hub of the World. In the future millennial reign of 'David's Greater Son' we read it will be so again. Events foretold, such as the return of Israel and the resurgence of the Arab States, are being

fulfilled.

Geographically, historically and spiritually it was the pivot of the world and will be so again.

From this centre came the Written Word and also the

Living Word, Incarnate and Eternal.

Is it not up to the churches to see that the Written Word is in future flooding this area of the 'seed of Abraham'? The Written Word (the Bible) IS an Eastern Book. We have benefitted from it as we have kept to the purity and simplicity of its teaching. Is it not our turn to get it back to its place of origin? In the millennium it will be the ONLY text book!

May we not waste time pontificating prophetically and sensationally to gain audience appeal about the Mid-East, and let us beware that we are not pro or anti Arab or Israel. This can not only help upset international and racial harmony but, above all, it is unChristian, as both Arab and Israeli are descendants of Abraham.

Our prayer and effort should be centred around the Word and Laws of God, concentrating our energies and time upon supplying this region of paramount importance with the Written Word of God which abides for ever.

Yours sincerely, Dale Cottage, Bratton Fleming, C. F. Fraser-Smith Barnstaple, Devon EX31 4SA.

Women in the Church

From Mr. H. V. G. Morris

Dear Mr. Coad,

I trust your readers will not weary of my name in the

correspondence columns.

The observations by Mrs. Joyce Harper must be respected, for she has great experience, and is located in an area of fine Anglican witness and activity. She looks back to former Brethren association, as I do, now well over sixty years of Paul has laid down explicitly the relative activities and functions of men and women in the Church, and he adds, the things that I write unto you are the commandments of the Lord.' He also gives the reasons why there is a separation of those fields of service. A separation recognised, never results in conflict or collision. There is however a wider problem. There are always to be found the Diotrephes who love preeminence, and the matriarchs like Deborah and Huldah, women who must stand forth when men have failed so miserably. In our day however, too great emphasis is placed upon the Church activity which is in the public eye and which is so satisfying to the ego. There is no competition for the 'washing of feet': no queue at the door of the lonely and aged: very few are found at the bedside of the sick and dying, or talking to the depressed folk who occupy the seats in our open spaces.

It would have been more profitable for the present-day health of the Church, if those of us who listened so attentively to the strong meat of the Scriptures, had also been guided to those more difficult activities. Don't you think so? Mini-Boma, Yours sincerely. 19 The Knoll, Hubert V. G. Morris

Gt. Gonerby, Grantham, Lines NG31 8JY

Recognition of ministering brethren

From Mr. G. K. D. Vere Dear Mr. Coad,

Jehovah's Witnesses say there is no such thing as the Trinity because the word does not appear in the Bible. But it is easy to prove that thing itself does exist from many

scriptures, e.g. II Cor. 13: 14, etc.

I venture to suppose that, implicit in Question 13, was the same idea. The term 'recognised brother' does not appear in the N.T. Surely the thing itself does. Here are some examples Phoebe was recognised as a deaconess (diakonos), a recognised ministering sister—in her sphere of course (Rom. 16: 1). Paul was a recognised ministering brother, (1 Tim. 1: 12). Timothy likewise (II Tim. 4: 5) and Archippus (Col. 4: 17). We could quote others.

In I Cor. 12 we have the gifts. Are we not to recognise them? In Eph. 4 we have the evangelists and the shepherds and teachers. Are we not intended to recognise them? We are to recognise our leaders (Heb. 13: 7, 17, 24).

God's order was early set aside and the clerical system established, normally consisting of one man in any local church. We profess to have abandoned this. Therefore the term 'recognised ministering brother' is not a survival of clerical attitudes. We have often suffered because we have failed to recognise the gifts God has given us, in cases where every man demands his 'turn' on the platform. (I nearly said pulpit!).

Alas, we are human and failing and it is possible for a brother not to be recognised or have recognition withdrawn because he is not liked by brother X or brother Y. This is the great failing of the Exclusive Brethren, (alas that we should have to use such a term) who refuse to recognise all who do not agree with them. In the case of known sin we would refuse to recognise the offender.

119 Grosvenor Gardens, Woodford Green,

Essex 1G8 OAR.

Yours sincerely, G. K. D. Vere

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The News Page

Press Day, Nov. 1974, Friday, Oct. 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

Evangelism;

"The Filey Holiday Crusade presented a tremendous opportunity amongst 500 children aged 7-13," writes David Iliffe. "A number of them put their trust in Christ. Prayer is asked for the 'Power Clubs' (part of the Power in Christ Crusade), during the autumn and winter. George Tryon conducted two children's missions during September, whilst Derek Stringer writes of the conversion of a Comprehensive School headmaster and his wife, together with others during a recent campaign in North Bucks. A report from Tony Blackburn tells us that the Crusade at Wolsley Hall, Plymouth, was a real time of blessing. 225 children attended and 250 adults at the family night. A number of young folk professed conversion, and the local church was much encouraged.

A report from Gordon R. Pennock from Belfast tells of a visit to Devon, and the distribution of over 2,000 scripture

portions.

The new assembly formed on the estate at Ringland, Newport has been greatly encouraged since the Tent Crusade there in the summer. Follow-up work is going well, and numbers attending the meetings have increased, especially the Sunday School and the teenage Bible Class. Recently the Assembly held their first Baptismal Service when two young folk, both converts from Tent Crusades on the estate, were baptised.

Emmaus Bible School;

Harold Catlow reports: We are now at the very pleasant stage of moving into our new Headquarters, which, after many unforeseen delays, has at last been completed. We are grateful to God for His prompting of all who, by their prayers and gifts, have helped to bring this Project to this important milestone in the ministry of Emmaus. Join us in thanksgiving for what has been done, and in prayer that the remaining financial burden may be soon lifted. The increasing enrolments confirm the rightness of our decision before God in May, 1972 to build. Since then 85,000 students have enrolled, including 4,434 in the last month. The number of Study Groups in local churches and fellowships has risen to 1,200, and just now we are busy providing them with their Winter study material.

In the name of Jesus;

The latest prayer letter from our young friends speaks of ministry in Wivelsfield Green, Sussex, Hinckley Leicestershire and is written from Abertridwr in Wales. Again, lack of space does not permit us to quote the report in full, but the following extract has something to say to all of us: "God has been teaching us much during the last two or three months, but probably the greatest lesson we are having to learn is that it is not what we say, but what we are that counts. Our message has to be lived, otherwise it is of no use at all."

International Society

for the Evangelization of the Jews: On 31st October two well-known evangelical Societies joined hands at a meeting to promote their united witness. They were the International Society for the Evangelization of the Jews (formerly The British Jews Society) and The Barbican Mission to the Jews. The aim of these two Societies is ultimately to combine their witness in a new Society.

Mr. and Mrs. G. K. Lowther gave help at El Ferrol del Caudillo, Santa Eugenia de Riveira and Castineiras, as well as previously planned at Vigo, Galicia, North-West Spain. Annual Conference at Victoria Hall, Aberdeen, on 5th October was well attended. J. Hutchison and F. A. Tatford gave helpful ministry.

S.U. Appointment;

At the invitation of Scripture Union's International Council, Mr. Nigel Sylvester has accepted the position of International Secretary in succession to Mr. Armin Hoppler who retires at the end of 1975. The office of the International Secretariat will be moved from Switzerland to London at that time.

Mr. Sylvester has been General Director of Scripture Union in England and Wales since 1968, and was previously in Ghana for eleven years where he pioneered S.U. activities and left behind a vigorous movement which is now fully autonomous. He has travelled widely on behalf of Scripture Union and has an extensive knowledge of the many cultures represented by the S.U. staff which now number more than 400 in over 40 countries.

The Winchester Bible Teaching Conference

This year's Winchester Bible Teaching Conference tackled the subject of "The Mission of the Church Today"—an ambitious subject for a week-long conference, let alone the one weekend of Sept. 6th. to 8th.; but as usual the Conference proved a stimulating and refreshing experience. A wide variety of speakers, with interestingly different approaches, combined to challenge us to re-appraise our concept of our role in the world—whether we really appreciated who we were, what the needs of the world were, and how we fitted into God's plans for relieving those needs.

"Who we are", broadly speaking, was the concern of Mr. H. L. Ellison, who delivered the first two addresses. The Church's Task and The Church's Expression, His first message was a fascinating survey of loyalty, obedience, and authority, as they concerned the church, the Lord, and the individual believer. This led to his conclusion that "the local church's prime task is to live out Christ, i.e., be salt and light". This for me was the keynote of the weekend: a willingness to think about our responsibilities in the world in broader categories than

those of "outreach" and "preaching". The second address built on this foundation. Again, the interdependence of church and individual member came out clearly: "Loyalty to Christ is bound to lead to individual action outside the sphere of the Church; loyalty to Christ is bound to lead the Church to support it . . ." Later the same morning, Mr. Charles Martin-intellectually stringent as ever, but by no means hard to follow-broadened the picture in The Churchs' Dilemma. His concern was with the church's relationship with (and mission to) the world. finally that day, Mr. P. Cousins spoke about Getting It Across-a disturbing talk for many of us, because it demonstrated with beautiful clarity how easy it was for us to talk a language that the rest of the world had ceased to understand. Mr. Cousins was realistic, down-to-earth, contemporary; he may have used "McLuhanese" jargon about "hot" and "cool" communication, and the "linear literal mode"; but with his illustrations drawn from the real world of TV and the Daily Mirror, there was no danger of profitless abstraction.

The final two addresses gave us a wider perspective yet. The church in itself—the church in society—now the last two speakers made us think about the church and the whole world. Mr. S. F. Warren, as an Editor of "Echoes", was perfectly equipped to give the facts of the present-day situation. His The Church; Mission Completed? interestingly confuted the picture of despair, doom and futility drawn by so many concerned with missionary work. Mr. Warren stressed achievement. It was certainly news to at least one of his audience that "out of 160 countries in the world, there are known Christian communities in 152. But Mr. Warren's purpose was not to induce complacency.

And Dr. G. D. James, in the last session of all- The Church's Commission—gave the other side of the picture: "Do you know that in Turkey today there are 38 million people, and about 50 Christians?" He pleaded for an honest and open-hearted response to the needs of the rest of the world.

But addresses were only one aspect of the conference. Perhaps even more useful, in stimulating thought, were the two "discussion group" sessions—one featuring a "talk-back" at the speakers about their message, the other considering practical aspects of the church's outreach. And on Saturday afternoon, Morris Stuart-a young Guvanese evangelist concerned especially with inner-city areas discussed his work and his view of the role of an evangelist (he felt he was at the same time a proclaimer, a reconciler, a prophet, and a witness).

No brief report can give any real idea of the value of a conference. But the ideas discussed at Winchester will give rise to serious thought for months ahead.

JOHN D. ALLAN

Homecalls

Alfred J. Crick on 4th September, aged 82. Converted in 1925 at Broadlea Common, Harlow. The following year he moved to Portsmouth and was in active service with believers at Ebenezer Hall. Later, at Drayton, with his wife and others commenced meetings and S.S. in their home. Four years later Drayton Hall was built, forty believers gathering to the Lord. Mr. Crick looked back upon those years at Drayton as years of training for full-time service in the Gospel. In 1942 the Lord thrust Him forth to commence a Gospel and teaching ministry which has been to the blessing of many. They moved to Walton-on-Thames in 1948. Calls from Canada and U.S.A. took them thither in 1952. They returned to U.K. in 1959 to live near West Moors. A diligent student of the Word and an indefatigable worker. Survived by his wife and family.

Dorothy Whitmore on 21st September, aged 70. Our sister was the wife of Fred Whitmore, and was a true helpmeet to her husband as they laboured together in the gospel for 42 years, first throughout the British Isles, then in the U.S., Canada and the West Indies. Prayer is requested that our brother may be able to continue in his God-given ministry.

Tailpiece

Theological Education:

The local Sunday School had a new recruit, in the shape of my small son, the other day. He was, I think, impressed by the noise as much as anything (why is it that Sunday Schools are so much more noisy than their weekday counterparts?) However, he must have picked up something somewhere along the line for, at bedtime, (when the mood philosophical usually strikes him), he said "next year I shall be in a new class at Sunday School, and after that, when I'm bigger, in another class, and then I shall grow up and be a daddy and then I'm going to live with the Lord Jesus. (pause) Do you think He'll let me take my glass animals with me? (further pause). Perhaps He'll even come and pack them up for me!" The theological implications (as Charlie Brown would say,) "are staggering!"

The Courage of His Convictions

One of the heartening aspects of the recent election campaign was the now famous "Preston Speech" by the shadow Home Secretary, Sir Keith Joseph. For almost the first time in recent election history, a politician attempted to raise the level of political debate from mere

mud slinging and specious promises. Many Christians will have found Sir Keith's most recent speech on "remoralisation" even more interesting. Inevitably, both speeches drew the fire of many sections of the daily press, whom, one sometimes suspects, have a a greater concern for circulation than for the accurate recording and interpretation of news.

However, for those who have an interest in such matters, the full text of both speeches is set out in "The Times" for Friday September 6th and Monday October 21st respectively, and, if they have not already done so, readers might do worse then to obtain these two issues, and read the speeches carefully. Tailpiece would be fascinated to know at what point his peers part company with Sir Keith, if, that is, they do so at all!

People and Places

Prayer List

Stamped letters addressed c/o The Paternoster Press. Pater-noster House, 3 Mount Radford Crescent, Exeter, EX2 4JW will be forwarded to any of those whose names appear below.

Bathgate, T.: London 3; Gravesend 5, 12; Devon 16-20; Sevenoaks 26.

Blackburn, A. G.: Exmouth 5-6, 27-30; Beer 7; Torquay 10-18; Ashburton 21; Bristol 24-26.

Burnham, A. E. J.: Ash Vale 3; Fareham 7, 19, 24; Southsea 10; Four Marks 13, 20; Waterlooville 17. Also at Selborne and other places.

Campbell, B.: Glasgow; Ilfracombe; Falmouth; Redruth: Truro.

Galyer, W. S.: Walthamstow 3; Balham 4; Staines 6; Kingston 7, 26; Aldershot 7; Rhondda Valley 10-23; Cardiff 24; Belvedere 27; Morden 28.

Greenwood, A.:
Southport 3, 28; W. Cumbria 4-9;
Ayrshire 10-14; Redditch 16-21;
St. Annes 27.
Grimsey, A. W.:
Offmore, Kidderminster 2; Wensum
Chapel, Norwich 10-12; Cromer
Gospel Hall 21; Horsham 24; Letchworth 27.
Holmes, C. P.

worth 27.
Holmes, C. P.:
Twynham Chapel, Christchurch 1-3;
Mission, Liss 4-15; Bradfield St.
George, Suffolk 17-22; Wickbourne
Chapel, Littlehampton 24. Hiffe, D. J.:

Hiffe, D. J.:
Bedford 2, 3; Littlehampton 6, 8, 9;
Selsey 7; Guildford 10-24; Power
Club, Littlehampton 16; Rustington
25; S. Wales 29-30.
Lowther, G. K.:
Maidenhead 1-3; Manor Park 4, 10,
11; Ilford 4; Plaistow 5; West Ealing
6; Leyton 11; Downham 12; Belvedere 13-15; Grimsby 16-19; Banbury
20; Hemel Hemptead 21-24; Wareham 25, 28; Sturminster Newton,
Dorchester 26.
Meadows, D. R.:

Meadows, D. R.: Dorchester 2-3; Wallisdown 17. Remainder of time at Southbourne

Mills, B.: Castleford 1, 3; Hopton 16, Wokingham 24; Bloomsbury 29. 17;

Wokingham 24; Bloomsbury 29. Morgan, G.: Ringland, Newport, I. 24, 26; Loughor, Swansea 2-21; Newport 23; Cardiff 25; Abertillery 28; Merthyr Tydfil 29/30. Pierce, D. H.:

Republic of Ireland 1-22; Clayhidon 24; Penzance 25-30.

24; Penzance 25-30. Phillips, C.: Fareham 2; Alresford 3; Woodcroft Burnt Oak 5, 12, 19, 26; Enfield Highway 6; Hornchurch 7, 14, 21, 28; Tavistock 9-11; Greenford 13, 20, 27; Kingsbury 17, 24; Harlow 23; Lincoln 30-Dec. 2. Robinson, A.J.: Allerbridge 3; Lapford 17; Barnstaple 25; Bideford 28. Short. S. S.:

25; Bideford 28.
Short, S. S.:
Chichester I-3; Reigate 4, II, I8, 25;
Northwood 5, I2 19, 26; Purley 6,
10; Tunbridge Wells 7, I4, 20, 27;
Southborough 8; Bloomsbury 9;
Walthamstow I3, 20, 27; Downend
17; Frinton-on-Sea 22-24; Great
Wenham 24; Coventry 30.

Stringer, D.: St. Albans 1; Gosport 2; Barnet 3-17;

N. W. London 18-22; Chepstow 23; Bournemouth 24-30.

pournemouth 24-30.
Taylor, N.:
Botesdale 1, 29; Bury St. Edmunds
3, 5, 6, 13, 20, 25; Midenhall 7, 14,
21, 28; Stowmarket 10; Nottingham
Young Peoples Weekend 22-24.

Tryon, G.: Rotherham 3; Tolworth 6; Cam: bridge 10-21; Sudbury 22-24; Green-wich 28.

Walker, E. N.: Walker, E. N.; Chesham 3, Dorset Rally, Parkstone 6; Hamworthy 10; Merriott 11; West Moors 12; Weymouth 13; Wareham 17; Wyke Regis 18, 24; Poole 19; Evershot 21; Dorchester visitation 20-29.

visitation 20-29.

Whittern, R. J.:
Blackburn 1-3; Thirlmere, St. Albans (Regional Fellowship) 4, 19; Weymouth & Dorset Regional Rally 6; West Moors 7; Weymouth 10-12; Chesham 13; Braughing & Rolls Royce Christian Fellowship 14; Family Camp Reunion 16; Kensington 17, 20; Watford 18; Whetstone 20; Swanage 21, 24; Rainham 26; Ware 27; Braintree 28; Tonwell 29; Youth Camp Reunion 30. Camp Reunion 30.

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Forthcoming Events

The Publishers regret that, owing to demands on space, it is not possible to insert an announce-ment in more than one issue. Correspondents should indicate clearly in which issue they wish their announcements to appear. Cardiff:

Cardiff Christian Rallies, Saturdays at Carolin Christian Railles, Saturdays at 7.00 p.m. Nov. 2 R. McGluckie (Heath), Nov. 9 J. Hadley (Adams-down), Nov. 16 S. Pascall (Canton), Nov. 23 M. Pavey (Minster), Nov. 30 C. Goldfinch (Mackintosh).

C. Goldman (Plackings).

Ealing:
Bible Rdg. Grove Hall, The Grove,
Nov. 2 at 7.00 p.m. I Thess. I. G. B.
Fyle. Dec. 7, I. Thess. 2, T. Watt.
Eastbourne:

Land Christian Conv., Edgmond

Edgmond Christian Conv., Edgmond Hall, Church St. Nov. 7 at 7.30 p.m., Dr. E. Hutchings.

Dr. E. Hutchings.
Bromley:
Brook Lane Chapel, Downham. Nov.
9 at 7,30 p.m. Scripture & Tradition.
Dr. H. H. Rowdon.
Sunbury-on-Thames:
Bible Study W/E. Sunbury Court,
Nov. 15-17. Discussion in Depth.
Studies in Ephesians. E. W. Rogers.
(Enquiries: G. B. Fyfe 01-992 1597).
Luton:

Luton:
Mthly, Bible Rdg, Onslow Rd, Gospel
Hall. Nov. 16 4,00-5.00 p.m., 6.308.00 p.m. Refreshments during
interval. The Humility and the
Authority of the Apostle, Il Cor.
10 vv 1-18. R. Price. Also Ministry of
the Word, Nov. 17, 4.00-5.00 p.m.

Romford.

Romford:
Missy. Cfce. United Reformed Church
Western Rd. Nov. 16 at 4.00 and
6.30. (Sisters only, Emerson Park
Chapel, Nov. 18 at 7.30 p.m.).
Weymouth:
Sth Dorset Bible Study Fellowship,
Bethany Hall, Nov. 16, 7.30-8.30.
The Ephod & the Brestplate. Esodus
28, F. R. Holmes.

Hemel Hempstead: South Hill Church, Cemetery Rd., Nov. 21 and 12 at 7,30, G. K. Lowther. Grimsby:

Wellowgate Chapel, 67 Wellowgate. Nov. 23 at 7.30, Special Weekend, Jack Green.

New addresses

Radstock:

The Radstock Assembly meets at 3 Kilmersdon Road, Radstock, Bath, BA3 3QJ. Sundays II a.m. Thursdays 7,30 p.m. Inquiries to the above address.

A. J. Robinson has been unwell, and has been advised to cut out long ourneys. Our prayers are asked for his recovery.

Stewardship

Home Workers Fund: 130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of September amounted to 1229.60.

f229,60. Missionaries' Children's Fund:
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Culverhouse, Observation on the Discipline Amongst the Brethren, London 1860
Dennett, E., The Plymouth Brethren, London 1870
Grant, J., Tha Plymouth Brethren, London 1876
Guiness, H. G., Who are the Plymouth Brethren? Philad 1861
Houlston, Th., Plymouthism and Revivalism, Belfast 1874
Howard, J. E., A Caution Against the Darbyites, London 1866
Macintosh, D., Brethrenism, London 1872
Mearns, P., Christian Truth Viewed in Relation to Plymouthism,
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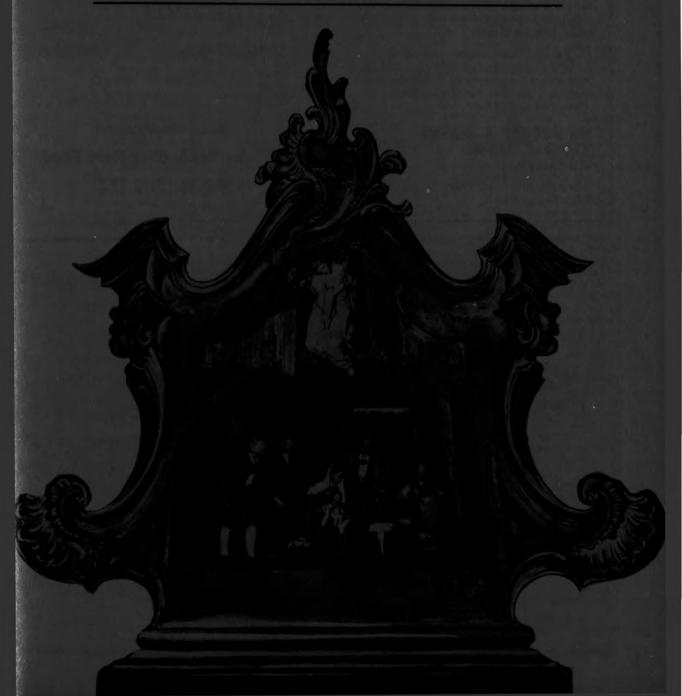
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The Harvester



A Revelation Indeed

A young Welsh soldier feeling "fed up" and depressed decided to read his Bible, which he had never opened. He read the book of Revelation and in his own words "decided to give his life to God". There are signs of new life now and a desire to learn and progress in the Christian life. We thank all our praying friends for their support through 1974 and for those whose gifts have enabled the work to go forward under God's blessing.

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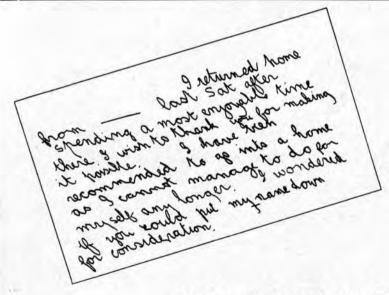
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Editorial

Forward at the End of the Year

The 75th Anniversary Meetings of Counties Evangelistic Work at the Central Hall, Westminster on 12th October were a notable occasion. This quite remarkable work now extends to the whole of the southern half of the country, and is of course parallel to similar works in different counties of the north that still retain their northern independence (we noticed the 75th anniversary

of Tell Yorkshire in our August issue).

What is most immediately striking about the Counties work is its youthful vigour and freshness. Twenty years ago, we might have wondered whether the traditional form of village tent evangelism, with its stirring memories of the halcyon days before the first world war, and of the great evangelists of the generations before that, was not a thing of the past. All the portents would have indicated so. With the new methods of communication, with television reaching into every home, what was there left of the old methods, but a happy memory of the old horse-drawn caravans, with texts a foot high, and the flapping solidity (if that is the right word) of the old marquee with its great poles like the masts of *The Victory*?

marquee with its great poles like the masts of *The Victory*?

Twenty nine evangelists now attached to Counties work, most of them still school-boys or little more at that time, and now young and intelligent, thoughtful masters of their vocation, give a more than adequate answer to that question: and who would recognise the old marquee in the modern great tent, with its bright new materials and its panels of brilliant colour? But not tents alone-there were the shots of canal evangelism (incidentally, do you remember the story of the Belgian canal barge *l'Arche* in January's *Harvester?*), and many another interesting up-to-date idea. Nor was tribute to the past forgotten—those heroic old evangelists with their primitive living conditions (like the young bride whose first home was a gipsy van with an oil heater for warmth and a primus for cooking): and of course James Hodson was a legend with his exploits when most of us were children (he might have been prosecuted for some of them today!), so that it was good to see that the stories were there still. Who was the artist of that delicious cartoon of Jimmy Hodson lifting the back legs of a horse? (He would have been delighted to have heard the chuckles from Dr. G. D. James, the evangelist from Singapore!).

But perhaps I may be permitted a little bit of sentimental reminiscence, for it was in a tent in the Hampshire village where I lived that, as a boy, I made my first

public avowal of faith.

And forward into the New Year? What of the vast wastes of our inner city areas? Shall we see a movement to them also ...?

(The Counties 75th Anniversary Report—a splendid souvenir—is available from the Counties Office, 221 Kings Road, Reading Berks, RG1 4LS, 15p. plus postage.)

DICTIONARY OF THE CHRISTIAN CHURCH

EDITOR: J.D.DOUGLAS

This new Dictionary covers the whole range of the life of the Christian Church, including biographies, significant Christian Councils and other events, the origin of different groups and denominations within Christianity, the heresies that have split the Church (and what made them heresies), and how mainstream Christianity and its body of divine truth has fared down the ages, bringing the story down to the present day with entries on modern developments such as the New Morality, the "Death of God", Form and Redaction criticism, etc.

Bibles, service books, liturgies, sects, biographies of all kinds of lives that were concerned with the on-going story of the Christian Church – preachers, kings, popes, philosophers, scholars, and other contributors of ideas – cities and towns, ancient and modern, archaeological findings, documentary research, and other specialised studies – all have their place in the almost bewildering variety of this outstanding new work.



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or the variety of contributors, has been available before.

What others say about . . .

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Prof. F. F. Bruce, University of Manchester.

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D. F. Wright, University of Edinburgh.

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My Brother's Keeper?—2 The Edito

The Kingdom in the Midst

The second article discussing the Christian's attitude to a world in crisis.

Have you noticed how quickly words can change in meaning and in value? In language, as in so many other aspects of life today, we find ourselves in a world of shifting uncertainty, where the old familiar landmarks disappear with disconcerting haste. Only a few years ago the word 'discrimination' was a 'good' word; the power to discriminate, a sign of maturity of judgment. Today, it is almost always used as a 'bad' word¹ The study of such shifts in the value of words throws an interesting light on changing social attitudes and standards.

Another word to have suffered a similar change in recent years is the verb 'exploit'. It used to be, if not a 'good' word, at least a neutral one, capable of good and bad meaning. To exploit an opportunity was a sign of initiative and enterprise (another word, in passing, which is suffering a similar change). Today it is nearly always used in a distinctly 'bad' sense. Now the purist may regret some of these changes, and lament the improverishment of language that results; but we can also recognise behind some of the changes a genuine idealism. Behind the changing value of the verb 'exploit' at least, there does lie a genuine concern over a selfish using of other people for personal gain: a consideration for the poor of the world that is relevant to the subject matter of the present articles.

Last month we considered something of the crying poverty of the largest part of the world's inhabitants, in comparison with the developed lands in which most of our readers live. We saw something of the inter-relationship of the world's population explosion and this poverty; and of the urgency, on grounds of expediency as well of humanity, for an improvement in the lot of the poor two-thirds of the world's population. We questioned whether the sheer arithmetic of the problem, and the limitations of the world's physical resources, did not indicate that such an improvement could only come about through a reduction in the living standards of the 'wealthy' lands. But we also asked whether these sober questionings did in fact form any part of the concern of Christian people, as Christians: and

But where, when and how? We were not considering the case for Christian relief work—surely that is a case which needs no arguing. We asked instead what the great majority of Christian people, who by the providence of God are part of the ordinary ongoing everyday life of this world, could expect to do about it. Perhaps, if all we can do is to give

(I hope) we could not escape the conclusion that

ourselves a bad conscience, it is better to sleep soundly in comfortable unconcern? Which is just where the shoe pinches; in today's 'global village' we are just not allowed (unless we are unusually ill-informed or thick-skinned) to forget that we are each one intimately bound up with the whole dilemma of mankind. Every meal we eat, every journey we take, every shop we pass and even the bag of fertilizer we spread on our garden last Saturday, reminds us that we are directly involved in the plight of our fellow men.

So where do we start? Surely with the first and supreme statement of our Faith: that God is in control. However dark the prospect, the Christian knows, with poor tormented William Cowper, that

The clouds ye so much dread

Are big with mercy . . .

It is a crazy and illogical belief, and it flies in the face of the world's despair; but it undergirds the whole of our understanding of life.

But, if that is so, why *should* we be concerned? Can we not leave it all in the hands of our Father?

The answer is a direct and challenging 'no'; and for one unanswerable reason. God works in this world, except on the rarest of occasions, through the direct instrumentality of men; and the prime instrument of His working, the holder of the keys of that Kingdom which is His liege rule in the hearts of men, is the Church—His people in the world. The people of God may fail (as they have failed a hundred times in the past), yet the purposes of God will still stay firm, even through the self-centred purposes of peoples and rulers—but the loss of His people would be irreparable.

'Curse ye Meroz' said the angel of the Lord.

What has Meroz done? Nothing!
Why then is Meroz to be cursed?
Because he did nothing!
What ought Meroz to have done?
Come to the help of the Lord.
Could not the Lord do without Meroz?
The Lord did do without Meroz.
Did the Lord sustain any loss?
No, but Meroz did.

Yes! and that bitterly.²
But what can we do? Is not this the crux of the matter?

Is then Meroz to be cured?

Let us look again at those 'boundaries' that fence us in, as we pictured them in last month's article. What might they portend? The poor world with its exploding population, falling inevitably into the abyss of indescribable misery? The wealthy nations pursuing the increase of their own living standards in the face of all reality, prepared to

defend what they have by the force of arms? It is the recipe for Armageddon. Have the people of God no voice or word for the world?

There are three basic human attitudes that lead inexorably to such a result. We do not need the greater vices of greed, exploitation of others, or racial hatred. We need, for disaster, only selfishness, indifference to others, and an attitude to life which knows of no values other than what we can touch

or see or handle; in short, materialism.

But the fourth of last month's boundaries was our Christian faith: and these are precisely the attitudes against which our faith protests most strongly-and that in the centrality of our Lord's own example and direct teaching. Are we seeking our own selfish interests and only our own advantage? We hear Him saying; 'If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you.'3 And again; 'Fool! This night your soul is required of you; and the things you have prepared whose will they be? So is he who lays up treasure for himself, and is not rich toward God.'4 Are we indifferent to the needs and suffering of otherseven when they are neither of our creation or our apparent responsibility? Again, He says; 'Which of these three, do you think, proved neighbour to the man who fell among the robbers?', and, in reply to the answer 'The one who showed mercy on him', He says again; 'Go and do likewise.'5

Most interesting of all is our Lord's response to mere materialism (and that in the most elementary sense of seeking man's basic food): 'The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread."

But he answered, "It is written,

Man shall not live by bread alone,

But by every word that proceeds from the mouth of God."63

It is a reply that requires closer examination, for it is germane to our present study. What was that word that proceeds from the mouth of God'? Today we tend to read it from the perspective inculcated by generations of Gospel preaching, and to interpret it automatically as the call to faith in Christ: a powerful and a valid application of the words. But the words which our Lord quoted are from Deuteronomy 8, and deserve examination in

their original setting.

Our traditional application tends to put 'the word of God' in opposition to the supplying of man's basic needs: as though feeding the hungry is contrasted with, and in some sense in contradiction to, the preaching of the Gospel. First, therefore, we must notice that they are set in a context in which God had Himself already fed the hungry: 'He humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know; that he might make you know

that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord.'7

What, then, was that 'word' of God? Verse one of Deuteronomy 8 shows that it was 'all the commandment' which Moses was passing on to the people: and the chapters before and after chapter 8 contain that commandment. It was no less than a whole way of conducting their social and practical life in the land that God was giving to them. What Moses was in fact setting out was a God-acknowledging conduct of everyday life, as opposed to a way of life that was ignorant of God. (In passing, we must acknowledge that there were elements in that 'commandment' which today present us with grave moral difficulties of interpretation, as the genocidal material of chapter 7: this does not, however, affect the point which is being made). Does this help us toward a solution of the questions we are asking?

But there is further significant material to come. Immediately following the verse which our Lord quoted, in Deut. 8:4, Moses goes on; 'Your clothing did not wear out upon you, and your foot did not swell, these forty years.' They are words of intense interest to our present study. We need not read them as inferring a sustained miracle: in figure of speech the verse is reminding the Israelites that when they were cast back on the bare essentials of life, they found themselves no poorer in the things that mattered. They did not need constant and unnecessary renewals of clothing—their basic needs were supplied, and their health and comfort were not jeopardized. Implicit in these words is a philosophy of life that is diametrically opposite to the perpetual quest for the 'more and better' of our modern

materialism. Is it not precisely the attitude inculcated

by the New Testament?8

Where do these Scriptures leave us in relation to the subject-matter of our study? They surely indicate the first steps toward an answer: and the first step must be that God expects us, as Christians, to be in our own personal outlook and way of life a demonstration of His way. Only then can we effectively expect to take the second step, toward the Christian presence within the world as an effectual antidote to the destructive attitudes of our modern society. In our own lives, this must at the very least include a caring concern for the deprived, and a readiness to see our own possessions and living standards reduced, if need be, that all men might live. We must not be cynical about this: it is popular to inveigh against the 'middle-class attitudes' of Christian life and to forget that a very large number of Christians do in fact live at standards that are considerably more modest than that of their equals in status in the world outside, that they might have to give for others A long professional acquaintance with the circumstances of both Christians and non-Christians has proved to me time and again that by and large it is the Christian who gives to others, and only rarely the non-Christian.

But this is one side of the coin only. The implication of the lessons which we have read out from Deuteronomy is that our duty extends to sharing in positive action to influence the attitude of other men. Where in our daily lives we are directly involved in decision making, we have the power to ensure that those decisions remember the crisis of our world, and are not controlled only by materialist and selfish considerations. Our duty is unlikely to end there: we may well find ourselves involved positively and constructively with groups who are actively working to reform the attitudes and the accepted wisdom of society, in commercial and social life, and in the stewardship and conservation

of the resources of the world.

It is not difficult to see that Christian influence is going to be desperately needed in the future, if the full implications of the world's situation begin to show as we have foreseen. As the pressure begins to tell in our own society, we might so easily break up into warring factional interests. The strong will be inclined to fight to keep their advantages, and the weak in body and purse will be forgotten. Those very movements which, with all their faults, have transformed the lives of the underdogs in our own society, will find that the functions which have made them the champions of the poor in the past, could make them in future the bullies of the weak. Men who have learned to protect their interests against the oppression of the strong, might use their experience to protect those same interests against the frightening spectacle of the hungry millions of the world. But the only Christian voice that will be listened to is one which has earned the right to be heard by its own example of compassion and care for others. Should we not, as Christians, be examining our own lives and attitudes; learning from the Scriptures and the world around us the practical will of God for us in the world of today?

Over-riding everything, we are driven back again to the prime importance of a courageous proclamation of the Christian Gospel: but it must be a proclamation that is commended by our own attitudes and actions-that is seen to be real,

because it is obviously real in our own lives. In the first article, it was asserted that there is no more conflict between the Gospel and social concern, that between the two sides of one coin. If our discussion thus far has demonstrated anything, it has surely shown that there are layers of meaning and application in the Gospel that are far deeper than one would guess from many an impeccable Gospe sermon. Far from detracting from its effectiveness a proclamation of the full implications of the Gospe for human life and society can add depth and credibility that could transform the situation of the Church. The Gospel preacher might not take side in political conflict: but he can show that the Word of God is the discerner and critic of the thought and intentions of men and ideologies. (But to do so requires experience and understanding, and the willingness to expose oneself to the influence of alien thoughts).

The Word of God has been for too long on the defensive, withdrawing before the scorn and the misrepresentations of the enemies of the Gospe It is time that its preachers stood out in the boldness of its strength: standing like Luther to defy the world—'I can no other, so help me God.' Christians. conscious of the sin of their own hearts, have allowed their sense of guilt to make them victims when the adversary exploited their weaknesses. When will Christian preachers expose the sham behind the facade of the enemy of souls; the self-righteousness of so much of his criticism, the de-humanising effect of so much of his philosophy, his inability to meet men as fellow humans instead of meeting them as stereotypes of his ideologies, the hypocris behind his imputations of motives to their fellow men-above all, his utter inability to deal wit i the real needs and aspirations of humankind? The Gospel has no adversary to fear, beyond the corfusion and pusillanimity of its own advocates.

For the Gospel is also the Gospel of the Kingdom and the Kingdom of God is in the midst of men.

Professor Bruce Asks

How far can we build up, from hints in the New Testament, a picture of the order of service when Christians in Jerusalem, Corinth or Troas 'were gathered together to break bread'? Can we have some assurance that any form of communion service known to Christians today reproduces that order? And should we desire such an assurance?

See Prof. A. E. Dyson, 'The Language of Worship' a Christian for Easter 1973, p. 79.

³ John 13: 14f. 4 Luke 12: 20f See Judges 5: 23 Luke 10: 36f. 6 Mat. 4: 3f. 7 Deut. 8: 3.

See 1 Tim. 6: 6-10, Phil. 4: 11-13.

Christian Liberty—its Use and Abuse—1

J. M. Davies

A study on 1 Corinthians 6-10, in three parts.

As I was travelling with a young Christian recently he posed the question, 'How can we know whether a thing is right or wrong and how are we to decide, in the light of the fact that there are so many things concerning which there is no specific directive given in the Scriptures?' The conversation led to a consideration of the principles of Christian liberty emphasized by the apostle in the first epistle to the Corinthians. The section in which the problem is discussed covers chs. 6: 12—11: 1, and, like so many other portions of the New Testament, it is in the form of an inverted parallelism. This may be set out diagramatically as follows:-

A. All things are lawful for me ... (6:12)

B. The question of meats (6: 13a)

The question of sex. Illicit sex relationships (6: 13b-20)

The question of sex. Divinely ordained sex relationship within the marriage bond (7: 1-40)

B. The question of meat offered to idols (8:1-10:23)

A. All things are lawful for me . . . (10:23)

Summary. (10: 24-11: 1)

In the assembly at Corinth there seem to have been two groups, whose views on these matters were diametrically opposed. There were the libertines, those who objected to all restrictions. The words 'all things are lawful for me' were doubtless their slogan. They claimed that the grace of God set them free from all restraints. Thereby they turned the grace of God into lasciviousness, into an opportunity for the flesh to run riot. They claimed they were free to commit fornication with the priestesses of the goddess Aphrodite, of whom there were 1000 serving in the temple at Corinth. Twice the apostle refers to them as harlots. And they claimed to be free to eat meat offered to idols, even in the idol's temple.

In the passage dealing with fornication the instruction is uncompromisingly clear and mandatory. In this connection, the seven occurrences of the word 'body' in 6: 13b-20 should be noted. In these verses there are some seven incentives to holiness as it relates to the body. They are based upon the fact that we have been bought and we are therefore not our own. The believer's body has been constituted the temple of the Holy Spirit and he has been brought into a living spiritual union with Christ. Therefore the Christian is to glorify God in his body.

Along with the libertines with their permissiveness, there were the ascetics who advocated total abstinence from all sex relationships. The words 'It is good for a man not to touch a woman' was possibly (if not probably) their slogan, and the whole of ch. 7

is devoted to a discussion of the subject of marriage, viewing it as a wise provision of God both morally, and spiritually, and also physically. In the letter to Timothy 'forbidding to marry' is included in the list of the things which will characterise the apostasy in the latter times. (1 Tim. 4: 1-4). The celibate state may be advantageous to some, but it is clearly indicated that marrying and giving in marriage is within the prescribed will of God. The Christian is free to marry 'in the Lord'. Marriage is a divinely ordained institution. The fact that the apostle deals with it at such length from so many aspects reveals its importance. It is the basis of family life, and the family is the first and most important unit. The home is the place where children are to be brought up in the nurture and admonition of the Lord. Children should be instructed in the home. The Sunday school should not become an escape route from this responsibility.

In ch. 8: 1 the apostle reverts to the problem of meats touched on in 6: 13a. Whereas the question of sex and marriage is one of universal importance, the problem of eating meat offered to idols is one which affects only a small percentage of Christians in the present time. Whatever difficulties Christians in the west may have, the problem of eating meat offered to idols is not one of them. Then why should three chapters be devoted to a consideration of a subject that seems irrelevant to so many today, even though it was such a serious one in the Corinthian assembly? Why did the apostle not cut the knot as it were by quoting the decision of the Jerusalem council? But he makes no reference to that. He rather discusses it from the viewpoint of the exercise of Christian liberty. He does not lay down any rule or regulation, but draws attention to some basic and essential principles which are to act as guide-lines for the believer in all matters concerning which there is no clear scripture in the New Testament. And there are a thousand and one such things. In Romans chs.14-15 the same question is discussed, but in relation to eating meats forbidden under the Mosaic economy. There we read of the weak and the strong, and the apostle aligns himself with the strong, saying 'We that are strong ought to bear the infirmities of the weak'. But whereas reference is made to the weak brother in the Corinthian letter, the others are not referred to as strong, and Paul does not align himself with them. On the contrary he condemns them.

It would be inconceivable to think that during the nearly two years he had lived and laboured at Corinth, the apostle had not taught the Christians the imperative necessity of total abstinence from fornication and of a complete separation from idolatry. The oft repeated expression 'Know ye not...' clearly indicates that he had. In the meantime some deceiver, some false teacher, had infiltrated the assembly, ingratiating himself with those who used their liberty as an occasion for the flesh, and to fellowship with idolatry at the feasts. Naturally this became an issue in the assembly. Hence the questions relative to these matters head the list of the many addressed to the apostle by the assembly.

The question of eating meat offered to idols is viewed in the light of certain priorities. He warns against a careless indulgence in what a person might consider to be his private and personal liberty. The occurrences of the little word 'lest' may be noted in this connection:-

'But take heed *lest* by any means this liberty of yours become a stumbling block to them that are

weak.' (8:9).

'Nevertheless I have not used this power (or liberty), but we suffer all things *lest* we should hinder the gospel of Christ.' (9: 12).

'But I keep under my body . . . lest by any means . . . lest I myself should be a castaway.' (9: 27).

'Therefore let him that thinketh he standeth take head *lest* he fall.' (10: 8-12).

It will be recognised immediately that the priorities indicated in these verses should have an imperial

claim upon the heart and conscience of all who confess Jesus Christ as Lord, and there should be a ready response to them. They focus attention upon the solemn issues involved in the exercise of what we consider to be our rights. These rights are to be waived in favour of our four-fold responsibility; to the weak brother (ch. 8), to the gospel (ch. 9: 1-23), in the light of the judgment seat (ch. 9: 24-27), and in the light of fellowship with God, with its inherent spiritual blessings and its complementary separation from the world (ch. 10: 1-23).

As already mentioned there is no reference in these chapters to the Jerusalem edict, nor are there any rules and regulations laid down such as are embodied in the words 'Touch not, taste not, handle not.' These were the watchwords of the Gnostic ascetics. A carnal Christian or even an unconverted person may be meticulous in the observance of rules, but it takes spiritual perception and power, spiritual exercise and energy to translate principles into practice. The word translated 'liberty' in ch. 8:9 which means right, privilege or authority, is used six times in ch. 9 where it is rendered 'power' (w.3,4,5,12a,12b,18). Thus it is the key word to the understanding of these chapters. It is this theme which we shall study next month.



Because of God's Faithfulness

BECAUSE YOU PRAYED

1940 The Forces Christian Fellowship launched in Manchester

1942 Manchester Evangelistic Crusade launched: continued 8 years

1946 Dr. Billy Graham visited Manchester Evangelistic Crusade to address his first rally in Britain

1947 Eric Hutchings organised rally for Dr. Billy Graham in Belle Vue, Manchester. 8000 present, 1000 responded

1948 First ministry in France with Youth for Christ

1952 First Team Crusade in Hastings

1953 Britain's First Radio Broadcast—Hour of Revival—launched

1955 First Christian Evangelistic Radio Recording Studios in Britain opened in Eastbourne

1957 The Hour of Revival Radio Ministry spread to four corners of the earth

1960 Capital Wide Crusade in Belgium preaching in French

1960 Largest Crusade by a British Evangelist in 20th Century held in Birmingham

1961 Crusading commenced in Southern Africa

1968 Britain's first Daily Radio Programme—Revive your Hearts—commenced

1972 Hour of Revival returned to Trans World Radio. 31 metres, every Sunday morning at 10.05 a.m. to 10.35 a.m.

1973 Crusades in Genk (Belgium), Return Crusade in Ewell, and Coventry.

1974 Australia. Citywide Crusade in Parramatta Provisional Cathedral . . . Katoomba (Keswick) Convention . . . Sydney Cathedral. Crusades for Christian Renewal in Melbourne and Sydney. Crusades in Wattle Park and Eastleigh Brethren Assemblies. Crusades in Brighton, Burnham, Weymouth and Farnham.

1975 The 'Hour of Revival' will return on the air to the countries of Southern Africa. Crusades in Paisley, Liverpool and other centres.

ERIC HUTCHINGS ASKS YOUR PRAYERS

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Postmark Bangladesh

Mr. Avery sends a first hand report from the Christian Literature depot at Chandpur. He writes: 'I have not touched on the spiritual side of things . . . This is a thrilling story and would need an article just for that alone.'

Bangladesh has hit the headlines again. Radio, T.V. and press reports have told the sad story—devastating floods inundating over half the country. The grim facts, in print and picture, have been adequately presented so I will not repeat them here. I want to assess the present situation and put the flood disaster in its true perspective.

Present Situation

The flood waters have receded. Schools and university buildings which housed refugees are back in the education business. The refugees fortunate enough to have houses still standing, have returned to them. There are however, many less fortunatetheir houses and land have been washed away and devoured by the merciless floods. Such people have either moved to railway station platforms or erected make-shift shelters on vacant lots. The plight of these people is pitiful. Where farm land is free of the floods the farmers have already resown their rice crops. And day by day, as the water moves off other fields the farmers are preparing the ground and sowing rice again. In essence, the common man, who has learned to live with nature's grim excesses, is back to business as usual. He is taking the little he has and is trying to make provision for the future.

But Bangladesh's lone effort to recover from these floods will not be enough. Famine is a horrifying possibility. And this is why: 1) The early arrival of the floods inundated some of the mid-year crop before it could be harvested, 2) in some areas, where the mid-year crop had been harvested and the second crop sown, (this crop is harvested in November-December), it has been totally destroyed. Now farmers and government must use stocks, set aside for consumption during the present period, for resowing, 3) Government and farmers hold stocks of rice in storage. The floods entered some government stores and thousands of private homes and destroyed an unknown quantity of grain. The result is Bangladesh has not got enough food stocks to meet the country's needs until the next rice crop is harvested. Only massive foreign help can prevent the spectre of famine becoming a reality.

The flood has not only destroyed crops, homes and grain stocks. Bridges have been washed away, railway lines have been affected and roads badly damaged. As Prime Minister Sheikh Mujibur Rahman stated recently in a nation-wide radio broadcast, 'This flood has obliterated most of the economic gains we have made since 1972.' And of

J. Stuart Avery

course, with everything in short supply, prices continue to rise.

The world family of nations is coming to Bangladesh's aid. Supplies of medicine, food, cloth and other essentials are arriving by plane daily. Ship loads of grain have begun to reach Chittagong wharf. Further shipments are on the way. United Nations is seeking to coordinate this emergency help programme. Voluntary Agencies are providing assistance. This foreign aid and the hard work of Bangladesh provide the resources and man-power which can save Bangladesh from famine.

True Perspective

All that I have written sounds so familiar to the western world. It is the same old mixture of a disaster, shortage of food, likely famine, aid needed immediately. The conclusion is, predictably, 'Send your gifts too 'And the reaction could be as predictable, 'I am fed up with relief appeals. There seems to be no end of them. Why can't these people do something to help themselves for a change? Anyway, we haven't got unlimited resources. And personally, I already find it hard to make ends meet.' A natural reaction, but before you come to any further conclusions, let me put the recent Bangladesh floods in their true setting.

These floods are not an isolated event in this country's life. It is one of a series of disasters which have occurred in the past three and a half years.

1. In November 1970, a cyclone swirled up the Bay of Bengal. It gained in intensity as it went and pushed a tidal wave before it. Suddenly, this savage, screaming tyrrant hurled itself, and the tidal wave, across the offshore islands and the southern coastline of what was East Pakistan. It soon blew itself out but left behind an estimated 500,000 dead. No one has ever been able to estimate the economic losses.

2. Just four months after this natural calamity, man's fury was hurled at the people of this area. In an attempt to undo the results of an election and to reassert West Pakistani control of the Eastern Wing the Government of Pakistan turned its army and airforce upon the population in March, 1971. Just over 8 months of civil war followed. During that time every industry ceased functioning, the economy literally ground to a halt. Roads, bridges and railway lines were destroyed. 10,000,000 people took refuge in India. An estimated one to two million people were killed. The final act of this senseless slaughter was war between India and Pakistan and the birth of Bangladesh. At the beginning of 1972 Bangladesh commenced its life with its economy a shambles, communication systems destroyed and literally no foreign exchange. (Pakistan still refuses to hand over to Bangladesh assets rightly hers.)

After a war a period of reconstruction is necessary. Time is required to stabilize the economy. Recall how long it took for Europe to recover from the Second World War. I estimated that Bangladesh would need two to four years, without disasters, to establish herself as a viable nation. She has never had the chance.

In 1973 the oil crisis arose. All know what this has done to the world economy. Shortages in Britain are daily evidence of the effects of the 'oil-war'. There is no economy unaffected anywhere. The injustice of the oil crisis is that it has, and is, hitting hardest the poorest countries. So, as Bangladesh struggled to rebuild its economy, suddenly the oil crisis created a world-wide price spiral. Soon the unavailability of commodities and the increase in the prices of goods was indisputable evidence that Bangladesh was now losing her battle to establish herself on a sound economic basis.

In August 1974 the worst floods in twenty years swept down across the lush, fertile plains of Bangladesh and delivered her another body-blow. Now instead of being the fertility-bearing floods, which come annually and make Bangladesh one of the most fertile areas in the world, they were swollen to floods of destruction. The detailed story you know. And so again Bangladesh asks the world for help. She needs it and deserves it.

What country has suffered so much from so many tragedies in such a short time? It is a wonder to me that Bangladesh has survived at all. But she has and she will. She will because of her people. They have learned to live with nature's disasters and man's injustice. Bangladesh is a land of betel nut trees and coconut palms. These trees and palms grow tall, slim and serene, but are almost unbreakable. They bend with every storm and stand upright when the fury of the elements has gone. Bangladeshis are like that. They endure the pummelling of cyclones and storms, they sit out the floods which swirl and destroy and then rebuild again. Their resilience and perseverance against almost impossible odds are admirable.

Bangladesh needs help to live through the critical months ahead. What is given will not put icing on the cake, provide an occasional treat on Sunday or even give everyone two meals a day. It won't help to maintain a decent standard of living as Bangladesh has never had such. Her per capita income is one of the lowest in the world. The needed aid will simply help to keep starvation away until the next rice crop is cut. And even if this goal is reached then the family of nations and Bangladesh will have achieved a great victory.

National Assembly of Evangelicals Goes West

Bristol's modern Students' Union building is to be the new venue for next year's National Assembly of Evangelicals—the first to be held outside London in recent years. The Evangelical Alliance is expecting several hundred representatives from churches and Christian societies for the three-day conference from the 8th to 10th April 1975.

The new Evangelical Alliance President, Dr. Raymond Brown (Principal of Spurgeon's College) will give a Presidential Address to the Assembly on the Thursday afternoon. He will also speak at a public meeting

later that evening—the final address of the Assembly—on the theme 'Jesus and the Future'.

Overall Assembly theme is 'Jesus Christ, Unchanging Word for a Changing World.' Bristol college lecturer Don English will speak at the opening meeting ('Jesus and History'), and Brighton vicar and author Ian Barclay the following night ('Jesus Today'). It is hoped that many from the West Country will share these

David Pawson of Guildford Baptist Church will give the Bible Readings each morning. Wednesday wil have sessions on 'Evangelism and Mission' with Gilbert Kirby, John Bird, Harry Sutton, John Poulton, Neville Black, Ernest Oliver, George Hoffman, Colin Grant, and Patrick Sookhdeo. Topical issues will be debated on Thursday morning, and a visit to John Wesley's New Room—where the famous evangelist set up his West Country headquarters—is arranged for the early afternoon.

Churches and societies are being urged to appoint their representatives now, and booking forms are available from the Evangelical Alliance at 19, Draycott Place, London, SW3 2SJ. Further information can

be obtained from the secretary, Gordon Landreth.

For those who stay on in Bristol there is to be a tour of the city on the Friday morning. Visitors will be accommodated in the homes of local Christians, and many of the arrangements are in the hands of the Bristol Evangelical Alliance, and a representative from Bristol assemblies is on the organising committee. AND THE POWER PROJECT ...

Power Pack No. 3 is now available from the E.A. (address above) for 35p. plus postage. It is good to hear of active participation in evangelism, using the Power aids, by assemblies in many places, including the Wirral. This latest pack is excellent value and includes pamphlets on Ministry in Multi-racial areas, Training courses in church-based children's evangelism, Community Project-youth leader's guide, A.B.C. of Success in Sunday schools and Bible classes, Overhauling the church structure, and Commitment card 'Power to share'.

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Spectator's Viewpoint

Law and Disorder!

We have learned to live with '1984' and predictions of 'Big Brother,' who will move individuals around like pawns, so ordering society that free-will will be replaced by robot-like obedience. There is a noticeable decline in the number of jibes about the incompetence of computers, and it is extremely obvious that computers are here to stay. They are being developed in size, compatibility and ability to solve problems. But their greatest use is summarised in the nickname 'number-crunchers'. The computer's capacity to handle masses of information in a relatively short time is more than just advertising blurb. Man-hours of computations and cross-checking are compressed into a fraction of the time.

Safeguards are built in to programmes, and professional etiquette dictates that users are assured of the confidence and security which surrounds the use of files of information. But credit agencies, and banks, to name but two, must be compiling extensive records on both businesses and individual customers; the Inland Revenue and the Post Office (savings bank, national giro and telephone records) are gathering information. Scotland Yard's crime dossiers could, no doubt, reveal a plentiful supply of data. A real-life Big Brother, or state system, who pooled the mass of statistics could sort and use the evidence indiscriminately with devastating results. Such a possibility cannot be lightly dismissed in this technological age.

A recent article in The Times by its former military correspondent discussed the question 'Could Britain be heading for a military takeover?". Before we greet the question incredulously, or with unrestrained amusement it would be as well to consider seriously and carefully. Is the idea so far-fetched and preposterous? A glance at contemporary (the last two decades?) events provides convincing evidence of

the power of military juntas.

I found it significant that The Times article followed just a week after a lengthy news item reporting concern about the immediate future of Britain among retired senior army officers and business associates. Groups are recruiting men willing to give help if 'a breakdown of law and order' eventuates. And, chillingly, one of the group secretaries believes this winter's 'strike season' could bring the crunch: a prediction confirmed by a prominent and influential trade union leader who before the election envisaged a squally future for industrial relations whatever government returned to power.

with David Manzie

But to return to the military takeover possibility. Events in other countries where military forces have acted have belied the traditional idea that serving officers are intellectually incapable of doing more than pass on orders. The modern officer appears more than able to cope with complexities of govern-

Examining the present situation, The Times correspondent analysed the reasons underlying why so many reasonable men and women in Britain can contemplate a period of authoritarian rule. The attitude of mind is dangerous, understandable as it may seem. There is increasing pessimism over inflationary economics, a process which is eroding standards of living and creating insecurity, envy and greed. In addition to policies, rising prices and chaos in the world monetary system, the writer blamed the power and ruthless aggressive actions of trades unions, and the openly declared disruptive aims of some militant union leadership.

In today's climate, the British people are bereft of a democratic political process on which they can rely. In fact, the article even went so far as to suggest that intelligent people are appalled at parliament's apparent irresponsibility in the face of a grave national crisis'. Trade Union power, as I have already quoted, is massive; bureaucracy is exercising an influence out of proportion to its size; and, claimed the article, positions are being set up by private enterprise to fight battles politicians are opting out of. Altogether the background to Britain

is disturbing.

What is the answer? One of the Action Groups is directing its main aim to 'search for a new national leader'—a significant approach in the view of The Times' writer; even more so, one might suggest, to Christian eyes. However, the only answer to the rising contempt for parliamentary democracy and politically violent divisions in society (other than a complete Christian takeover in authoritative positions!) is as The Times article concluded, 'a return to strong, effective parliamentary government' and an administration to represent and protect the interests of non-extremists who form a sizable majority. Are we praying for our country and its leaders?

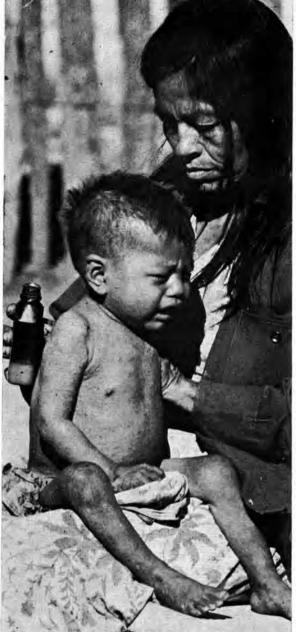
CBRF PUBLICATIONS

Copies of The Renewal and Unity of the Church in England by John Wenham (SPCK) are available from the publications office at 85p post paid.

Read this book—it will excite you!

From the Publications Office, 34 Tewkesbury Ave., Pinner, Middlesex.

"With more drugs I could ease their suffering"



The Indians of Paraguay—South America's poorest country—are accustomed to suffering. Their usual response to a greeting reflects their despair: "I am poor, I am sick, I will die".

Over twenty per cent suffer from TB; Chagga's disease causes blindness and heart failure; measles and whooping cough are killers; few escape the debilitating effects of hookworm. For most, the nearest medical base is two or three days' journey away by horseback.

But now there is hope. In the notoriously unhealthy Chaco region of Paraguay, Dr John Prosser of the South American Missionary Society is heading a medical programme. His aim is not only to cure but to prevent illness.

Tear Fund have undertaken to help the doctor achieve his vision. Satellite health centres and clinics over an area of 5,000 square miles; a public health and vaccination programme to combat TB; training of national para-medical workers. And behind it all the motivating love of Christ.

The total cost of the programme is

£43,000.

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"With more helpers there would be less suffering to ease"

Edited by Kathleen White, 60 Bowood Road, Swindon, Wilts

Family Forum □

Bad Tidings

At this time of the year it is customary for editors to pen a message of seasonal cheer to their readers, but at Christmas 1974 there would appear to be precious little for their comfort in the secular world around.

Exactly a year ago, a letter arrived from our son, a V.S.O. in Malaysia, asking, 'What is life really like in Britain at the moment?". Press reports gave an impression of domestic shortages and industrial unrest on an unparalleled scale. In our reply we tried to assess the situation fairly without being too alarmist. Yet after the period of post-war expansion and large-scale spending both on a personal and national level, it was only too evident that bread was becoming increasingly expensive while circuses were being drastically curtailed. There was even a limited survey by the media to discover how people spent their evenings, deprived of the usual television until midnight. It was hardly surprising that many interviewed had few or no resources within themselves with which to fill their unwelcome hours of leisure.

Finally, the inevitable happened, and politicians gave way under pressure to grant wage increases they could not afford to implement. A temporary euphoria descended again on the nation but even the most impractical optimists could not remain in blissful ignorance for long.

Throughout the late spring and summer, a series of financial crises, with the pound receiving a hammering on the exchange markets, abysmal trade figures, and finally the Court Line disaster, underlined the consequences of galloping inflation to the British public and thoroughly convinced them that their economy was very sick.

Although the situation at Christmas this year is depressing from a material point of view, it is by no means unique in the history of mankind. Life was fraught with problems in Palestine as the moment of Christ's birth grew imminent. Occupying forces infringed upon personal liberties; the hated conquerors drained the country's resources with their comprehensive system of taxation from which the unfortunate Jews derived little benefit. It was galling for them that their hard-earned money, wrung from them by the despised publicans, was squandered on grandiose building schemes to enhance the glory of the dissolute and pagan Imperial Rome or to equip the vast armies spread

out thinly over thousands of miles of frontiers. Joseph must have found it particularly irksome that he had to undertake the long, dangerous and tedious journey from Nazareth to Bethlehem with Mary just before the birth of their promised child merely for the purposes of tax registration at the whim of the Roman Emperor.

There was not even unity amongst the Jewish church leaders. Split into three rival factions, they had little to offer in the way of practical advice or spiritual sustenance. The ordinary Jew must have sometimes looked askance at the magnificent temple with its wealth of riches, contrasting it mentally with his own needy existence. Out of his meagre wage he had to find not only dues for the Romans but also to pay the Temple tithes in addition before he could start to fulfil the requirements of his own family.

Yet in spite of these extremely unpropitious circumstances it was then 'in the fulness of time that God sent His own Son to be the Saviour of the world. The angel has gone on record declaring 'I bring you glad tidings of great joy which shall be to all people'. Here and there a few faithful sould rejoiced at His coming, a handful of shepherds Anna, Simeon, Zechariah and Elizabeth.

Today, the malaise is spreading over most of the civilised world. Within the Christian church, in spite of strenuous and genuine efforts to bridge the gaps, there is far from universal unity. Opposing sects and shades of opinion testify to the breakdown of Christendom.

Even if all these factors baffle us and disturb our peace of mind, events have not taken God by surprise. In Matt. 24, (Living Bible), Jesus foretells. The nations and kingdoms of the earth will rise against each other and there will be famines and earthquakes in many places... sin will be rampant everywhere. The epistles leave us no doubt that there will be discord in the Church in the last days. Yet there are still faithful followers of Christ waiting for His Second Coming. The message itself hasn't failed. Nor has it changed to fit in with contemporary patterns of thinking or the increasing pressures of a highly industrial society.

Perhaps more than ever before we need the glad tidings, the great joy and the news of universal salvation. There is no other effective panacea for human ills. God's sovereign remedy holds good for all times. Christ is the Man for all seasons, the same yesterday, today and forever. Conducted by John Beigent, B.D., A.R.C.O. Senior Lecturer in Religious Studies, Maria Grey College of Education, Twickenham

The Harvester Bible School

Discovering the Old Testament: Study 5

Correspondence and written exercises may if desired be sent to John Baigent (6 Windmill Road, Wandsworth Common, London SW18 2EU). Please enclose a stamped addressed envelope. Put your name and address at the top of your answer paper and leave enough blank space at the end for detailed comments.

CHRISTIAN BOOK?

So far in this series we have attempted to look at the OT objectively, i.e., without making any assumptions about its inspiration, its authority, its purpose for the Christian. We would expect our findings to be accepted by any fair-minded reader of the OT as an accurate description of the nature of that book in its historical context.

Now we must go a step further and ask whether there is a specifically *Christian* way of looking at the OT writings. As F. F. Bruce writes, 'There is . . . the Jewish approach, which finds in them the first and normative stage of the Jewish religion, continued in the later stages of teaching which have taken written shape in the Mishnah, the Talmud, and so forth. There is, again, the Muslim approach which finds, in Old Testament and New Testament alike, earlier and imperfect stages of a process of divine revelation which reached perfection in Muhammad and the Qur'an.' (*The Christian Approach to the OT* [IVF 1955] p.3). What then is the *Christian* approach to to the OT?

Another question to which we must try to find a satisfactory answer is: is the OT really necessary for the Christian today? How do we answer the Chinese pastor who said, 'Reading the OT is like eating a large crab; it turns out to be mostly shell, with very little meat on it... We don't need to start with Moses and Elijah. It is enough to teach men about God as Jesus taught and revealed Him.'

For this study we strongly recommend the use of J. W. Wenham, *Christ and the Bible* (Tyndale paperback 75p).

Jesus and the OT

Using your concordance, look up all the references in the four Gospels to 'scripture/s', 'law', 'Moses', 'prophets', 'written'. Arrange them under two main headings: (a) what Jesus said about the OT; (b) how Jesus used the OT. Try to divide the references into sub-headings

under each main heading. (Separate the comments of the Evangelists themselves and keep them for the next section.) Then compare your result with the following. (We have given only a selection of possible references and omitted all parallels.) At this stage you should look up difficult verses in a commentary if you have one.

(a) What He said about the OT

(i) He acknowledged the real authorship of the human writers: Mt 24: 15; Mk 7: 6, 10.

(ii) He treated it as a unity: Mt 5: 17; 7: 12 (cf. 22: 36-40); NB the phrase 'it is written'.

- (iii) He recognised that God was the overall author. There is no explicit statement about the inspiration of the whole OT, only of certain writers (e.g. Mt 19: 4, 5; 24: 15; Mk 12: 36), but the whole is treated as having the authority of God (see next section and Wenham pp. 23ff.). Is the phrase 'it is written' equivalent to 'God says' (Mt 11: 10; 21: 13; 26: 24, 31; cf. Wenham pp. 22, 27)? NB that the phrase 'word of God' in Mt 15: 6 is probably a reference not to the written scriptures as a whole, but to the commandments of the law.
- (iv) He emphasised its authority and permanence: *Mt* 5: 17-20 (cf. 23: 2, 3); *Jn* 10: 35. (See Wenham pp. 16ff.)
- (v) He interpreted it as containing predictions (promises) and prefigurements of his own person and work: Mt 11: 10; 26: 24, 31, 53-56; Mk 9: 12, 13; Lk 4: 21; 18: 31-33; 21: 22; 22: 37; 24: 25-27, 44-47; Jn 5: 39-47; 13: 18; 15: 25; 17: 12.

(b) How He used the OT

(i) He appealed to it as the final authority in matters of doctrinal controversy: Mt 22: 29-44; Lk 16: 29-31; Jn 5: 39-47; 10: 34.

(ii) He treated it as the supreme guide for ethical conduct: *Mt* 4: 4ff.; 7: 12; 9: 13; 12: 2-7; 15: 1-6; 19: 1-9.

(iii) He used it as the means of sustaining his communion with his Father (i.e., devotionally): Mt 27: 46; Lk 23: 46. This is confirmed by the many allusions to the OT which slip out in the course of his teaching: e.g. Mt chs. 5/7; 24: 29-31. Mk 4: 29; 8: 18; 9: 48; 7: 23; (in each case look

at the marginal references). Note also his use of the OT at his temptations (Mt 4: 4ff.), of which one writer says, 'Scripture was mighty for good in the hands of Christ because it nourished and sustained his communion with his Father'.

(iv) He took it literally, i.e. in its references to characters and events of OT history: Mt 5: 12; 6: 29; 8: 4, 11; 10; 15; 12: 39f.; 19: 4, 5; 24: 37-39; etc. How would you answer the suggestion that Jesus' use of OT stories does not imply that he regarded them as literal history? (See Wenham

pp. 13ff., 21ff.)

(v) He regarded it as being fulfilled in the events of his own day: Mt 21: 15, 16; Mk 7: 6ff.; and refs under (a) (v) above. How far did Jesus interpret the OT typologically? Look up 'typology' in your English Dictionary; J. Bright defines it as 'the finding in the events (or institutions, persons, etc.) described in the Old Testament text a deeper, hidden significance prefigurative of New Testament events (or institutions, persons, etc.)' Op. cit. below, p. 79f. See Mt 12: 39f.; 21: 42; 26: 38; 27: 46, and Wenham pp. 106ff.

(c) Conclusion

At this point you should try to summarise Jesus' view of the OT (cf. Wenham p. 36f.; Henry, op.cit below, ch. 8.). Have you found any evidence that Jesus qualified or abrogated some of the OT teaching? Does this affect your general conclusion (cf. Wenham pp. 29ff.)? Is the Christian bound to make Jesus' view of the OT his own? If so, how would you answer those who argue otherwise? What do they mean by kenosis (see Wenham chs. 2, 3)? Do you agree with G. A. Smith when he wrote, 'What was indispensable to the Redeemer must always be indispensable to the redeemed' (Modern Criticism and the Preaching of the OT [London 1901] p. 11.)?

The NT Writers and the OT

Using your concordance as before, discover (a) what the NT writers say about the OT; and (b) how they use it. Again, try to sort out the references under suitable sub-headings. Compare your results with the following (we give only a selection of possible references). Look up difficult verses in a commentary if you have one.

(a) What they say about the OT

(i) They recognise the human authors: Rom

4: 6; 9: 25; 10: 5, 19, 20; etc.

(ii) They treat it as a unity, with one ultimate author: God. (See Wenham pp. 86-89.) Acts 26: 22; 28: 23; Rom 3: 2; 9: 17; Gal 3: 8; II Tim 3: 16. Note the use of 'it/he says' (I Cor 6: 16; 2 Cor 6: 2; Eph 4: 8; Heb 8: 5). Is it equivalent to 'God says'? (cf. Wenham p. 88.) The inspiration of the individual authors is stated in Mt 2: 17;

Acts 1: 16; 2: 16; 4: 25; 28: 25; Heb 3: 7; of the whole, in 2 Tim 3: 16. 2 Pet 1: 21 probably refers only to the prophets in the OT. You should study 2 Tim 3: 16 carefully with the help of a commentary (see also Wenham p.90f.; H. L. Ellison, Message of the OT, p.9f.). What is the exact significance of 'inspired of God' (theopneustos)? To what does it refer?

(iii) They see its ultimate purpose as being for the benefit of Christians: Rom 15: 4; 1 Cor 10:11 (what is the meaning of 'upon whom the end of the ages has come'?); 2 Tim 3: 15-17; 1 Pet 1: 10-

12.

(b) How they use the OT

(i) To substantiate doctrine: Rom 3: 10-20; 4: 3-25; chs. 9-11; 14: 11; 15: 9-12; James 2: 21-25; 1 Pet 1: 24; Heb 1: 5-13; 2: 6-8; 5: 5-6; 8: 8-13; etc.

(ii) To teach ethics and to illustrate moral and spriritual principles: Rom 12: 19; 13: 8-10; I Cor 9: 9; 6: 16; 10: 7-11; 14: 21; 2 Cor 6: 17; Gal 4: 21-30; Eph 5: 31; 6: 2; I Tim 5: 18; 2 Tim 3: 15-17 (study in depth); James 2: 8; 4: 6; 1 Pet 2: 17; Heb 3: 7-4: 13; 11: 4-12: 1; 12: 5-7, 16. 17, 18-24; 13: 6; etc.

(iii) To prove the validity of Jesus' claims and to explain his work (i.e., they use it as a witness to Christ): Mk 1: 2-3; Mt 8: 17; Jn 12: 38-41; Acts 2: 16-21, 25-36; 3: 20-26; 4: 11, 24-28; 13: 16-41; 17: 2-3; 1 Pet 2: 24, 25; etc.

(iv) They interpret it with a measure of freedom. Often they take it *literally:* cf. the many references to persons and events of OT history (see Wenham p.84f. for details). At other times they use it *typologically* (see definition at (b) (v) above): Mt 1: 22, 23; 2: 15, 17, 23; Jn 19: 24, 36; Rom 3: 10-18; 9: 25-29; 10: 6-10, 18-21; 11: 8-10; 15: 10-12; 1 Cor 10: 1-11; 2 Cor 3: 12-18; 6: 16-18; Gal 3: 10-13, 16; Eph 4: 8-10; cf. Rom 5: 14f.; 1 Cor 15: 21f., 45f.; 2 Cor 6: 2; Heb 7: 1-3.

What does 'fulfilled' mean in the verses from the Gospels? Does it imply 'predicted' or simply 'foreshadowed' or 'prefigured'? Note that some scholars refer to this way of interpreting the OT (especially the Pauline examples) as 'midrashic', i.e., extending the meaning and implications of the text and adapting it to a new situation.

Did you find any evidence of the allegorical use of the OT? In what way is Paul using the OT in 1 Cor 9: 9-10; Gal 4: 21-31? (See H. L. Ellison pp. 89ff.; Wenham p. 103.) J. Bright defines allegory as 'the finding of hidden, mystical meanings in the words of the text itself' (op.cit. p. 79), regardless of their original meaning.

How would you describe the use of the OT in the following verses: Rom 8: 36; 10: 6-8; 15: 13; 2 Cor 4: 13; 1 Cor 9: 9f.; 1 Tim 5: 18? (For the last two, see Wenham p.104.) What about Gal 3: 16 (cf. Wenham p.102)?

(c) Conclusion

Attempt to summarise the NT writers' view of the OT and its purpose. How does it compare with that of Jesus? Does it help us to answer the question, is the OT really necessary for the Christian?

E. F. Kevan (in C. F. H. Henry, op.cit. below, ch. 18) classified the NT use of the OT in a fourfold way: (1) historical (i.e., treating the OT as a literally true and reliable history); (2) Propositional (i.e., the use of the OT to support doctrine or ethics); (3) homological (i.e., the finding of identity and correspondence between things, persons and events under the Old Covenant and things [etc.] under the New. This approach is what we called 'typological' above.); (4) illustrational (i.e., the use of the historical material of the OT to illustrate truth and enforce moral lessons.). Notice that in practice these four categories often overlap. See (also Henry, op.cit., ch.9.)

The Christian and the OT

(a) Inspiration

How far may a doctrine of inspiration be deduced from the statements of the NT (e.g. 2 Tim 3: 16)? Is it really necessary to define it further? See NBD art. 'Inspiration'; NB CR pp.12-18; J. I. Packer, Fundamentalism and the Word of God (IVF 1958) ch. 4; C. F. H. Henry (ed), Revelation and the Bible (Tyndale 1959) chs. 7, 13, 14.

(b) Authority

What sort of authority has the OT for the Christian? Is it qualified in any way by the authority of the NT? Is it authoritative only in matters of 'faith and conduct', or does its authority extend to areas such as biology, geology, astronomy, psychology, history, geography, etc.? See NB CR pp. 3-11; Packer, op. cit., ch. 3; Henry, op. cit., ch. 23; D. M. Lloyd-Jones, Authority (IVF 1958) ch, II.; R. K. Harrison, Introduction to the OT (Tyndale 1970) Part 7/III.

(c) OT/NT

How would you express the relationship between the OT and the NT? Is it right that we have the two bound in one cover? Is it really possible to understand the NT without a knowledge of the OT? What would we lack if we did not use the OT? See NB D p. 149; Ellison, op.cit., p.11; Henry, op.cit., ch. 24; H. H. Rowley, The Unity of the Bible (London 1955); and books on OT Theology by Eichrodt, von Rad, Vriezen, etc.

(d) Interpretation

The principles of interpretation are the same for the OT and NT, What are they? Why do there seem to be more problems in the OT? See NB D art. 'Interpretation'; Henry op.cit., ch.18; A. M. Stibbs, Understanding God's Word (IVF 1950); J. Stott, Understanding the Bible (SU 1972) ch. 7; Harrison, op. cit., Part 7/11.; R. N. Longenecker, Can we Reproduce the Exegesis of the NT? (Tyndale Bulletin 21. 1970)

(e) Use

B. F. C. Atkinson, in *The Christian's Use of the OT* (IVF 1952), (unfortunately out of print), suggests five main ways in which the Christian may use the OT. His chapter headings are:

(1) The Foundation of the Gospel; (2) Prayer, Praise, and Devotion; (3) Shadows of the True;

(4) The Witness to Christ; (5) Prophecy and the Kingdom of God. Has he left anything out?

Jot down a few notes under each heading, explaining the value of the OT for that purpose and giving specific examples. Should the OT be used 'devotionally' without regard to the original meaning of a verse or passage? What is the 'devotional' use of Scripture?

For Further Reading and Study

Bright J. The Authority of the OT (SCM 1967) Bruce F. F. This is That (Paternoster 1968) Dodd C. H. According to the Scriptures (Fontana 1965)

Hebert A. G. The Authority of the OT (Faber 1947) Kirkpatrick A. F. The Divine Library of the OT (Macmillan 1891) ch.V

Some simpler paper-backs:

Horn R. M. The Book that Speaks for Itself

(IVP 1969)
Packer J. I. God Has Spoken (Hodders 1965)
Taylor J. B. A Christian's Guide to the OT (Hodders 1966)

CBRF Journal 17 Aspects of Biblical Interpretation (CBRF 1968) contains some useful articles on the NT use of the OT.

Essay Questions

(1) What use is the OT to the Christian?
Why can he/she not manage perfectly well with

only the NT?

(2) What are the principles for interpreting the OT? What are the problems involved? Are we bound to copy the ways in which the NT writers interpret it?

Next month:

We hope to begin a new series of studies in the book of *Exodus*. Those intending to follow the studies should obtain the Tyndale Commentary on *Exodus* by R. A. Cole (paper £1). As usual, you will also need a concordance and a Bible dictionary, preferably the *New Bible Dictionary* (IVP).

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Correspondence for this page should be sent to Professor F. F. Bruce "The Crossways", Temple Road, Buxton, Derbyshire, marked "Harvester Question Page"

Question and Answer, with Professor Bruce

Language of the Lord's Prayer

Question 1985

In the original manuscripts, or in such copies as now survive, is the Lord's Prayer recorded in classical Greek or in the common Greek of the day? Would there be much difference?

There would not be a great deal of difference, but in so far as some difference can be discerned, the Lord's Prayer is preserved to us in the common Greek of the first century, not in classical Greek. This is evident from verbal forms and vocabulary. As for vocabulary, the word translated 'daily' (Gk. epiousios) was not known to classical Greek; it came into common Greek from military language, where it referred to daily rations.

Grammatical Difference?

Question 1986

In the extant NT manuscripts is there any difference in the pronouns (or other parts of speech) used in addressing the Lord and those used in ordinary speech between one man and another (e.g. when Paul was addressing his judges)?

No; there is no difference at all. If I may refer back to the Lord's Prayer, mentioned in the preceding question, the language used in it is language which is appropriate to the holy and loving character of our Father in heaven, but there are no grammatical distinctions, in pronouns or anything else, to indicate that God and not man is being addressed.

Did our Lord 'die spiritually'?

Ouestion 1987

In the course of a gospel address to which I recently listened, it was stated that 'Christ died spiritually on the cross'. Is there any foundation for such a statement?

One would like to know what precisely the speaker had in mind: perhaps he wanted to express a thought which could have been put in more appropriate words. Possibly he was thinking of our Lord's cry of dereliction ('My God, why hast thou forsaken me?") and concluded that, since estrangement or alienation from God is tantamount to spiritual death, our Lord was enduring spiritual death. But I could not agree with this. Whatever be the significance of His cry of dereliction—and I am not disposed to rush in with an answer to a question which He Himself left unanswered-we may be sure that He was never more pleasing to His Father than in that hour of supreme obedience. Spritual death is the condition of those who are 'dead in trespasses and sins' (Eph. 2: 1), 'alienated and enemies in (their) mind by wicked works' (Col. 1: 21). Scripturally, I can attach no other meaning to spiritual death, in which case the expression is totally inapplicable to our Lord. The testimony of Scripture is that He died, in the

sense which we ordinarily attach to the word: when He had committed His spirit to His Father, His body was left lifeless on the cross. There is a temptation for preachers, in their desire to emphasize a point, to make statements which are exaggerated or otherwise unwarranted. I know this, because I have sometimes caught myself out in this way. So one can sympathize with the preacher, while finding cause for criticism in the way he expresses himself.

Was Mark at fault?

Ouestion 1988

Do you think Mark was at fault in going back home from Perga in Pamphylia (Acts 13: 13) and leaving Barnabas and Paul to carry on without him? We are not told the reason for his leaving them. We may guess, but cannot use our guesses as a basis for forming a judgment for or against him. In the Daily Telegraph for October 2, 1948, Dr. S. C. Carpenter, then Dean of Exeter, told how an examinee in the Cathedral choir school suggested that he left because he had received a message saying, 'Will John Mark of Jerusalem, believed to be at Perga in Pamphylia, return at once to Jerusalem, where his mother Mary is dangerously ill.' Whatever Mark's reason for going home was, Paul took a poor view of it, but Barnabas's assessment of the situation was more lenient (Acts 15: 37-39), and was justified in the event. Probably Mark developed his potential qualities more readily in the company of the 'son of encouragement' than would have been possible in Paul's company. It is a pity that Paul and Barnabas engaged in such sharp controversy over Mark, but we should bear in mind that there was another and more serious cause of tension between them about that time (Gal. 2: 13), of which nothing is said in Acts.

The Samaritan Hope

Ouestion 1989

In reference to the Samaritan woman's words 'I know that Messiah is coming' (John 4: 25), whence did the Samaritans derive a messianic hope if their canon included only the first five books of the Hebrew Bible?

They derived their hope mainly from Deut. 18: 15-19, where God promises to raise up for His people a prophet like Moses. The fulfilment of this promise was expected by Jews as well (cf. John 6: 14), but they did not generally identify this prophet with the Messiah, whom they expected to fulfil the promises relating to the house of David. Since David and his posterity belonged to the tribe of Judah, promises relating to them had little interest for the Samaritans. They called the expected prophet like Moses the Taheb or 'Restorer'.

Looking at Books □

Father of the Hymn

Issac Watts Remembered (1674-1748). David G, Fountain. Henry E. Walter. 112 pp 75p (paperback).

'From Israel to England to America: or, Watts a nice psalm like you doing in a country like this?'. James A. Rogers, in *Hymn Society of G. B. & Ireland Bulletin*, vol. 8, no. 4 [no. 130], July 1974, pp. 57-67.

Where reason fails with all her powers, There faith prevails and love adores.

These lines were written by the author of what was long a standard textbook on Logic, but who is better known as 'the father of English hymnody'. David Fountain, minister of an evangelical church in Watts's birthplace, Southampton, has written a fascinating and inexpensive biography. In a foreword the distinguished Sotonian and fellow-Dissenter, Lord Maybray-King, quotes approvingly, as does Fountain later, Dr. Johnson's tribute to Watts. Among Fountain's works are *The Mayflower Pilgrims* and *E. J. Poole-Connor* (reviewed in CBRF Broadsheet, no. 8, April 1973).

Before the age of six, it is said, Watts composed an acrostic on his name (p. 14; for a later acrostic see opp. p. 57). He was educated at a dissenting academy at Stoke Newington, the universities being closed to non-Anglicans until the last century. After acting as a private tutor he became in 1702 pastor of the Independent Congregation in Mark Lane, London. He escaped the persecutions suffered by many Dissenters, including his father, and had leisure to study, to preach, to write books and above all to compose hymns. His life, especially latterly, was marred by severe illness. From 1714 until his death he was looked after by the Abney family.

Another reviewer has rightly commended Watts for four reasons: he wrote hymns suitable for the present revival in singing Scripture; he defended and set forth the gospel intellectually; he promoted expository but not arid preaching; and in Christian education he produced material for use, advised on schemes and helped insure the excellence of the dissenting academies.

The production of the book is attractive, with several fine plates (including one of 'The Sluggard', parodied in *Alice* as 'Tis the voice of the lobster') and many line-drawings. The twelve Notes should have been run

into the body of the text. The 'Select Bibliography' of six undated works should have included B. L. Manning's Hymns of Wesley and Watts (1942), on which see recent issues of The Witness. Fountain's preference of Watts to Wesley (pp. 61 and 102) needs comparing with Manning's masterly and more balanced chapter (pp. 78-105). A list of Watts's own numerous works, some discussed in chaps. 8 and 9, would have been useful. So would an Index to the whole book. These misprints might mislead: p. 64, line 4 (read 'Sir H. Edwin') and p. 93, line 20 ('IV' not 'VI').

Appendix V gives the modern abridged and amended texts of 20 of Watts's hymns, 'based' (claims Fountain, p. 59) on an analysis of 52 Anglican hymn-books. This survey must be that by James King, Anglican Hymnology (1885), who however selected 21 of Watts's hymns in his popularity stakes; of these Fountain uses only 11 but adds 9 others.

While a lack of documentation, which would have clarified such a puzzle, is typical of Fountain's book (and forgivable), such a charge cannot be levelled at Dr. Rogers's specialist article. The author, a director of music of a Methodist church in Columbus, Ohio, is both scholarly and entertaining. Fountain reproduces unsubstantiated anecdotes (pp. 7, 13, 34f., 71f.); Rogers is cautious (p. 58).

As Manning had pointed out, some of Watts's *Psalms of David* (1719) made the Psalmist speak like an 18th-century Englishman. When the book crossed the Atlantic, it had to suffer a further sea-change. The various American revisions discussed by Rogers were sometimes 'rich and strange'. With some licence a poetaster complained:

You've proved yourself a sinful cre'tur'; You've murdered Watts, and spoilt the metre; You've tried the Word of God to alter, And for your pains deserve a halter.

Although Watts would not have equated his paraphrases with the Word of God, they were distinguished by: their Christocentric character; their churchly intent; their scriptural base and quality; their social vigour and sensitivity; and their comprehensive reach and scope (A. C. Ronander & E. H. Porter, Guide to the Pilgrim Hymnal, p. xxi, quoted by Rogers).

The Secretary of the Hymn Society is the Rev. Alan Luff, M.A., The Vicarage, Penmaenmawr, Gwynnedd, LL34 6BN.

J. S. ANDREWS

WOMEN AND THE GOSPEL

God Can Be Trusted, Elizabeth Goldsmith, Hodder, 50p (paperback)

This is the autobiography of Elizabeth Goldsmith, a daughter of Dr Stanley Hoyte. She tells vividly of her childhood at Cheefoo school and of internment in North China under the Japanese; of her teenage years in England and of her years of study at London University and London Bible College. Her husband, Martin, first met her at the Wycliffe

Language Course and the story of how they both went eventually to North Sumatra with O.M.F. makes thrilling reading. She is very honest about difficulties along the way, the problems of coping with a baby in Indonesia and the reasons why they returned permanently to England. At present they both lecture at All Nations Christian College. I felt the book needed an epilogue since the end was rather abrupt.

The Hiding Place. Corrie ten Boom with John and Elizabeth Sherill. Hodder & Stoughton with C.L.C. 221 pp. 40p (paper-

If you think that being a Christian is dull, then this is the book for you! Corrie ten Boom describes her childhood in a poor but devout Christian family in Haarlem at the turn of the century, her once-only experience of falling in love, and her gradual realisation that God's purpose for her was to be centred in the very house of her childhood. The excitement mounts as the Second World War approaches: the way in which Corrie, together with her father and elder sister Betsie, become drawn into the Dutch underground movement and began to shelter Jews from occupation troops seems almost a natural consequence. One holds one's breath while reading of the 'secret room', the raid practices, and the inevitable day when the buzzer signals not a practice but the real thing. An abrupt change of scene takes us through detention centre, prison, and finally to a notorious German concentration camp, each stage worse than the last in terms of human comforts or mercy to the prisoners.

Throughout the book one is conscious of Corrie's deep faith in God. She learns of His love through her own father, of His sufficient grace when her romance breaks down, of His provision through the 'everlasting' vitamin bottle, of how to love others by seeing Betsie's Christlike love turning the horrors of Ravensbruck's Barracks 28 into a place where, incredibly, selflessness replaces bestial greed. Perhaps the climax of miracles is the beauty and health of Betsie's face in death, the sight of which sustains Corrie for her last few days

in Ravensbruck.

Do read this book: the story is well written, vivid and very exciting. It will encourage you to see God's sovereignty being worked out when good seems to be overcome by evil, how Christ's love conquers hatred, and how God can use two unlikely, frail and elderly sisters to bring glory to Himself.

LINDA M. WALKER

Just off the press comes also Tramp for the Lord, Corrie Ten Boom's own sequel to The Hiding Place (Christian Literature Crusade, 192 pp. £1.95). All who read the earlier book will want this further book, containing the teachings of her life and experience-Ed.

Neither Male Nor Female, Q. M. Adams, Stockwell 236pp. £2.10

The sub-title of this book says it is a study of the scriptures. It is the outcome of six years research into the original Hebrew and Greek of all the biblical passages concerning women. At the back is a comprehensive bibliography of some eighty books, an index and a reference section. The book books, an index and a reference section. divides into three sections, women in the Old Testament; women in the gospels; and references to women in the epistles. The author, Dr. Queenie Adams, will be well known to some of our readers.

Some of the observations made by Dr. Adams are quite helpful, e.g. that when Paul refers to men's long hair being a shame, he is referring to the Corinthian use of hair as an ornament or a sign of birth, in the vain style of their heathen ancestors; or e.g. when Timothy is to urge the women not to wear braided hair, it is a reference to the special plait worn to show that a woman had prostituted herself for the goddess Diana; or e.g. when women are asked not to wear gold adornment, it refers to the gold lucky charm, worn to ward off the evil eye.

Unfortunately the book falls into disrepute because so much of the exposition is untenable, If Dr. Adams's interpretation is correct, why do not all other biblical scholars

agree with her?

The following quotations come from the chapters indicated: Creation and the Fall. 'Woman is one side of man's nature which he has lost . . . man was dust refined; woman was dust double-refined'. 'Eve was not expelled from the garden . . . she voluntarily went out with Adam'

The Seed. 'Jesus had a unique blood group, a blood which God could righteously accept for the remission of our sins.' The Priesthood. Lev. 7: 6. states 'Every male among the priests may eat it' Dr. Adams, 'This implies that there were also female priests'. Sarah. 'Sarai's change of name to Sarah indicated that instead of calling his wife "my prince, Abraham was to call her "The prince or the Chief . . . Head absolutely

In the section on the epistles, Dr. Adams studies various words: Teach. 'The evidence of the NT is that the Lord anoints women as well as men to be leaders in His church Subjection. 'Far from women being commanded to be silent,

the thought of God is that they should be vocal.

Rule. Rom. 16: 1, 2, 'Phoebe . . . has been a ruler of many and

of myself also."

Man.(Tis) John 3: 3, 'Except a man (anyone) be born again . . . 1Tim, 3: 1. 'If a man (anyone) desire the office of a bishop Man. (Aner) 1 Cor 11 (A man (person) ought not to cover his head) 'The women believers ought to have liberty to unveil because of the angels, so that those Holy Ones might see the heavenly order of worship being observed on earth. Male and female should both be unveiled when praying or prophesying.

There seem to be two misprints or spelling mistakes

p. 67 'Taran' should read 'Haran'

p. 87 'Shahmaneser' should read 'Shalmaneser.'

BARBARA BAIGENT

For the Children at Christmas

This Christmas has brought some splendid full colour childrens' books, and readers might appreciate a brief notice

of those that have reached us.

In size and ambition, pre-eminence must be given to the splendid Encylopedia of Bible Stories published by the Scripture Union—a riot of colour and 212 jumbo pages (12in. by 9½in.) for £2.95. The Church Information Office publishes two most attractive little booklets telling the Christmas story simply, Where is the King? and Jesus is Born, each 16p .- as is also an excellent and colourful little 'personal welcome book' for use by Sunday Schools and Childrens' Church, from the same publisher (Glad You've Come: do have a look at a copy and see if you can use it).

Lion Publishing are to the fore as ever with their Little Lion Wall Cards, 12 cards at 75p. Again, every worker among children should get hold of sample copies. Then, from the same publisher comes a series of delightful 'Discovering' books with photography right up to Lion standard: Discovering at the Zoo, Discovering Everyday Things, Discovering

Out of Doors and Discovering Colours (each 65p).

Of more general family interest, we must also mention here the Scripture Union's Family Prayers 1975 at 70p. And, to interest our educationists who might be fascinated to discover the secret of just how an almost legendary child's classic of earlier days worked its spell, Free Presbyterian Publications of Inverness have reprinted Peep of Day. Is it of merely historical and antiquarian interest? It would be interesting to have the opinion of a Christian educationist-but the book is certainly worth getting at 45p. (enquiries to Revd. J. W. Ross at Free Presbyterian Manse, Lochcarron, Ross-shire IV548YD)

Scripture Union, in their Kingfisher series, have two exciting stories for older children; The House that was Afraid by Jenny Bray, set in Borneo, and Battle of the Giants by Maurice Cox, set in what could well be the Faroes (each 60p): while in their Tiger series Fior by Jenny Robertson (45p) is fantasy for a

younger age group.

In biography for children, three excellent Tiger Biographies from Scripture Union-each with 11 or 12 stories: Pass the Word On by Sheila Durrant, Who Comes First by Elizabeth Burra and No Cowards Here by Gordon Parke (each 45p). Hodder too have three excellent biographies-William Carey by Nancy Martin, William and Catherine Booth by Jenty Fairbank and Hudson Taylor by Betty Macindoe (each 35p).

Replies to Professor Bruce

The October Question

The question was recently put to me: Granted that 1 Corinthians 14 embodies 'the commandment of the Lord' when it lays down principles of procedure for the rather exceptional church of Corinth about A.D. 50, what reason is there to suppose that these principles constitute the Lord's commandment for churches in the different situation of A.D. 1974? What would your answer have been?

Mr. Tony Dean replies:-

Professor Bruce's question in the October Harvester touched on what I think is an important subject. I have heard it said in Brethren circles that the assemblies follow the NT pattern of church government, but surely there is no such thing? In the OT we find God's pattern for Israel's worship set out in great detail, so that it would be possible to rebuild the tabernacle and revive the sacrifices, if one had a mind to do so. In the NT we do not find such a pattern, only general principles of church government and the conduct of worship, which must be put into practice in different ways in different circumstances; and particular instructions for individual churches, which are not necessarily to be applied universally. Therefore, when studying any passage to find instructions for organisation and practice in contemporary churches, we must separate general principles from particular instructions. We must not claim to have found the NT pattern, to which all must conform or be unscriptural, because it does not exist.

I suggest that we should try to separate the general prin-ciples from the particular instructions given in I Cor. 14. The former are binding upon us, while the latter are not. The

general principles are, perhaps, as follows:

Love is to be our aim;

We should earnestly desire spiritual gifts, especially those which strengthen the whole church;

What is said in a church meeting must be intelligible and instructive to all present:

Meetings of the church for worship must be conducted in an orderly and peaceful fashion;

Women must take a subordinate place in conducting meetings of the church.

It seems to me that our application of these general principles to our own church may be different from Paul's application of them to the Corinthian church, without our disobeying God's word.

To anyone who maintains that there is a NT pattern of church government and organisation and that the Assemblies

follow it, I would put two questions:

 How can you make such a claim and avoid a charge of hypocrisy? (for who can show me an Assembly that is exactly like a NT church?); and

Which NT pattern do you follow and on what basis do you make your choice? (for the church at Jerusalem was surely organised very differently from the church at Corinth).

Mr. John M. Brown replies:-

The short answer might be 2 Tim. 3: 16: 'All scripture is given by inspiration of God, and is profitable, etc.' This, however, would hardly satisfy the questioner. In saying this we do not imply that the person concerned has any doubt as to the authenticity of Scripture but is rather concerned about application—we do have to 'distinguish between things that differ.

No one would quarrel with the poem of ch. 13. or with the fundamental truths of ch. 15. We accept them today, as Paul meant them to be accepted when he penned them. However, in ch. 14 we have difficulties which have baffled the greatest of scholars. The chapter finishes with a very meaningful statement which seems to summarise all that has gone before: *Let all things be done decently and in order. Throughout the chapter we have words recurring, such as 'Edifying,' 'Exhortation,' 'Comfort.' There is no trouble understanding that line of things, whether in A.D. 50 or 1974. But this may look like evading the question.

Like most companies to-day, when together there was prayer, praise, ministry, but the ministry differed from to-day in that there was direct communication by the spirit, ('prophesy'). Today we have the whole canon of scripture and 'prophecy' as then known has ceased: but there was also the gift of tongues, which gift most believe has also ceased. (All do not believe this, and it has become a matter of controversy). Let us follow the inspired word as best we can, ever remembering that no one has the monopoly of interpretation.

Going back to Chapter 13, whatever gifts may be possessed, The greatest of these is Love'

Mr. T. A. Hyland replies:-

I would answer that in my opinion these principles are still valid today and would suggest six reasons.

First, that this 'rather exceptional' Corinthian church was enriched in Christ (ch. 1: 5) and came behind in no gift. (ch. 1: 7). So they were still a live functioning church despite their sin and their misuse of spiritual gifts.

Secondly, Paul does not tell them to stop using these gifts but urges them to use the gifts of the spirit correctly: not to show off spirituality, but in true caring Christian love (ch. 13) and to the profit of the members of the church (ch. 12: 7 RSV).

Thirdly, if we think that chapter 14, and of course chap. 12 also, should only apply to the local situation in Corinth, then we must surely say the same about chapter 11 with its wonderful teaching on the Lord's supper and the role of women when they pray and prophesy; and also of chapter 5 and its glorious teaching about the resurrection. All these chapters were written to the same church, and I believe they are still relevant today, and that the spiritual gifts of chapters 12 and 14, (with all the other gifts that the Holy Spirit gives us), are necessary to the body when used in love (ch. 13). They will only pass away when the Lord returns (ch. 13: 8-10.)

Fourthly, I would also mention that these spiritual gifts of healing, tongues, prophecy, knowledge, etc: are mentioned in other scriptures too, for example—James 5: 14, Rom 12: 6, Eph 4; 11, 5: 18-19, 1: 17, 3: 3, 6, Gal 1: 12, John 4: 1., as well as Acts. These confirm that it was not only in the one

church that these gifts were used.

Fifthly, I would say that I believe therefore, that these valuable gifts from Christ to the church through his Spirit were in use in the Christian Church in New Testament times and have not been taken away. That they were lost and rediscovered, is witnessed by the various occasions through the centuries when church history reveals their use, and the widespread interest in and use of these gifts in every section of the

church in these days. Sixthly, my own experience, in a fellowship, these last three years, in which these gifts are expected to be used from time to time as the Lord himself directs, is that the rules laid down in chapter 14 become exceedingly useful, meaningful and relevant in directing our worship and service as the Holy Spirit directs us. They ensure that we listen to the Lord's voice, that no member abuses, as the Corinthians were doing, the gifts for their own ends. As the gifts of prophecy and of speaking in tongues with interpretations, which is not ecstatic nor at all disorderly (chap. 14: 39-40.), we find that there is much spiritual profit. Also they bring an encouragement to worship and they draw us, as they always should, nearer to the Lord Jesus Christ our Saviour.

Readers' Forum

Readers are invited to help one another by sending practical comment on listed questions, or further questions on which they would like help, to the editor at 18 King's Avenue, Carshalton, Surrey SM5 4NX.

Question 17 (submitted by an overseas reader)

I should welcome comment on criteria for sending out missionaries. Living abroad, I have seen the unfortunate results of the wrong people being sent out, probably at great sacrifice, by assemblies in the United Kingdom. As well as the prospective missionary himself feeling a call to a certain area, is there not need for those sending to relate the requirements of the area to the type of missionary sent? One has the feeling that some missionaries are regarded as 'sound men' because they swallowed Brethren ideas whole at the age of about twenty, and then closed their minds to any new idea. Adaptable people are often suspect. I am glad to say that this does not apply to all, but unfortunately some. I had better remain anonymous in case this is regarded as a personal attack on anyone.

(Replies, please, by 15 December, for February issue).

Question 18 (submitted by Mr. J. B. Robertson)

Countless children in this country have no desire to attend Sunday schools, Bible clubs, adventure weeks, etc., etc., but many are nevertheless deeply and keenly involved in every aspect of uniformed organisation activities, too often run by adults unsympathetic to evangelicals. Apart from prayer, how can such children be reached on an all-the-year round basis?

(Replies, please, by 15 January, for March issue).

The Question for this month

Question 15 (submitted by an anonymous questioner)

A matter where a church's testimony in its community can be seriously affected is in relation to the marriages of non-members. Can readers help me from their own experience in relation to (a) requests to use the church for celebration of local marriages; (b) where a member marries a non-believer (often against the elders' advice) what provision is made for the pastoral care of the couple concerned?

Dr. B. P. Sutherland replies:-

Readers may be interested in practices in Canada where

legal arrangements are different.

Here, buildings are not licensed for the celebration of marriages but rather individuals are licensed to perform marriages, the place being a matter of indifference. It is usual for Brethren assemblies to have one or more of their members licensed in this way, details of procedure varying in the different provinces.

While in my experience licensed Brethren are most often asked to marry members of their own or another Brethren assembly, those who have become better known in the community do get requests from others including non-Christians. Since the licence to marry is granted by the secular authority I have felt that one's service under it should be made available to any requesting it within the limits of one's conscience.

I have had one instance of marrying a member of the assembly to a non-Christian. This was done in our church building. The elders (and I) advised against the marriage but finding the couple determined to proceed we jointly agreed to perform the ceremony as stated. Because the couple live elsewhere, those involved in the marriage have not personally had opportunity for pastoral care though other Christians have done what they could. After some years it seems that the wife while maintaining her own Christian testimony is much less hopeful that the husband will be converted. Before the marriage she was sure he would soon be.

Marriage where one or both parties have been divorced has also given concern. On one occasion while not categorically refusing I told a non-Christian couple I would prefer not. At this date I would probably be more open-minded in the light

of 1 Corinthians 7.

In the Province of Quebec the person licensed to marry is also licensed to register births. This too is a service I would

make freely available to any in the community.

Regarding our church building, where I have had responsibility we have been happy to let it be used in the service of the community for any reasonable purpose, religious or otherwise. Since church property is exempt from local taxes, this attitude seems only proper. We did not find people unreasonable in requests.

Mr. Reg. Richmond replies:-

(a) I have not had actual experience of a request for the use of our chapel for such a marriage, but I would agree to allow it, as it might possibly help the people concerned to be *drawn* by our Christian attitude.

(b) There is no specific pastoral care called for; ordinary pastoral care should take care of the couple; especially the

one alleged to be a non-believer.

(Correspondence)

(Continued from page 330)

Christian faith and witness. By his support Congleton took sides, but he did so from the cross benches, thus preserving his independence by refusing to identify himself with any party. It is from this uncompromised position of independence and oneness with God that the Christian by his witness and example is able to unfold the Gospel. The Gospel is revolutionary in the sense of 'turning the world upside down', but this has more to do with a change in men's hearts rather than the overthrow of lawful government. The Gospel also embraces involvement in the temporal sphere as given in Isaiah 1: 17 (R.S.V.) 'Learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow.' It is here that the Christian meets the opponent as well as the adversary.

Perhaps in conclusion it would be fitting for me to quote from Ephesians 6: 12 and to emphasize that we also wrestle 'against flesh and blood' and 'against principalities' and

'against powers'.

"Heathcote" 126 Fairfield, Buntingford, Hertfordshire, SG9 9NY Yours in our Lord Jesus Christ Albert Chapman

Correspondence

Correspondence from readers is welcomed, and letters should be sent to the editor at 18 Kings Avenue, Carshalton, Surrey SM5 4NX.

A Message of Greeting

From Professor F. F. Bruce

Dear Mr. Coad,

As a reader of *The Harvester* for about half a century, I have waited until the end of your second year of editorship before publicly congratulating you on your direction of the magazine. By now you may be deemed to have completed

your probation.

The only tradition *The Harvester* has respected since first I knew it has been to assert its freedom from traditions and to speak with fresh power to the spiritual needs of succeeding generations. This laudable tradition is being signally maintained. You and your contributors (except for such a relic from the past as the present writer) are sensitive to the most challenging issues of Christian life and witness in the world today and are addressing yourselves to these. Even to a person of my seniority the reading of *The Harvester* month by month affords unimpaired pleasure. Go on as you have begun; the Lord is with you!

The Crossways, 2 Temple Road, Yours very sincerely, F. F. Bruce

Buxton, Derbyshire. SK17 9BA

Encouraging Missionary Interest From Mr. Ernest W. Oliver

Dear Editor,

The recent International Congress on World Evangelisation at Lausanne has aroused increased interest on the part of Christians in this country to hear of what God is doing in other countries.

The Evangelical Missionary Alliance wants to encourage this new interest in any way it can. There are, of course, many churches which have strong links with missionary societies, but there are probably many others who do not have any such links, and do not know how to go about obtaining vital information or how to create and sustain a missionary interest.

The Evangelical Missionary Alliance's Literature Secretary, Mr. Bob Hiley, is probably as well informed on missionary books as anyone in this country, and he will gladly provide

lists of books and obtain them for church libraries.

The EMA publishes through the research and hard work of the Rev. John Savage (formerly General Secretary of the Evangelical Union of South America) and the friends of the Lancing Tabernacle, Sussex a bi-monthly prayer digest called 'Missionary Mandate' which provides items for prayer from all over the world for every day of the month. For an annual subscription of 35p this digest will be sent to any who want to be involved in prayer on a world wide basis.

The EMA also publishes a UK Protestant Missions Handbook (priced 50p) listing all the missionary societies and agencies with headquarters in this country, listing many

interesting details about them.

Any church may write to the EMA for advice on Missionary weekends, conventions and meeting, and the Secretary will put that church in touch with societies best able to provide speakers and materials on particular areas of the world.

Evangelical Missionary Alliance 19 Draycott Place Yours sincerely E. W. Oliver Secretary

London SW3 2SJ

First Year Students From Mrs. Joy Hill Dear Mr. Coad,

May I add a little post-script to Prof. Bruce's letter regarding first year students?

Springing up in a few of our cities and towns are Colleges of Further Education for Physically Handicapped Students, and these young people, if they are Christians, do need that extra love and care from neighbouring assemblies. Some, like our daughter, cannot manage public transport and are solely dependent on warm hearted believers to take them to services.

It was after much heart searching that we let our daughter go to such a college at Coventry, and the Lord has opened contacts as only He can. The small assembly in Coventry have taken the handful of Christian young students into their hearts and homes. There is a small Christian Union at college and the students are hoping to have an outreach to other students in November. Understandably, many of these students are bitter and cynical and our young Christian friends would value our prayers as they seek to show them the love that never fails.

This service of caring for these young people may lack some of the glamour of more prominent service and is a real labour of love. However, we have the Word of our Lord that in as much as we minister to the least of His children we are ministering to Him. I can think of no greater honour, can you?

There is another College of Further Education for the Physically Handicapped at Liphook. Readers may know of others.

62 Waterloo Road, Cardiff Yours sincerely Mrs. Joy Hill

On Taking Sides

From Mr. Albert Chapman, B.Sc., (Econ.), LL.M.

Dear Mr. Coad,

I have read with some interest the further correspondence in the September issue of *The Harvester* and, in particular, the letter from *Tailpiece*. In view of the fact that *Tailpiece* suggests that our viewpoints, including Mr. Wannop's, are closer than we realise may I be permitted the use of your correspondence columns for further comment and reply.

May I begin by saying that my letter was written in answer to Professor Bruce's question, and not in the narrower context of the miners' strike. The strike was an issue on which I did not wish to be drawn as it involved a challenge to a constitutionally and democratically elected government. Again a similar position obtains in Northern Ireland where Christians have argued that the Government has ceased to be 'God's servant for your good' so its authority falls and the Christian is under no obligation to obey it. Where the rule of law is challenged this is patently more than a mere quarrel.

A dispute is simply a difference of opinion having its roots

A dispute is simply a difference of opinion having its roots in the word putare—to think. As soon as 'Tailpiece' joins his movements for the upholding of Christian morals and compaigns for social reform he will be involved in dispute with those who think differently and, I fear, he will be comprising his Christian witness if he is not too careful. Many of these organisations I have found to my cost have omnibus aims.

I referred in the June issue to the great reformers of the the last century. Shaftesbury and Wilberforce were in dispute with a number of areas of society, so was Paul in Acts 17:17, 'disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him'. Also in Acts 19: 8 Paul was 'disputing and persuading the things concerning the Kingdom of God'.

Shaftesbury was supported in the House of Lords by John Parnell (Lord Congleton) who, for some time, had abstained from taking his seat as he believed it conflicted with his

(Continued on page 329)

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I am entitled to years no claim bonus. *The car will/will not be used for business by persons other than myself.	motoring offence, other than parking, please let us have details. (F2)
*Delete whichever is inapplicable	(12)

The News Page

Press Day, Jan. 1975, Monday, Dec. 2nd, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news Items

Out and About

75 not out!

Counties Evangelistic work, this year celebrating their 75th Anniversary, saw to it that the two meetings held at the Westminster Central Hall on Saturday the 12th of October were any thing but dull. In the afternoon there were brief, interesting reports from eight evangelists, and an informal discussion amongst four others, whilst in the evening there was film, slides, demonstrations and plenty to catch the interest and

imagination.

Counties general secretary, Brian Mills, made the most of the current preoccupation with nostalgic themes with excellent slides of the horse-drawn 'gospel carriages,' and suitable reminders of the account books from the turn of the century, when the whole of CEW was sustained with £239 in a single year! The contrasts were very clearly drawn, and in looking back there were reminders of the harsher approach of the evangelist of yesteryear. The texts were bold, even brazen, and Hell was written in text a foot high on the caravan sides!

By contrast, many the of reports from the evangelists showed how the message of the Christian gospel was being proclaimed under vastly different conditions. The closing address was given by George Harpur-"It's not enough to do a job, but you should also know why you are doing it, and understand people and situations, and be able to cope". The prime need was for willingness. If this was lacking we needed to pray "Lord I am not willing, but I am ready to be made willing".

ERRG-First National Conference:

The Evangelical Race Relations Group, in their first national conference held at Cannon Street Memorial Baptist Church, Handsworth, Birmingham in mid-November had as their theme "Christians, Community and Race". There was lively discussions of the problems of the effective Christian involvement in city life. Patrick Sookhdeo, who will be well-known to readers of THE HARVESTER, indicated how tensions arose as immigrants became assimilated to aspects of British culture, but remained distinct in their social structures. David Towers analysed some of the problems he had faced in 10 years in Brixton, and how they had intensified in the last 6.

All speakers emphasised the need for Christians to be involved as servants in the community life of multiracial areas and to work to improve social structures, while conscious that the battle had a spiritual found-

ation, even in the social sphere.

A heartening emphasis to come out of the Conference was a realisation that the Christian faith was a mark of unity across various social groupings, not simply those of race or language.

Ministry:

Since returning from North East Spain on the 20th of September, G. K. Lowther had been ministering in several assemblies in the greater London area. At Chard on the 28th September, Mr. Lowther spoke with Dr. Farley at the Annual Conference to goodly companies with marked appreciation. The recent Dorchester visitation of Senior Citizens, when E. N. Walker gave help, proved very encouraging.

S.A.S.R.A. Annual Meetings, 1974:

The spiritual need of the Serviceman was highlighted at the 136th Annual Meeting of the Soldiers, and Airmen's Scripture Readers Association held at the Metropolitan Tabernacle, London on the 2nd of November, Group Captain A. S. Knowles and Colonel L. A. W. New chaired the afternoon and evening gatherings. Reports were presented by Readers of their work in various places in the U.K.

News from Tear Fund:

Over the past two weeks, Cliff Richard has been appearing in Gospel Concerts throughout Great Britain in aid of Tear Fund. The series of 14 concerts have raised some £81,000 towards Tear Fund projects in Asia and Africa, as well as presenting the Gospel clearly to the 20,000 or more people who attended them.

The focal point of Tear Fund's Christmas campaign this year is a strategic community programme in Paraguay. Under the leadership of Dr. John Prosser, programme will include the setting up of major satellite clinics, public health education, the training of Indian nursing assistants and first aid workers, and improvement of water supplies and sanitation. It is hoped that some £40,000 will be raised over the Christmas period for the financing of this project. In order to encourage fund-raising efforts, Tear Fund have literature available for carol-singing groups, and have also produced Christmas cards, and an advent calendar for children. For samples, please write to the Tear Fund offce at 1 Bridgeman Road, Teddington, Middlesex.

The remarkable story behind the gift of £19 to help famine victims in Africa was told by Dave Foster, the director of Eurovangelism. In forwarding the gift to Tear Fund, he accompanied it with the following letter.

"Its significance is not in its size but its source. On a recent trip to Eastern Europe I was dispensing material help to many Christians in need. At one point I was met by a man who has a long history of persecution for Christ's sake. Once a fine pastor, he was dismissed by the Authorities and sent to work in a factory. Now retired, he continues faithfully in Christian service. He told me he had heard of the famine and hunger in Africa, and so for 6 months, he and his fellow Christians had put aside what they could to help. The well-worn envelope he passed to me was crammed with local currency amounting to the equivalent of the enclosed sterling cheque for £19.

"You've probably had many larger gifts at Tear Fund, but none backed by more love and concern. I cannot think when I have had greater pleasure in passing on

some of the Lord's money!"

Homecalls

Mrs. H. M. Gittings (widow of the late George Gittings, Counties Evangelist). Our sister was actively associated with the establishment of the testimony at Cranleigh Chapel, Bournemouth, and in later years was in fellowship at Drummond Hall. Survived by two daughters and a son all actively engaged in the Lord's service. Mrs. Isa Stuart, on October 15th, aged 88. Saved in early years and in fellowship in Larkhall until she came to Street, Somerset, in 1927 where she continued in happy fellowship with the friends of Glastonbury Tragically widowed in the early years of World War I. she continued steadfastly in her faith. Showed hospitality to the Lord's people and servants and will be greatly missed in the assembly, her home and amongst her neighbours. Our prayers are asked especially for her brothers Dr. Albert and Dan Struthers for whom she cared.

Tailpiece

"Plus Ca Change . . . "

The British General Election of October 10th produced yet another frustrating result. About the only encouraging factor was the remarkably high turn-out! Tailpiece performed his duty as a good citizen, and can at least take comfort that he is not going to be responsible for any of the disasters about to overtake us all! However, one heartening aspect of the result is that no single party is left with a sufficiently crushing majority to indulge in what has been mis-called in the past 'strong Govenment'. All too often what is really meant by this is 'pig-headed Government.' Equally, there are distinct signs that the worst excesses

of price inflation and, one may therefore hope, of wage demands, are easing for the moment. Alas, the tap could be turned on at more or less at the drop of a hat, if one may mix mataphors to such an unpardonable extent!

"... Plus c'est la Meme Chose!"

Much more serious is the international situation. The Middle East appears to be boiling up for Round Five of the Arab-Israeli Follies, whilst the combination of apathy and disunity in the 'Free World' is growing rather than receding in the face of continuing crisis. A rather unpleasant sidelight on the whole situation was shed by the BBC in its recent television docu-mentary 'The Rise of The Red Navy'. In this we were treated to what was admittedly a somewhat one-sided view of the tremendous increase in Soviet naval power in the last decade. However, the mere sight of those sleek grey warships, armed to the gunwales with every conceivable kind of weapon, was enough to send Tailpiece, for one, scurrying to his history books to look at the last two naval build-ups by a potential aggressor which occurred, as many will remember, between the years 1890-1914, and 1930-1939. Those with the slightest concern for our future will not need reminding of what happened afterwards! For some reason or other the mere act of swanking about the world in big ships seems to give their owners the idea that they have somehow bought us all! When we pray, as we should regularly, for peace in our time, we need to remember not only the danger of over-reaction and the necessity of patience amongst 'Western' leaders, but also the danger of imbalance

and opportunist swelled-headedness amongst the denizens of the Kremlin and Peking!

Tailpiece

People and Places

Prayer List

Stamped letters addressed c/o The Paternoster Press, Pater-noster House, 3 Mount Radford Crescent, Exeter, EX2 4JW will be forwarded to any of those whose names appear below.

Bathgate, T.: Gravesend 1; Petham 3; Ramsgate 4; Gillingham 5, 25; Southborough 8; Twydall 10; Welling 11; Shoeburyness 15, 16; Hildenborough & London 19; Tonbridge 22; Westcliff 29.

Burnham, A. E. J.: Fourmarks I; Ramsdell 8; Basingstoke 15; Alton 22; Andover 29. Also at other places.

Carr, G.: Carr, G.: Hainault I, 5; Seven Kings 2; Walth-amstow 3; Hainault & Romford 8; Brentwood 13; Chomeley 14; Wood-ford Green 15; South Woodford 20; Loughton 22.

Galyer, W. S.:
Morden I, 12, 19; Balham I, 8;
Kingston 3, 17, 22; Wembly 4;
Evangelists Conference 9-11; Hampton II, 18; Harrow 15; Worcester
Park 29.

Greenaway, G. H.: Bury St. Edmunds 1; Burnham Market 2-3; Botesdale 5; S. Lopham 8; Haverhill 14; Toft Wood 15; Mattishall 22. Also personal evangelism.

Greenwood, A.: Bolton I; Southport 5, 12, 19; Wallasey 8; St. Annes II; Hoylake 15; Blackburn 29.

Grimsey, A. W.: Causeway Chapel, Enfield I-3; Beech-urst Assembly, Dereham 8.

Hiffe, D. J.:
Petworth 5, 16-18; Crawley 7;
Rustington & Balchmers 8; Evangelist
Conf. High Leigh 9-11; Littlehampton
11; Power Club, Littlehampton 14;
Haywards Heaths 15; Wadhurst 22; Worthing 29.

Lowther, G. K.: Grimsby, Humberside and Lincs, Hemsworth, West Yorks 14, 15;

Meadows, D. R.: Parkstone 8; Remainder of time in Southbourne area.

Pierce, D. H.: Tiverton, 1, 4, 8, 15, 22; Ashford 3, 10, 17, 31; High Bickington 12, 13; St. Austell, 21; Umberleigh, 29,

Phillips, C.: Lincoln I, 2; Berrymead, Acton 3, 10; Enfield Highway 4; Elmfield, N.

Harrow 5, 8, 12, 15, 19, 22; Folkestone Rd., Walthamstow 11, 18; Oakleigh Chapel, Whetstone 22, 29; Deane Ave. S. Ruislip 25; Glebe Hall, Kenton 25.

Robinson, A. J.: Burrington 1; Ilfracombe 8; Barn-staple 15; Crediton 29.

Short, S. S.: Coventry 1: Gloucester 2: Nailsea 3, 10; Clevedon 4, 11; Bristol 5, 12, 19; High Wycombe 7-9; Thornbury 13; Taunton 14-15; Bath 16, 22; Claver-

Stringer, D.: Bournemouth 1-7; Chingford 8 12-15; Enfield 9-10; Waltham Abbey 11; N.W. London 16-18; N. London 19-20; Muswell Hill 22; Waltham Cross 29; Loughton 31.

Tryon, G. C Borking, 1; East Sheen; 4, 8, 11, 18; Greenwich 5, 12, 19; Kingston, 15; Balham, 22, 29.

Walker, E. N.: Meriott 1; Swanage 2; Sturminster Newton 3; Weymouth 4, 12, 17, 22.; Harman's Cross (Purbecks) 8.

Widdison, P. J.: Taunton 1-3; Chesham 5, 8, 12; Hannay 10, 17; Wembly 11, 18; Sladebrook 15; Sandcross 22; Swindon, Penhill 29.

Forthcoming Events

The Publishers regret that, owing to demands on space, it is not possible to insert an announcement in more than one issue. Correspondents should indicate clearly in which issue they wish their announcements to appear.

Eastbourne:
Edgmond Christian Conv., Edgmond
Hall, Church St. Dec. 5 at 7.30 p.m.
C. Reid.

C. Reid. Bournemouth: Hants & Dorset Bible Drummond Hall. Dec. 7, G. B. Fyfe.

Kingston: Canbury Park Hall, Canbury Park Rd. Dec. 7, Missy. Workshop 10.30 a.m., Cfce. 6. 30 p.m. G. Jones (Rhodesia), A. Thompson (Uruguay), W. Wilson

(Malaysia). Newton Stewart: Ann. Cfce. Dec. 25 at 2.30 p.m. J. Naismith, R. Hay. Tea will follow.

(continued on page 336)

Give us away!

In our November issue we mentioned that we would publish in December details of a gift subscription scheme for new subscribers. Here they are:

Special Reductions:

Our standard, post paid Subscription Rate is £2.40.

You may send gift subscriptions for 1975 to as many individual addresses as you like for £1.50 each—a reduction of 90p, or nearly 40% on standard rates.

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Please Note:

- 1. This scheme is for New subscribers only.
- It can only be used for individual, direct postal subscriptions, or for for those placed direct with us via a Magazine Secretary.
- This offer expires on December 31st, 1974
 (UK) and February 28th, 1975 (overseas).

Return this form complete to:

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Please send Harvester gift subscription, at £1.50 each, to each of the following addresses.

Aberdeen: 102nd Ann. Cfce. Gilcomston South Church, Union St., Jan. 1 & 2, from 11.30 a.m. W. Craig, P. Ferry, S. Hanlon, J. Hunter, W. Wilson. Carlisle:

Inf. Cfce, Hebron Hall, Botchergate, Jan. I at 2.30 and 6.00 p.m. A. W. Frame, A. E. Philips.

Bromley: Brook Lane Chapel, Downham, Jan. I. Tea at 5.00 p.m. Ministry at 6.00 p.m. H. J. Hanford. Gravesend:

Gravesend: New Year's Day Conf. Gospel Hall, Singlewell Rd., to be held in Christ-church Hall, Ferndale Rd. Jan. I, 3.00-4.45 p.m., 6.00-7.45 p.m. Tea provided in interval. C. Goldfinch. T.W. Peoffer. T. W. Proffitt. Exmouth:

Exmouth: Devonshire Bible Rdgs, Sep. 27-Oct. 4 1975. A. Leckie and another. Book early. S.A.E. P. E. Knapman, 17 Saxon Avenue, Pinhoe, Exeter, EX4 9HG.

New addresses

Donaghadee. Co. Down:

The assembly at Donaghadee will transfer to Bethel Hall, Northfield Road, Donaghadee as from the 1st of December, 1974.

of December, 1974.
Edenbridge:
Change of name to Crouch House
Chapel, Crouch House Road, Edenbridge, Kent. Correspondence to
G. E. Stokes, Hamsell Cottage,
Hilders Lane, Edenbridge, Kent, Hilders Lane, Edenbri Telephone: 073-271-5153. P. J. Widdison

(Amended address) 164 Whitecross, Abingdon, Oxon, OX13 6BT.

Personal

John Baker, (late of S.A.S.R.A.) has been commended to full time service in the Lord's work for ministry and evangelism by friends at Ebenezer Hall, Cardiff, with the full fellowship of the assemblies in South Wales and of the assembly at Colchester (where he was for a number of years).

Dr. G. D. James of the Asia Evangelistic Fellowship, G.P.O. Box 579, Singapore, who has been in the U.K. for 14 months, would like to record his thanks to all those who gave him such a kind welcome wherever he

went. A. J. Robinson contines somewhat unwell, and has been forced to cancel some of his long distance engagements on medical advice.

Stewardship

Home Workers Fund: 130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of October amounted to £1.212.58.

Missionaries Children Fund:

130 Wood Street, London EC2V 6DN. The gifts received towards the above Fund for the month of October amounted to £106.60

Retired Missionary Aid Fund: Cleveland Crescent, North Shields, N.E.29 ONP. The gifts received to-wards the above Fund for the month of October amounted to £3,160.46.

LIVERPOOL

University and College students will be warmly welcomed at LONG LANE CHURCH, Garston, close to the halls of residence, Information from secretary tel. 427-6528, (12) NORWICH

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or students attending Salford University by the Assembly at Mount Chapel, Eccles Old Road/Langworthy Road, Salford. Sundays 10 a.m., Breaking of bread: 11.30 a.m. Family service; 7 p.m., Evening Service. (12) service: 7 p.m., Evening Service. (12)

Oueen Edith Chapel, Wulfstan Way Off Queen Edith's Way. Visitors warmly welcomed. Sundays: Lord's Supper 11.00 (Creche). Evening Service 6,30. Near the New Adden-brooke's Hospital. Tel. 0223-45584.

CAMBRIDGE

Panton Hall, Panton Street, near City centre. The Lord's Supper II; the Gospel 6-30. Visitors welcomed (Lensfield Road and Panton Street opposite Chemistry Laboratory).
(3/75)

CROYDON AND DISTRICT Visitors warmly welcomed at Cran-mer Hall, Sylversdale Road, (not Cranmer Road), Croydon Sundays 11 a.m. & 6.30 p.m. Wednesdays 8.00 p.m.

ELMBROOK CHAPEL,

Cheam, Surrey (St. Dunstan's Hill, Sutton by-pass) Sunday services: 10.45 a.m. and 6.30 p.m., 12.15 p.m. Covenanter Groups. Everyone welcome. Enquiries to Terry Hobbs (Young People's Work). (12)

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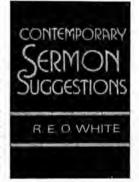
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