

The Harvester

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

February: A Preview

The February issue will be notable for two especial features. First, it will carry an important article on *The Asian in Britain*, by Patrick Sookhdeo, who is in charge of outreach to immigrants from the Evangelical Alliance. Second will be the first lesson proper of *The Harvester Bible School*, after this month's introductory article (of which further copies will be available from the publishers, for late entrants to the school). In addition, Kingsley Rendell will be continuing his series of studies in 1 Peter, among other articles of Biblical and contemporary interest. It is hoped also to carry brief news of CBRF, for subscribers to the joint scheme (see editorial).

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Editorial Into Europe

In January 1973 our drifting British peoples, having for centuries resolutely turned our backs on our neighbours, and having directed untold energies and vision to the ends of the earth, turn back, a little battered and a little shamefaced, and throw out our ropes to make ourselves fast to the jetties of the European mainland from which we mostly came.

We come — the Christian part of us — with understandings of our faith worked out during those years of our self-sufficiency, that often differ significantly from those of our neighbours. It is fitting therefore that this first issue of *The Harvester* for 1973 should try to take a closer look at the situation of our EEC. colleagues, in those circles which are closest in spirit to most of our readers. A notable omission is an article on the Benelux countries, but one is promised later.

For this month at least, the new editor will hold his peace and let our colleagues talk to us. Three matters remain to be mentioned:

1. The annual *Worldwide Week of Prayer* sponsored by the Evangelical Alliance takes place from 7 to 14 January, 1973. The Week is shared notably by evangelical Christians in other Western European countries, and it is therefore most appropriate that on this special occasion we in the British Isles should make a particular effort to join in this worldwide fellowship of prayer, and to make Europe a special burden of our prayers during that period. Copies of the special leaflet on the Week's theme—Joy of the Christian—are available from the E.A., 19 Draycott Place, London, S.W.3.
2. Special arrangements with the *Christian Brethren Research Fellowship* make it possible to offer a joint subscription to *The Harvester* and also to the Fellowship and its publications for only £1.00 more than *The Harvester* subscription alone (the normal CBRF subscription by itself is £2.00 per annum). Paid-up subscribers to *The Harvester* who are not already receiving CBRF publications can take advantage of the offer by sending £1.00 with their name and address (block capitals, please), marked "CBRF/Harvester joint subscription" to the Fellowship treasurer, Mr. J. W. Tumbridge, 51 Queen Anne's Grove, Bush Hill Park, Enfield, Middlesex EN1 2JS.
3. Finally, we give a special welcome to *The Harvester Bible School*, under the expert guidance

The challenge of power: an economist's view

Brian Griffiths

(Brian Griffiths, M.Sc.(Econ.), is Lecturer at the London School of Economics, and Visiting Professor at the University of Rochester, U.S.A.)

The decision of the British government to join the European Economic Community is one of the most momentous and potentially far-reaching ever consciously taken in our history. Not only is our membership of an enlarged market, in which tariff barriers have been done away with, likely to have important economic effects on consumers and producers alike, but our joining a political community has enormous ramifications for the sovereignty of the British parliament, our legal system and the future of our particular form of representative government.

With these prospects in view, I suppose the question which every thinking Christian finds himself asking, is the relevance of his faith, and of the values which he upholds as a Christian, to the problems posed by membership. Personally I never thought that there was a distinctively Christian view over the issue of whether or not to join the Community. Similarly, now that we are members, I find it just as difficult to feel that, starting from Biblical principles, the Christian has a unique perspective on the problems posed by an enlarged Community: mainly, I think, because most political issues are involved not simply with matters of principle but also with an evaluation of facts, of alternative policies and of what is politically possible. However I do feel that because of the sheer size of an enlarged Community and of the power which it can wield in the world for good or ill, we should be aware of the choices to be made and the likely dangers which may arise.

The first concerns the role of the EEC in the development of the world economy. After the Second World War continental Western Europe was in a state of total disarray. The original intention behind the foundation of the EEC was not simply to link France, Germany and Italy so closely together that the catastrophe of the war could never again become a reality, but to build a new Europe which could be a successful counterweight to the dominance of the Western world by

Britain and the USA. In realising its objective, the Community has become an extremely wealthy and powerful economic unit. However, because of its importance in the world, and its pursuit of protectionist and illiberal trading policies (most notably the Common Agricultural Policy and bilateral trading treaties with various Mediterranean, Near East, and lately Latin American countries) which have specifically discriminated against Australia, Canada, New Zealand and the USA, to mention only a few countries, and which strike at the very roots of the principles which underlie the General Agreement on Trade and Tariffs (GATT) and which have been the basis for the expansion of world trade in the post-war period, the world economy is at present at the crossroads. (A fact incidentally which was driven home rather forcefully to all and sundry by President Nixon's measures of August 15th, 1971.) The choice facing the Community is whether to extend its protectionist economic policies and face the consequences of the world splitting up into four or five large trading blocs (based for example in North America, Japan, Australasia, EEC and Africa) and a possible (probable?) return to the chaotic conditions of the thirties, or whether to pursue a policy of a negotiated reduction in trading barriers with these other groups. One particular problem about the possibility of a world of large trading blocs is that such units might not remain economic divisions but expand their military power on the base of their economic power. I feel strongly that the UK should do everything possible to steer the Community in the direction of a more liberal and open world economy.

A second problem concerns the type of economic society which we wish to see developing in the Community itself. The present trend (which is not confined to the EEC) gives cause for concern on three accounts: the increasing share of GNP which is being disposed of by governments in all the Community countries; the emphasis on greater size, whether in education, factories, farms, etc.; and the development of a powerful bureaucracy at Brussels. The choice in this respect is between the EEC becoming a quasi-planned, bureaucratically dominated economy of large economic units, or of

Editorial — continued

of Mr. John Baigent, who adds to his excellent academic qualifications for the task the practical qualification of one of the elders of one of the largest assemblies in London, Victoria Hall Evangelical Church, Wandsworth. Using modern

teaching techniques, the School should prove invaluable both for personal and for group Bible study. May we suggest that it is ideally suited for use in conjunction with a book just published by The Paternoster Press: *Home Bible Studies and How to Run Them*, by D. Copley (60p net).

European co-operation: an evangelical challenge

Gordon Landreth

(Gordon Landreth is General Secretary of the British Evangelical Alliance)

Personally I have never been one to bemoan the European Common Market from a Christian point of view, although I know there is a group of evangelicals which regards our entry into the European Economic Community as an unmitigated disaster. Of course there are some strongly Catholic countries in the Common Market, but the political power of the Roman Church is not what it was, and all the members of the European Community are committed to policies of religious toleration.

No, I believe that our going into Europe will offer us, as Christians, opportunities rather than threats, and that we should look constructively at the wider field in which we are being called to work together with others of like faith. Certainly the evangelical minorities in countries like France and Italy are looking forward with pleasure to the possibility of closer links with Protestant Britain. In Germany too, with one of the stronger evangelical groupings in Europe, evangelicals are aware that we can all gain from an enlarged Christian community as well as from a bigger economic unit.

The mood of international co-operation is strongest among the younger Christians, and this is not surprising because they share a single European culture to a greater extent than the older generation. Those of us under 50 are less affected by the spirit of enmity in two World Wars than our fathers were: but those under 30 are living in a world where through such media as pop music a sense of one culture comes through strongly. When

I attended the annual conference of the German Evangelical Alliance in September I was struck by the similarity of the youth-night rally with similar occasions in Britain, whereas the other sessions had a more distinctively German flavour to me as an English visitor. English is indeed increasingly a lingua franca, and all young Germans learn it in school and like to sing songs (including Christian pop songs) with at least one verse in English—to the annoyance of their parents who cannot always understand English so well! This is not to say that we English do not also have a duty to learn German, French and other European languages. It is to be hoped that Christian families will encourage student exchanges with the continent between senior secondary school children in order to improve not only our children's languages but also their appreciation of church life in other European countries.

The value of evangelical co-operation in Europe came into striking focus at the Amsterdam Congress on Evangelism in August 1971 when evangelical leaders gathered together from all over the continent of Europe. There was much helpful sharing of experience and mutual stimulus—but at the end the question was inevitably raised: "How can we keep in touch with each other in the future?" Continental congresses are an expensive luxury, and some machinery is needed for the everyday contacts that are increasingly useful as Christians face the challenges of evangelising our technological and complex society. While each country has its own distinctive problems—and indeed within each country the situation must be broken down into regions and smaller units—there

The challenge of power—continued

a society more concerned with the individual, his freedom of choice and the maintenance of local cultures. One of the crucial issues to be faced over the next decade is the autonomy of regions within a Community federal structure. If there is one cliché which needs continued restatement it is that the Community exists for people and not people for the Community.

Lastly there is the temptation posed by membership of such a club, to our societies' seemingly ever greater love of wealth. One of the disturbing features of the so-called Great Debate over the conditions of entry was that so much of it was concerned simply with our economic welfare; the price of butter, the likely cost of fish, our future growth rate. In this connection our joining the faster growing countries of the Six is taken as a

promotion to the First Division of the World Growth League. Are we now as a country to tense every muscle and fray every nerve in an attempt to capture Mammon's most highly prized trophy, the most rapid annual growth in the gross national product? As Christians we have a responsibility to speak out in no uncertain terms on our national responsibility with respect to our quest for wealth, and of its corrosive influence on the spiritual life of individuals.

In this respect our joining the EEC is indeed a challenge. As Christians we must have some idea of the sort of society and world we wish to create and live in and it is up to us, at the very least, to confront our nation with this choice; better still and with God's help to be instrumental in making the hopes a reality.

remain large areas of common interest in a Western European society dominated by the mass media and especially by television.

It was interesting at Amsterdam to find common recommendations coming from different countries, even if the pace was different in each. All were concerned with mobilising the laity, with using the home for Bible study, with facing the special challenges of factories, of immigrant communities, and so on. Many technical advances today are very expensive too, and this suggests the need for sharing resources especially in film making, and radio and TV work. With the current emphasis on visual methods of presenting the Gospel there is scope for using the same visuals in a number of language areas. An illustration of this is the way the Scripture Union has shared some of its children's books and filmstrips with S.U. in French-speaking areas, and they in turn have supplied us here with visual material. Ken Anderson's International Films are produced in one language but dubbed with sound tracks in a number of others, and the actual film looks enough like any European country for the result to appear credible.

One resolution only was passed at the end of the Amsterdam Congress last year—that steps should be taken to set up some form of European Information Service for evangelicals so that news and information could be shared around. Progress in the past year has been slow, but in Germany there is now a regular evangelical news service under the wing of the German Evangelical Alliance which produces a weekly digest of news and news commentary in German. We in Britain have supplied information to this service from time to time, and it is planned that next year it should be expanded to include a digest in English of the more generally interesting items to go out every two months. If this can develop as a professionally competent service people will be prepared to pay for it, and it can be further improved. A French edition must be considered in due course too.

Since Amsterdam a small group of evangelicals working in audio-visual media has been meeting to see what can be done together in the realm of radio, film and TV. This group is mainly German with some Swiss and Danish friends as well, and I am hoping it can be expanded to include Dutch and English.

Ideally these various co-operative ventures should be co-ordinated by the European Evangelical Alliance, a body which was set up in its present form just after the last war but which has not been a very effective force in the European scene. Its activities have been confined to an annual Council meeting and to promoting the Alliance Week of Prayer in the first week of January, and it has tended to be dominated by

the German Alliance which is far and away the biggest on the continent. Here in Britain however evangelicals are a bigger proportion of the Christian community than in any other country in Europe and for this reason alone we have been urged to take a more active role in the affairs of the European EA.

During the past year we have been working to spell out a proper constitution for the European Alliance, giving it a clear aim of promoting evangelical co-operation in order that the gospel may be carried to every person in Europe. At the recent Council meeting of the European EA, held this year in Sweden, our British delegation received support from some of the younger Germans as well as from other countries in urging a more active role for the European body, and we believe that there is a new spirit abroad, with the goodwill of the older German leaders too. We have indeed enjoyed good personal relations for some years, and the Germans in particular, but also other European Alliances, have given generously to support TEAR fund. They have also shown interest in the international theological co-operation being advocated by the World Evangelical Fellowship and involving support for evangelical colleges in the Third World.

It is to be hoped therefore that with a new constitution now approved (its doctrinal basis, incidentally, being that of the British EA), and provision made for more frequent changes of the officers of the European EA, the European body will become a more active force for co-ordinating evangelical work and witness in Europe. I hope this will be seen not only in a first class information and news service, but also in specialist conferences like the existing embryo one on audio visual media and the conference on child evangelism held in Switzerland this autumn. Youth work is a subject that merits joint consultation by leaders from all parts of western Europe. Literature work, radio and telephone ministries, work among drug addicts, among immigrants, among those influenced by the occult—there are numerous topics that might helpfully be looked at in a continental context.

But the continental organisation must not be expanded at the expense of the national unit. Just as a national alliance depends for its strength on local groups of Christians that are getting out with the gospel to those around, so the European alliance will never be stronger than its constituent national bodies. Yet one national body can help another through the European EA, and this is especially true when evangelical witness is weak or failing in certain countries. It is one of the aims of the European EA to promote the formation of national alliances where none exist at present—as in the Netherlands, Italy and Greece, as well as in Eastern Europe.

L'entente cordiale

Brian Tatford

(Dr. Brian Tatford has been working for many years among French assemblies and is currently at Aix-en-Provence)

Which is the greatest *Entente Cordiale*? That of Edward VII who joined hands with Marianne (the French Republic) in 1904 before the threatened German menace? . . . That of Winston Churchill who in a stroke of genius proposed dual citizenship to France at the time of the *débâcle* of 1940, but whose offer was refused as if by an over-sensitive marriage partner? . . . Or is it the "we'll walk hand in hand and all the world . . ." of men and women, who, believing in a common Saviour, seek to use every means common to their two lands to bring the Gospel to them?

The British assemblies of Christians have ties of fellowship with men and women of God born in these islands, but who serve their Master among French people, where evangelical testimonies as known North of the Channel are so few in comparison.

From the green fields of Ireland come sisters such as Mrs. Esther Buckenham and Miss Lenore Campbell. From Scotland's mountains, to work in the lowlands of Northern France and Normandy came Colin Porteous and James Roberts. Wales had a valiant representative in John Morris, now returned to the Principality, whilst England has over a dozen serving the Lord among assemblies in her nearest neighbour over the seas (see *Echoes Prayer Guide*).

Let us not forget that French Protestantism has by its thought and vigour contributed much to the development of a positive Christian testimony in the world. Jean Calvin was born at Noyon, in Northern France. After being pastor of the French church in Strasbourg, he pioneered the movement which continued the Biblical testimony of Irenaeus who was bishop of Lyons in the Second Century. Men were found who by their originality and their desire to examine their beliefs in the Berean manner, brought a seriousness to life and work not only in the hexagon but also beyond her frontiers.

In the year that Jean Vallière, the first martyr, suffered in Paris (1523), the first French translation of the New Testament appeared, being the work of Lefevre of Etaples.

At the end of that century (1598) the Edict of Nantes was promulgated, only to be revoked in 1685 and followed by terrible wars in the Cevennes where the believers met "in the desert", constantly changing their place of meeting. The pastors arrived in disguise to hold services in the middle of the night for men were constantly in fear of the King's dragoons.

Liberty only came a century later through the Edict of Tolerance (1802) granted by the First Consul Napoleon Bonaparte and from then onwards a Theological Faculty was founded by Bonaparte in Montauban (1808), and later that in Paris (1877) saw the day.

In these early years the Swiss Revival of Geneva, largely the cause of the foundation of the Free Church of Bourg du Four (the present Pélisserie assembly) spread to France and had a positive influence on evangelical testimony in Britain. Alexander Vinet, an outstanding Swiss theologian of French origin played a similar role to that of Pascal among the Roman Catholics in modelling the thought of the French Protestant Church.

Under the Bourbons, the Roman church had grown in strength in France and even presented a hostile front in such places as the Cevennes, but the Swiss revival counteracted this and caused a very live Interior Mission work to grow. The resurgence of evangelical testimony in Britain also had a considerable influence in the foundation of the Methodist and later the Baptist movements in France.

French Protestant names became known in the world as de Staël was influential in abolishing the slave traffic, and Frédéric-Auguste Bartholdi of Colmar designed the Statue of Liberty enlightening the world at New York. On a more specifically Christian level, Ruben Saillen's ministry at Keswick and more recently Professor Jacques Ellul's writings on subjects of sociology and the witness of the Church are evidences of the virility of the Christian faith in France.

The Biblical movement which has reached the Roman Catholic Church, being one of the causes of more than 1,500 priests leaving her ranks since the mid-forties in France, has less affected institutional Protestantism, where one sees pastors leaving her ranks completely and others being disillusioned within the Church.

The Protestant Theological Faculty in Montauban has been closed. Those in Paris and Montpellier are more than struggling and the only one really thriving in France outside Strasbourg is that under evangelical leadership at Vaux-sur-Seine. Several British students are registered both in Vaux and at the Nogent Bible School which are near Paris.

Present-day co-operation between the two lands is very frequent in young people's work, as Operation Mobilisation, the French Village Workers, Gospel Literature Outreach and other organisations bring international teams to France.

Teams of young people from Northern Ireland

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The Brethren Movement in Germany

Ernst Schrapp (trans. Dr. John Andrews)

(Ernst Schrapp is Principal of the Wiedenest Bible College)

History (1847-1937)

The Brethren movement in Germany began about the middle of the last century, two decades later than in England. We find the first beginnings as early as 1847 in Tübingen (Peter Nippel) and Düsseldorf (von Posek). The starting place of lasting importance, however, was from 1852 onwards in Wuppertal-Elberfeld, with the real leaders of the *Christian Assembly or Ecclesia* (*Christliche Versammlung*) Carl Brockhaus (1822-99) and his son Rudolf Brockhaus (1856-1932). From 1854 onwards there was a continuous link through correspondence and personal contacts with J. N. Darby, the leader of the "non-open" branch of the British Brethren movement. Darby's literary influence in Germany grew particularly strong through the magazine *Botschafter* and the translation of his works, which transmitted his distinctive views. The translation of the Bible known as *The Elberfeld Bible*, produced by Carl Brockhaus in collaboration with Darby, has become known far beyond the circle of Brethren assemblies. Dr. Emil Dönges (1858-1923) endowed the German movement with an evangelistic character and developed a strong literature work in Dillenburg (Hesse), apart from the Brockhaus-Verlag in Wuppertal.

The *Open Brethren* (*Offene Brüder*), in Germany numerically the smaller branch, started in Stuttgart as a result of a visit in 1843 by George Müller of Bristol, that is, before the "Bethesda Schism" of Darby and Müller in 1848. Whereas in England the schism led to a whole series of further schisms inside Darbyism, in Germany it ceased with the two movements, the open and the exclusive, the latter being called also "Elberfelder".

The Open Brethren assemblies spread especially in Brandenburg, Mecklenburg, Thuringia and Saxony (all today in the German Democratic Republic). Some of the leading men were Albert von der Kammer (1860-1951), Fritz Koch (1880-1936), Karl Otto Steinert (1882-1932). The history of the "Wiedenest Mission House and Bible College" (founded in Berlin in 1905; since 1919 in Wiedenest, near Cologne) is part of Open Brethren history (see *CBRF Journal*, no. 21, 1971, pp. 11-23). In particular Wiedenest's lecturer and principal, Erich Sauer (1898-1959), has through his teaching, lecturing and writing ministry exercised an influence far beyond the boundaries of Brethrenism inside and outside Germany.*

The Upheaval (1937-1949)

In April 1937 the "Christian Assembly" (i.e. the exclusive branch) and thereby by far the largest section of the German Brethren movement was banned by the National Socialist government of the day. The reasons given were: the international connections of the Assembly, its refusal to co-operate actively with the State and the lack of an organisation with leaders that could be held responsible. The large majority of the members of the banned Assembly thereupon joined the newly formed "Federation of Free Church Christians"; this brought them together with the Open Brethren, who had already complied with the demands of the State for a clearly-defined church order. While a fairly small number, mainly older members, felt unable for conscience's sake to join the Federation and remained exclusive, most saw in the events of 1937 the hand of God leading the Brethren to open their hearts towards one another and to go forward together. In 1941 this Brethren Federation joined with the Baptist Federation to become the "Federation of Evangelical Free Church Congregations in Germany" ("Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland").

With the collapse of the Third Reich (1945) came a return to the old "Christian Assembly", which was now allowed to meet freely again. A number of Brethren assemblies, while accepting the links with the Open Brethren, rejected the alliance with the Baptists in a "Federation" and withdrew from it; some of them have since 1949 gathered together in the so-called "Free Brethren group" ("Freie Brüdergruppe").

The result today after over a century of Brethren history is therefore the existence of the following three groups of meetings: a completely exclusive one, the so-called "Old Christian Assembly"; one independent of the Federation; and one within the Federation. The two non-exclusive groups practice intercommunion; for the most part their assemblies acknowledge the evangelical belief in the unity of all believers and practise it at their local level. All reject the Ecumenical movement.

Present-Day Activities

As a result of recent developments (1937, 1941 and 1945 onwards) the assemblies have become

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*Translator's note: Some of his many books have been translated into English, mainly by G. H. Lang, and published by The Paternoster Press: *The Dawn of World Redemption* and *The Triumph of the Crucified* (1951); *From Eternity to Eternity* (1954); *In the Arena of Faith* (1955); *The King of the Earth* (1962).

Italy: decay and opportunity

Massimo and Tina Rubboli (trans. Stephen Woods)

(Massimo and Tina Rubboli, from Italian assemblies, are directors of Casa Cares. Stephen Woods, the translator, is on the committee of Instituto Comandi: a Canadian from a St. Louis assembly, he has been working among Italian assemblies for six years)

Since the Second World War, Italy has participated increasingly in the industrial expansion of the Western World (in fact it is among the ten most industrialised countries of the world). Italy's industrialisation has been too rapid, chaotic and unwise: in addition to the usual problems associated with industrialisation, Italy's government has been unable to give adequate direction and rational answers to the profound social tensions and unequal economic growth. These are the principle causes of the phenomenal development of the Communist party in Italy, which has become the largest in Europe after Russia. Today Italy is shaken by the serious and complicated cultural and governmental crisis affecting all of the Western World.

The Common Market and Italy

Due to Italy's peculiar weaknesses and strengths the advantages of membership were immediately felt upon entry. Today, Italy continues to be one of the most dedicated and convinced members and promoters of the Federation of Europe. However, Italy has been unable effectively to throw its weight around politically like France and Germany, and so has favoured the entry of Britain which should provide some balance. Italy hopes that the stability and pragmatism of the Common Market may help solve eventually one of her greatest problems—that of the undeveloped south, where abject poverty and its accompanying ills

have created a serious problem of emigration to northern Italy and abroad.

The Religious Situation in Italy

The Roman Church is passing through a grave crisis which is characterised by an evolution in theology and structure, and a growing uneasiness spreading from clergy to laity. These factors are producing pockets of revolt, and it appears that the hierarchy is uncertain as to how to solve and respond to the situation. It is important to recognise that this crisis not only concerns the issue of authority but is also one of faith. However, Catholicism is not alone, but is swept up in the greater crisis of all Christianity today, that seems unable to confront the world and its problems with a certain and convincing Biblical answer.

Although the 99% adherence to Catholicism in Italy is only theory, Protestants (forming less than half of 1% of the population) are so insignificant and divided that they have no influence politically, socially or culturally. Therefore it is important to avoid the idea that the unsettled condition of Catholicism makes easy converts to Protestantism. The tragic reality is that the Protestant churches in Italy are in crisis no less than the Catholic Church. It is no longer certain what is the content of the Christian message. The wedding of revolutionary politics with theology has obscured the person of Jesus Christ, and sharply divided several denominations. Another major handicap is the evident "un-Italianness" of the Protestant gospel; the Federated churches tend to look to Germany for their theological inspiration while the evangelical churches are dominated by the Anglo-Saxon evangelistic emphasis. In addition, all denominations in Italy have been promoted and preserved by foreign funds. Here is a statistical breakdown of the Protestants:

Started in Italy	Name	Members	Churches	Pastors	Foreign Missionaries
1908	Pentecostal: Assemblies of God	100,000	600	300	10
	Independent Pentecostals	c 100,000	c 400	?	
1833	Christian Brethren	c 10,000	200	35	25
1170	Waldensians	22,000	150	96	
1863	Baptists	6,000	70	60	15
	Independent Churches		c 100		
1860	Methodists	5,000	50	35	2
1949	Churches of Christ	3,000	90	35	40
1877	Adventists	3,500	70	62	
1927	Apostolic Church	2,500	20	6	2
1886	Salvation Army		15	30	20
	Nazarenes	500	15	6	4
	Lutherans		20	9	
	Free Churches		20	10	10

Italy: decay and opportunity—continued

(In addition there are over 250 other foreigners with various societies working in Italy.)

The Christian Brethren in Italy

It could be argued that the Brethren in Italy are one of the most Italian of the Protestant denominations, inasmuch as the two founders were not missionaries. Although the Brethren are the second most numerous in Italy for number of churches, their expansion until recently has been largely confined to two distinct areas, and the average man is drawn from one stratum of society (simple office clerks, factory labourers and field hands). Tragically, the Italian Brethren in this crucial moment of turmoil within other Protestant Churches have been unable to proclaim a clear affirmative position offering a viable alternative to the traditional system of creeds and pastors. This has often been due to a failure to create a meaningful community life of deep friendships and love between the Christians and inside families, and to a reluctance to express the Biblical message in contemporary human language. They have also found themselves isolated from most other Italian Christians. The Federated Churches (Waldensian, Methodist and Baptist) are often considered heretical, the Pentecostals too extreme, the Adventists too odd, the Church of Christ too new and American, and the Salvation Army not really a church. This has meant that the only other Christians with whom the Italian Brethren have contact are the missionaries from the English-speaking world. Combined with the gradual decline of the heritage of the spiritual fathers of the movement, Guicciardini and Rosetti, these factors have led to a serious lack of Biblical and theological reflection and an unbalanced emphasis upon evangelism and methods, without resolving some of the grave problems troubling the local churches. In addition to this isolation, decades of struggle with centralisation of activities and chronic postponement of decisive action has sapped the energies of good men for many years. It now seems that some meaningful long range solutions to the matter of centralisation are in sight, but the issue of isolation remains unconsidered.

These frank remarks must not obscure the more encouraging aspects. In the immediate years after the war many young people came under the influence of the Swiss Emmaus Bible School. Then for the past 25 years the summer camps in central Italy at Poggio Ubertino have attracted large numbers of young people. Perhaps the most significant development has been the massive impulse toward tent evangelism during the last ten years; presently there are five tents functioning throughout Italy. Thus, the number of members

and assemblies have doubled in the last 25 years.

Readers of *Echoes Quarterly Review* will know of the work of the long established boys' home in Florence founded by Giuseppe Comandi in 1876 (somewhat inspired by the example of George Müller). Since Comandi's death in 1905 the work has passed through many decades of difficulties. Following the recent suspension of activities the home has been re-opened as a Christian Centre. In a wonderful way God has created a new legal structure in full agreement between the Brethren and Waldensian churches. The Institute continues to serve within the life of the Italian assemblies under the direction of a wholly independent committee which eventually will become a foundation. This home for boys will gradually concentrate upon teenagers whose families are unable adequately to care for them. In addition the facilities will be developed as a Christian Centre, providing conference grounds, student *pensione*, hospitality, study and research opportunities.

However, activities and statistics are not the whole story. In spite of these positive aspects there continues a steady exodus of the more educated and creative young people. This has been disastrous for the assemblies, in depriving them of fresh blood and vision; on the other hand, these elements in exodus frequently find no certain church and are cut off from much fellowship. It is to be regretted that so far no similar movement to the conferences or to CBRF, as in England, New Zealand, and Australia, has been able to offer a meaningful forum to some young Italian Christians among the assemblies. There is however a real desire to collaborate with these brethren in the future. One member of the CBRF, Timothy Stunt, visited Italy and was a guest of Casa Cares for one year.

Here it may not be out of place to mention Casa Cares, a children's home which was born through the restlessness of certain elements among the Brethren churches. There were those who found traditional "Brethrenism" to be too dogmatic, too closed culturally and too narrow in its concept of fellowship, and were as a result already on the margins of the assemblies. Since the founding of Casa Cares, this element has drawn together by making an essential contribution to the life of the boys' home, and thus has not utterly abandoned the assemblies, but maintains firm links with assembly life. Casa Cares itself has its own independent life, but the imprint of its Brethren background is most marked. As a home for children, providing for many that others have refused as too difficult, it serves with limited funds, seeking to testify courageously with a strong sense of practical Christian responsibility for society in the difficult Italian situation.

Denmark: a day of small things Louis Nielsen

(Louis Nielsen, of the Copenhagen assembly, is editor of Evangelisk Forum and a regular translator into Danish of English Christian writings)

Denmark is officially a Lutheran country, and the state church is known as the *folkekirke* (i.e. the people's church or national church), and this is something that its spokesmen make much of and which they try to present as something quite unique and remarkable. This it may well be, but in reality it merely means that the church resembles the people, for almost the whole nation are members of the national church. One becomes a member by baptism, and almost every child in the country has been christened, quite regardless of whether the parents believe in God or not. Since it is a national church, the people make the decisions and the clergy have to bow to the wishes of the people even in cases where this is at variance with the Bible and the creed of the church. But on the whole the vast majority of the nation are content to go to church on ceremonial occasions such as christenings, confirmations, weddings and funerals. Ignorance of the most elementary matters of the Christian faith has been demonstrated not only by TV-interviews of chance passers-by but also by a large-scale sociological investigation. The national church is, however, a very capacious body and has room for some congregations that are really alive. A party within the national church, the "inner mission", is an old-established revival movement, in which emphasis is laid on conversion and personal faith, but infant baptism is of such importance for the inner mission that few of its adherents feel able to work together with "re-baptisers". The inner mission does not exclusively work through the church, however, for it is not only a clerical movement but also characteristically a laymen's organisation in which lay missionaries travel about and speak in mission halls. In addition the inner mission has primary schools, grammar schools, and colleges of education.

As well as the national church there are a number of Roman Catholics, and there are also several mission groups that have preserved some kind of link with the national church but are essentially independent, and in these a clear and plain gospel is preached. Baptists and Methodists are also represented by several churches, but many of these seem to have developed in a decidedly liberal direction, in isolated cases with a strain of the political gospel.

The "Brethren" have been in the country for over 75 years, but except in Copenhagen the assemblies are dying. Akin to the Brethren is a movement known as "Christian Fellowship", which has been growing vigorously in recent years and has

contributed much to evangelical Christianity in Denmark. The Brethren and Christian Fellowship have at times given each other a helping hand, and Mr. Bill Thompson from London has worked closely with the Fellowship.

The Brethren assembly in Copenhagen is situated in a densely populated area of Copenhagen proper (Thorsgade 40, Copenhagen N). The area is ripe for slum-clearance. Sporadic attempts have been made to evangelise this area (where, by the way, the Salvation Army have a hall only 30 yards from the assembly hall), but these have remained only attempts; no lasting and persevering effort has been tried. On the whole we are viewed by our neighbours in the street as peculiar people, who meet together rather often, but they have no idea who and what we are, for we have never put ourselves out to let them know. Most of the older generation in the assembly received Christ somewhere else, and in most cases they have moved into Copenhagen from other parts. The younger generation is largely made up of the older generation's children and others who have moved here more recently. And the third generation is now growing up rapidly. Thus the assembly has grown "from within", and there are only isolated cases of growth from outside. This of course leaves its mark on the assembly. Then, too, many of its members are here only temporarily and frequently change, being Faroese believers staying in Copenhagen for education. So at any time the assembly looks larger than it really is, and this can give us a false picture of our strength.

But of late God has awakened a hunger in the assembly for a deeper fellowship, and our desire to reach out to our neighbours is really sincere. For some time now we have been preparing an Open House, by which we shall try, by means of displays, films, short presentations of the gospel, and refreshments, to contact our neighbours and get in conversation with them. There is also a growing realisation that the gospel meeting must be run to meet a real need and not just to carry on a tradition.

Within our fellowship much has happened to gladden us. For the last two years we have held an annual "family and assembly houseparty", at which we have spent a weekend in September together, thus having a fine opportunity to get to know each other and to chat about the practical problems of Christian life. This year we had Mr. C. R. Marsh (formerly a missionary in Algeria and Chad, now resident in London) amongst us, and his teaching about marriage and the Christian home met a real need and proved to be of great blessing. We frequently have visits from British

Continued on page 12

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 ☐

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 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.

Procedures

(a) It is suggested that you should have two 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 study — 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* include 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 (Olipants).

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?)

Optional extras

For the study of *Mark* one or more of the following will be found useful. They will be referred to in the studies by the author's surname.

Cole R. A. *The Gospel according to St. Mark* (Tyndale)

Edersheim A. *The Life and Times of Jesus the Messiah*, 2 Vols. (Pickering & Inglis)

Martin R. P. *Mark: Evangelist and Testament* is indispensable.

For those who read Greek — or at least, can follow which words are being discussed — Cranfield C.E.B. *St. Mark* (Cambridge Greek Testament) is indispensable.)

Note: 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 (as well as those listed above) for you if you ask (and wait!)

Why Mark?

We have chosen *Mark* as the first book to be studied. Why? (N.B. Throughout the studies we shall use italics for the name of a book and ordinary print for the name of an author.)

Its neglect

Until fairly recent times *Mark* was the most neglected of the four Gospels. It has particularly suffered in comparison with *Matthew*. *Mark* contains very little that is not found in *Matthew* also. *Matthew* was believed to be the work of an apostle; *Mark* was not. The style and arrangement of *Matthew* make it more suitable for public reading. *Matthew* was believed to be the first Gospel to be written. *Matthew* (with *Luke*) contains much fuller accounts of the teaching of Jesus, as well as of his activities.

For these, and perhaps other reasons, *Matthew* has been the most popular Gospel throughout the centuries, and *Mark* has been the

Continued overleaf

Professor Bruce Asks ☐

On January 1, 1973, the United Kingdom becomes a member of the European Economic Community (Common Market). The question uppermost in the minds of British Christians naturally is: "How can this closer association with other Western European nations be exploited for the furtherance of the gospel within the area of the enlarged Community?" What answers to this question can readers suggest?

(Correspondence, please, to the Editor at 18 Kings Avenue, Carshalton, Surrey, by 15 January.)

Denmark: a day of small things—continued
brethren, and they have served us well. Of those who have visited us recently we recall with gratitude—besides Mr. Marsh—Mr. Geoffrey Bull and Mr. J. M. Davies. Geoffrey Bull has visited us a number of times. But the Lord has also given gifts in the assembly and several of the brethren minister regularly both in teaching and in the gospel. The assembly also runs three Bible-study groups, and a teenage Bible class has just been formed. We are few, and several of us must therefore tackle many burdens, but we feel that the Lord has begun to work amongst us, even though a sober view of the situation shows us that the road will be a long one.

There is a depressing indifference about eternal questions to be found in the average Dane. It is not the done thing to talk about Christianity, and even Christians are often ill-equipped to give a real basis for their faith. The Christians are not, on the whole, a race of Bible-readers. There are, however, many people who are realising the emptiness of materialism, but there are also many voices ready to give them answers. The Christians' voice is only a feeble one amid a babel of others. Sex,

Indian mysticism, astrology, the cult of youth, all these are ready with their answers. Marxism, too, has become modish, particularly among the intellectuals, and it must be admitted that large sections of the educational system are developing along Marxist lines. This trend contains prospects to be viewed by Christians with extreme gravity, particularly when it is borne in mind that Denmark is among the most highly developed welfare societies, in which the state is gaining an ever greater grip on all aspects of life.

The meeting-hall in which the assembly has been meeting for close on 40 years will probably fall to slum-clearance one day, and it may prove difficult to obtain the necessary building permits elsewhere. But this may prove a blessing in disguise. The feeling of insecurity gives us good reason for rethinking the basis on which we stand, and if it can strengthen our trust in the living and risen Lord Jesus Christ and our dependence on Him, Who is the Lord of the Church, then it will prove a blessing, for He is able to lead us if we will allow Him to. But will we? Only the future can give us an answer to that question.

The Harvester Bible School—continued
least used of all four,

Its come-back

With the rise of the modern historical study of the Gospels *Mark* has at last come into its own. The main reason for this change is that most scholars now believe *Mark* to be the first Gospel (i.e. of the four) to have been written and the chief source of both *Matthew* and *Luke*. This has meant that the study of *Luke* and *Matthew* has become largely dependent on the study of *Mark*. Parallel passages must first be referred to the basic narrative.

Moreover its simplicity and ruggedness of style are seen as being in its favour from the point of view of historical importance. *Mark* is seen as the first extant record of the life of Christ, written probably within a generation of the crucifixion, and thus of high historical value. It is also felt that a closer study of *Mark* should throw light upon the thought and practices of the first generation of Christians in the period between the resurrection and the first written Gospel.

Consequently *Mark* has been subjected to a vast amount of scrutiny and research.

Still neglected?

It is probably true to say, however, that the comparative neglect of *Mark* continues amongst many Christians. *John* is, of course, greatly loved, widely used, and very familiar. The other passages that are best known tend to come from either *Matthew* or *Luke*: the parables of the Prodigal Son and the Good Samaritan; the nativity stories and the walk to Emmaus; the Sermon on the Mount and the Temptations; etc. If an incident is recorded in both *Mark* and *Matthew* or *Luke*, we tend to be more familiar with it in its non-Markan form, with the extra details that the other evangelists give. These considerations suggest that it is appropriate to begin our *Harvester Bible School* with a study of *Mark*, the foundation document of the Christian Faith and the book that William Barclay has called 'the essential gospel'.

Next month: What sort of book is *Mark*?

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Romans 10.

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L'entente cordiale—continued from page 5
and elsewhere have been frequent visitors at the Mount Hermon camp in Le Chambon sur Lignon, and each summer the "Eau Vive" evangelistic youth fellowship arranges camps for French young people in Wales and Southern England. Last Summer the French young people and Christian friends from Southampton were strangely drawn together as they made the "One Way to Heaven" sign while the "Normandy Ferry" sailed out into Southampton Water.

Many have been those who crossed from Dover's white cliffs to minister in France—Mr. Hitchcock's ministry is much appreciated in Brittany, and Mr. George Harpur's visit some years ago was a blessing. It is still true that 30,000 parishes are without any Gospel testimony and the prime need in France is of men who speak the language fluently and adopt her culture as their own to "by all means win some" to Jesus Christ. People are willing to talk about the Gospel and to meet to study the Bible. Mr. Herbert Beattie moved his base from France back to England but continues an itinerant ministry accompanied by blessing. Dr. Frederick Tatford is an annual visitor to the May Day Convention held just south of Paris at Melun.

Here in Ventabren (near Aix-en-Provence) at the moment we have six English young people, two Canadians and, sadly, only two French in the building team. They are building "double mouthfuls" as we say in French, in an attempt to get the Eau Vive-Provence finished for operation as a Bible training and formation centre for French young people and others wishing to serve the Lord on the south side of the Channel.

We speak French in France—we think French,

we eat French and we sing French. There is an open door for those who are willing to help with open hearts in an attitude of being willing to learn every day. Expect France to be different—it is! Expect our meetings to be different in some small details—they are! But customs vary from early churches to those of today as they do from place to place. The centrality of the person of the Lord Jesus and His near return, the desire to remember Him on the first day of the week under the Holy Spirit's leading are common to all our assemblies. Perhaps you'll find an evangelistic fervour in France not often found in Britain—even if the Sunday School is held on Wednesday and the Gospel meeting sometimes on a Friday!

It should not be forgotten that French assemblies are still few and far between. Since the war, from one testimony in Paris there are now five or six, and throughout the land twenty odd have grown to over fifty, of which many are still small and struggling.

In Paris, where of course there are hundreds of foreign visitors throughout the year, you'll be welcomed at *L'Assemblée Evangélique*, 3 bis rue des Gobelins, Paris 13, or *La Communauté Evangélique*, 56 Cours de Vincennes, Paris 12. In Lyons (8) there is a thriving new assembly at *L'Oasis*, 4 rue de la Maisonnette. On the Southern tourist coast, there's the "Refuge" at 21 avenue Cernuschi, Nice or 18 rue Evenos at La Seyne (Toulon), but remember all these places will meet at 10 a.m. or 10.30 a.m. on Sunday.

So "*Soyez les bienvenus et que Dieu bénisse l'entente fraternelle entre les chrétiens évangéliques de France et d'Angleterre à Sa seule gloire*".*

* Be most welcome and may God bless the brotherly "entente" between evangelical Christians in France and England for His own glory.

The Brethren Movement in Germany—continued from page 6

aware of their responsibilities for home and foreign missionary activity and also for social and welfare work. They conduct evangelistic campaigns based on the local church and also in co-operation with other evangelicals; they carry on pioneer missions in areas where there are few assemblies; and they maintain missionaries in many countries, about 120 having gone out from Wiedenest alone.

They organise regular evangelistic "retreats" and training courses at various conference centres such as Rehe (near Westerburg in the Westerwald), Wiedenest and Besenfeld (near Freudenstadt in the Black Forest). In Wiedenest there are now almost 70 men and women students at the Bible College undertaking one- to four-year courses for many different types of service in the assembly and the

mission field at home and abroad. Homes for old people, mothers and children are maintained in various places. Rehe has been considerably expanded since the War to form a centre for mothers, children and visitors. Wiedenest supports quite a large mission hospital in South Tanzania, where there are, as well as in other countries, orphanages and welfare clinics.

The Brockhaus-Verlag in Wuppertal has become one of the largest Christian publishers in Germany. Many activities take place nowadays in co-operation with other evangelical groups. Among the young people of today there is a spiritual awakening, which bids fair to overcome traditional narrowness of dogma and outward form.

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

Family Forum ☐

Civis Romanus Sum

"But when the fulness of time was come, God sent forth His Son." Gal. 4 v. 4.

Perhaps most of us wonder at some time why God allows a certain event to happen at that particular point in history. Maybe I am naïve but I firmly believe that each great milestone is planned by God, just as the birth of His only Son occurred when mankind was in a desperate state of need. The stage was set, the backcloth carefully painted for the long-awaited principal character to appear before the restless audience.

The Roman Empire paved the way for the later missionary journeys of the Apostle Paul. Communications were good with an extensive system of roads which made travelling relatively easy. The possession of Roman citizenship was the passport to every country ruled over by the Emperor. It was also a protection against injustice. A freeborn citizen enjoyed certain privileges under the law. When Paul and Silas were summarily scourged and cast into prison without trial, they demanded and received an apology from the magistrates responsible for their treatment.

There was a universal language throughout the Empire. Christians travelling from one country to another could automatically communicate without first having to wrestle with a new language.

The advent of Britain into the Common Market provides a somewhat similar parallel. Many Christians view the event with misgivings but the fact remains that the Lord has allowed it.

"Who knoweth whether thou art come to the kingdom for such a time as this?" asks Mordecai of Esther, and who knows whether God has a special purpose in this convocation of nations. It is up to Christians to wrest what advantages they may from it, not for their personal gain but for the extension of the kingdom of God.

In what ways could Christians utilise this new situation? Europe is greatly in need of evangelism. Statistics show how thinly missionaries are spread out over this large land mass. Once we enter the Common Market, there will be a great deal more travelling across the Channel. English is a tongue that is more generally understood than any other in Europe, and a common second language in a majority of schools.

Exchange visits between children of different nationalities and *au pair* girls coming over to study the language for a limited time can bring teenagers into Christian homes perhaps for the first time.

"Crusade" advertises a novel scheme for

Christian school teachers to exchange houses in different countries for a holiday. Package tours are within the reach of many more people, giving contact between many nationalities.

Any Christian travelling abroad should take his armoury with him. There is a real need for modern tracts with a good message in French, German or Italian. Anyone going over to Europe could take a supply of these, also records from Gospel recordings in the appropriate languages. Personal contact could first be made in English and then the follow-up literature left behind.

Formal religion is dull and almost dead in many European countries. It does not capture the imagination of youth. If batches of our young people could go over, after training, like the O.M. teams, nationals might catch the vision.

Gideon members claim that they plant their Bibles "in the traffic lanes of humanity". There will be ample opportunities for them to instal them in hotels, boats, long-distance planes and motels.

S.A.S.R.A. personnel are still being drafted to Army establishments in Germany. They are a great power for good wherever they go, not only in the immediate camp area. Other Christians may be sent as officials to Brussels.

Christians engaged in broadcasting and television could perhaps extend their ministry to Europe presenting the gospel to men and women in some really meaningful programmes.

It looks as though "a great door and effectual" has been opened to us.

Maybe we have been too insular in our outlook in the past. The Napoleonic wars with France in the 19th century and then the two world wars involving England and Germany in the 20th have coloured our views and prejudiced us against two major European countries. Now a new, largely trading agreement has been substituted for the old balance of power in Europe. There seems a very real chance of a more harmonious relationship with our neighbours across the Channel.

There are tremendous opportunities for workers in France, Belgium, Holland, Germany, Italy and Austria. If we do not grasp them now, we may lose them altogether. Other more hostile forces are already at work over there, infiltrating with their agents and their literature.

Perhaps you might like to contribute some suggestions for contacting Europeans with the gospel or submit accounts of ways in which you have already been involved.

Let E.E.C. mean more than just an umbrella term under which nations gather together for trade. "Every European a Christian" would be an ambitious but glorious ideal.

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

The Aorist Tense

Question 1888

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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 □

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 "If," as the man said, "they do this in the green leaf, what will they do in the dry"? Now that the Phoenix of January has arisen from the ashes of December, I don my somewhat battered tin-hat, thoughtfully left for me by my mourned colleague Tailpiece, and await, as Gillie Potter might have said "Bad News by Every Post out of Much Snoring". (All those who recognise that skilful allusion take one black mark for worldliness!)
 Anyway, we hope you like it! We do! Incidentally, for the forensic experts among you, there is a drop of my *sang on every feuille!* *Civ. Isc.*

People and Places

New Addresses

Dorchester: Acland Road Hall will now be known as Ackland Road Evangelical Church.

Personal Notes

George Bond is now in Summerhill Eventide Home, Summerhill Road, Aberdeen. He is unable to travel round now as much, and will be grateful for our remembrance in prayer.
Mr & Mrs G. K. Lowther plan to spend a further period of service in Spain and Portugal in the New Year, mainly at Los Boliches, Malaga, where a new chapel has been opened for international work and witness. Our prayers will be valued.

Stewardship

HOME WORKERS FUND

130 Wood Street, Cheapside, London, EC2V 6DN.
 The gifts received towards the above Fund for the month of November amounted to £377.81.

MISSIONARIES' CHILDREN'S FUND

130 Wood Street, London E.C.2. The gifts received towards the above Fund for the month of November amounted to £161.67, this includes an anonymous gift of £2.00, and one of £1.00, the postmark of which was Leeds. Annual Report and Accounts for the year ended 31st July, 1972 now available from The Secretary at the address above.

RETIRED MISSIONARY AID FUND

W. Archbold, 12 Cleveland Crescent, North Shields, N.E.29, ONP. The gifts received towards the above Fund for the month of November amounted to £2021. (Kindly note new address).

Prayer List

Blackburn, A. G.: West Monkton; Woodbury; Exeter; Chard; Wokingham.
Brighton, K. W.: BOAC London 4; Ascot 4; Staines 6; Wokingham 7; Reading 7; Windsor 10; Aldershot 13; Camberley 14; Slough 16; Chesham 17; Maidenhead 20; Camberley 21; Sindlesham 27; Chandlers Ford 28.
Burnham, A. E. J.: Guildford 7; Bedhampton 14; Fareham 21; Ash Vale 23, 28; Alton 25; Liphook 30; also at Selborne, and other places.
Campbell, B.: Truro; Redruth; Falmouth; Carnhill; Kingsbridge.
Galyer, W. S.: Woking 2; Enfield 3; Dorking 4, 11, 18; Sidcup 7; Balham 8, 15; Walthamstow 9, 16; Eltham Park 10; Ickenham & Hampton 14; Oxford 21-31.
Greenaway, G. H.: Hopton 7; Haughey Green 9; Ipswich 14, 21; Stowmarket 24; Stanham 28; Personal Evangelism,

Press Day, February 1973
 Wednesday, January 3rd
 For Displayed and Classified
 advertisements, Prayer List,
 Forthcoming Events and news
 items.

Greenwood, A.: Warrington 7; Norfolk 13-19; Nuneaton 20-28.
Harpur, G. E.: Enfield 4, 11, 18, 25; St. Albans 7, 14; Chelmsford 8, 15, 22, 29; Gillingham 9; Hopton 10; London 16; Basildon 17, 24, 31; Norwich 20; Eltham Park 21; Burnt Oak 23, 30; Southend 28.
Hogg, D.: Glasgow.
James, J.: Staffordshire, Bristol and Somerset.
Lowther, G. K.: Grimsby 1-12; 15-18; Hemsworth 13-14; Portugal and Spain 20-31.
Meadows, D. R.: C.H.C.Y.P. re-union at Slavanka 5-7; Southampton 9; Boscombe 14; Southsea 20-21; Dorchester 28; Remainder of time in Southbourne district.
Murphy, H. G.: Portstewart Co. Derry.
McMaster, D.: New Stevenston 7; Glasgow 10; Forth 16; Garrohill 17-18; Lesmahagow 20-21; Grange-mouth 23 & 30; Lanark 26-28.
Phillips, C.: Falkirk 1; Wembley 3, 10, 17, 24; Ewell 4, 11; London Colney 9, 16, 23, 30; Elmfield Chapel 7, 14; Chingford 18, 25; Shirley Hall, Enfield 21, 28; Roxeth, Harrow 31.
Robinson, A. J.: Buntingford 3; Braintree 7; High Bickington 14; Bideford 18; Eastcombe 12; Ashford 28.
Short, S. S.: Edinburgh 1-3; Kirkcaldy 1; Malvern 5; Cheddar 7; Mill Hill 8; Weston Super Mare 11, 25; Capernwray Hall 12-18; Motherwell 19-21; Nailsea 23, 30; Hereford 28; Hutton 29; Bristol 31.
Stokes, G. H.: Post Office C.A.3; Deal 7-8; Lincoln 12-16; Herne Bay 17; Sheffield & Leeds 20-21.
Tatford, F. A.: Victoria 4; Copenhagen 6-15; Westminster 16; Eastbourne 21, 28; Ventnor 23-24.
Tryon, G.: Balham 1, 8, 22, 28, 29; Fatcham 3, 10, 17, 24, 31; Fareham 6; Kingston 7, 11, 18, 25; Hershham 13; Lewisham 14; East Sheen 21.
Whittem, R. J.: Welwyn Garden City 2; Potters Bar 7 & 9; Chesham 10; Fairlop 11; Burnt Oak 14; Pinner 16; Clapton 17; Potters Bar 18; Waltham Abbey 20; Cheshunt 21; East Chaldon 22; Weymouth 23 & 24; Swanage 25; West Moors 26; Baldock 27; Harrow 28; Wainscott 30-31.
Wilcox, W.: Wilkham Market 11, 18, 25; Walsham le Willows 14.

JUST PUBLISHED 'A CHURCH SET ON A HILL'

by

VICTOR G. WALKLEY
 The Story of EDGMOND HALL,
 EASTBOURNE 1872-1972

Price 25p post free. 8 Pages of Illustrations
 The Upperton Press, 2 Upperton Gardens,
 Eastbourne

YOUNG PEOPLES' WEEKEND OF FELLOWSHIP

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 Bowness on Windermere
 Tel: Windermere 3532

Mr & Mrs Leslie Coe

welcome you in our 24th Year, to

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NAIRN — Bed, Breakfast

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 Sundays. Recently modern-
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 Highlands. Brochure on re-
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superb coastal scenery and
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 ston, A.A. & R.A.C. listed,
 set in its own grounds, wel-
 comes all ages in a homely
 atmosphere with no restric-
 tions. Highly recommended,
 S.A.E. for brochure.
 Tel., Lizard 498.

Forthcoming Events

Ayr:
 Mtg. Victoria Hall, Jan. 1st at
 1 p.m. A. Pickering, J. Baker,
 D. Clarkson, W. McKee.
Newbury:
 Film New Horizons, Kennet Rd.
 Gospel Hall, Jan. 3rd at 7.30.
Eastbourne:
 Mtg. Edmond Hall, Jan. 4th at
 7.30. F. A. Hudson.
Luton:
 Bible Rdg. Onslow Rd. Gospel
 Hall, Jan. 20th at 4.00 & 6.30.
Newcastle Upon Tyne:
 Sunday School Workers cfce.
 Bethany Hall, Winsor Road.
 Jan. 20th at 3.00 & 6.30.
Bexleyheath:
 Mtg. Bethany Hall, Jan. 27th at

7.00 p.m. H. W. Bell.

Grimsby:

Mtg. Wellowgate Chapel, Jan.
 27th at 6.00. D. Moody; Feb.
 17th at 7.30. J. Green.

Kirkcintilloch:

Ann. cfce. The Gospel Hall, 68
 Townhead, Jan. 27th at 3.15.
 E. W. Rogers, J. Anderson, J.
 Burnett. Also E. W. Rogers will
 minister from Sunday 28th-1st
 Feb.

London W.10:

Mtg., Hope Hall Kilburn Lane.
 January 27th at 7.00. H. Bell.

Woodford Bridge:

Ann. mtg. Canfield Rd., Chapel,
 Jan. 27th at 4.00 & 6.30 (Tea
 at 5.00). J. Jackson, R. Richard-
 son.

Cheltenham:

Film: New Horizons, Regent St.
 Chapel, Jan. 29th at 7.30.

The Harvester Classifieds

Personal

ALL CHRISTIANS

coming to London warmly welcomed at Parkhill Chapel, 17 Fleet Road, Hampstead, N.W.3. Sundays 11.00, 6.30. Buses 24, 46, 63 (Sundays only), or near Belsize Park (Northern Line). (12)

CAMBRIDGE

Queen Edith Chapel (Wulfstan Way), off Queen Edith's Way. Visitors warmly welcomed. Sundays: Lord's Supper 11 a.m. Morning service 11.45 (creche). Evening service 6.30. Near the new Addenbrookes Hospital. (12)

CHRISTIAN PARTY TO LAKE GARDIA, ITALY

August 19th-September 1st. Sea-link Route, S.A.E. for details. Honorary Organiser E. W. Crabb, 36 The Ridgeway, Kenton, MDX. HA3 0LL. (1)

COVENTRY

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

March: A Preview

In the March issue we carry articles on The Challenge of Hong Kong, and on the Taizé Community. In coming months we shall also carry articles on practical evangelism, each of which will be written by a contributor with full personal experience of the down-to-earth outreach which is within the capacity of the ordinary local church. The usual features continue, and Dr. Harold Rowdon will review in a special article the monumental centenary history of *Echoes, Turning the World Upside Down*.

Cover Photo: *The Times*

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Editorial

Unlock your dreams

For dreams are the stuff from which the stars are made. Release the hidden aspirations and longings that are in you, and you may release the spring of a life's work for God. The desires and strivings, the intimations of beauty and of great deeds that are locked away in the innermost recesses of so many of us, may by the grace of God be the building materials of the future.

Yet dreams are sensitive and fragile. He is a happy man who finds one companion with whom he is able, freely and without fear of disappointment, to share the most precious of the insights and joys that life brings. Even between husband and wife (perhaps especially between husband and wife), the careless rebuff, the indifferent dismissal, the moment of unsympathetic response, or (worse) the touch of scorn, can so easily cause a dream to be locked away unshared — and with it a future that might have been. With each rebuff, the more likely it becomes that at the next moment of illumination the treasure will be hidden yet more deeply.

So we grow away from each other, even while in other aspects of life we might be drawing closer; so, too often, an initiative which God might use dies unborn; so there develops within us each an inner world into which no stranger ever enters. Unless God opens the door, who is there to enter?

It is in that inner world that in a unique way we need to learn the companionship of God; the fellowship of Him, in Whom God took human flesh and shared our nature. Without that companionship in our inner life and the wisdom which is its fruit, we grow negative and superficial. If our dreams are locked away, of what have we to speak but that which is merely external, and so often barren and sterile? So we become negative, preoccupied with the faults of others and the frustrations of life.

Let God build within you, and then unlock your dreams! Bring them out in their glory of colour and song, into the grey light of this world's day. Let them transform the drabness of our worship, the flatness of our living, and the insipidity of our personal relationships. Who knows, the glory of God might yet be known among men!

The Asian in Britain Patrick Sookhdeo

(Patrick Sookhdeo is working among immigrants under the auspices of the Evangelical Alliance)

The spicy smells of curry wafting from open doors and restaurants; the brightly coloured, flowing saris of the women; the well-trimmed beards and neatly tied turbans of the men; the Muslim mosques, the Hindu temples and the Sikh gurdwaras, all speak of the presence of the Asian community in Britain. All speak of different cultures, different languages, and different religions.

What is the Asian community? It is easy to speak of it en bloc, without true regard for differences existent within it. The Asian community is made up of the West Pakistani, the person from Bangla Desh, the Indian from the Punjab, the Indian from other parts of India, and the Indian from East Africa. All are as different from each other, as the Englishman is different from them. In our relationship with them we need to know their special characteristics and distinguishing features; whether they are Muslims, Hindus or Sikhs. Above all they are to be treated as individuals and not as just another Pakistani or Indian.

Background

a) Punjabis — These come from the Punjab which is in Northern India. They speak Punjabi or Gurumukhi and their religion is Sikhism. They are very distinctive in appearance, as their religion holds that they must wear certain things which will denote their faith: e.g. their hair is not to be cut and is to be covered by a turban. The men wear Western clothes, and the woman a pyjama-type outfit wide at the waist and hips, and narrow at the ankles.

b) Gujaratis — These people also come from North India. Their religion is Hinduism and their language Gujarati. The men wear ordinary Western clothes and the women saris.

c) Pakistani (West) Their language is Urdu and their religion is Islam. The men wear Western clothes and the women a pyjama-type outfit that differs from the Punjabi by having the pants narrow at the knees and wide at the ankles.

d) Pakistani (East, now Bangla Desh) The men are small and very dark and wear Western clothes, the women wear saris. They speak Bengali and their religion is Islam.

e) There are many Asians from East Africa, who fall into the above groups.

Communities

The majority of South Asians in Britain live in distinct communities in inner city and industrial areas such as Bradford, Slough, Birmingham etc. In these communities they have their own shops, cinemas, places of worship, and their languages, culture and religious practices are main-

tained. There are a number of reasons why the Asian, by and large, has formed himself into communities.

a) The Extended Family Concept.

Unlike the Western concept of the individual as the basic unit in society, the Asian stresses the family. To him this unit is of the utmost importance and means not just the immediate family but all living relatives — even distant relatives and personal friends are included. Thus it is common for all the members of one family, irrespective of numbers, to live together in one household. Deep within this is embedded the basic concept of friendliness and hospitality. Their doors are always open to friends and relatives whether for short or long periods of stay. This communal spirit is perhaps one of the fundamental reasons why the Asian communities have been established in Britain.

b) Sociological Reasons.

Another important reason is the hostility they have encountered in this country. This has made them become even more withdrawn and inward-looking, thus making self-preservation their main preoccupation. By and large the Asians have found it difficult to get accommodation for their needs. The fact that many white landlords will not rent them accommodation, has made them gather in a ghetto-type existence. This is followed by the white neighbour moving out, so the Asian once again congregates. In their communities there is strength in numbers, thus assuring their safety.

Their Religions

One of the views held by the early missionaries to India was that, if the Indian was educated enough, he would see the falsity of his religious system and then turn to Christ. The fallacy of such an argument was never more apparent than now. Instead of declining and dying the Indian religions are taking on a new resurgence and missionary zeal.

a) Islam.

A religion founded by Mohammed in the seventh century. On coming into contact with Judaism and certain Christian sects, he learnt the unity of God. This led him to reject the gross idolatry of his time, and to commence preaching a pure monotheism. He claimed visions from Allah during which the Quran was revealed to him by the angel Gabriel. From its inception Islam has proven to be vigorous in its zeal for converts and this has continued to this day. It needs to be remembered that it was Islam that wiped out the divided Christianity of North Africa. It is this Islam that has long resisted the message of Christ.

Today the Muslim is in Britain. His religion is established. His mosques are dominant every-

where. His missionary zeal is still the same. The number of converts to Islam in Britain is higher than the number of Muslims turning to Christ in the Middle East. Recently I was told that most Muslim children in Britain undergo religious instruction in Islam for up to three to four hours a day. A short while ago I gave a tract to an Englishman, whose clothes marked him out as a businessman. He returned it with the words 'No thank you, I am shortly to become a Muslim. After studying its doctrines I have decided it is the true religion.' This man is not alone; there are many more like him.

The Muslims now have three missionary societies working in Britain. Their literature is up to date, relevant and free. It includes testimonies of eminent European converts to Islam, expositions of the faith, and apologetics against Christianity.

b) Sikhism.

The religion of the Ten Gurus. It can be regarded as an offshoot of Hinduism though this is denied by the Sikh. Its ethical and moral standards are high and lofty, and their view of deity monotheistic. Their *gurdwaras* or temples are well established, and their children, like those of the Muslim, undergo long periods of religious instruction.

The Sikhs have just formed their first missionary society in the world, and it is based at Gravesend in Britain, where they are engaged in distribution of literature outlining the faith.

c) Hinduism and Buddhism.

Hinduism is known for its syncretistic tendency. All religions can exist under the umbrella of Hinduism, so long as they do not claim to be the true and only way to God, and sole possessor of the truth. The influence of both Hinduism and Buddhism is much wider than generally accepted. Recently I discovered quite close to where I live, a new Hindu temple, its grey and orange paintwork attempting to conceal the fact that it was formerly a Church of England hall.

These religions, like Islam and Sikhism, are well established. Their presence is both seen and felt. Though their doctrines are not widely accepted, their fundamental teaching and expressions are growing. The Beatles and their link with the Maharishi, the growth of meditation centres, the Hare Krishna groups, the influence of mysticism on certain types of pop music, the development and growth of Buddhist communes, all demonstrate the impact of these religions on English society. They are not to be taken lightly. They represent the quest of the modern, materialistic man for spiritual satisfaction and fulfilment. In his rejection of the cold, formal, lifeless Christianity that is to be found within many of our churches today, he is turning to the mystery religions of the East, which hold an apparent answer

to his spiritual needs.

Christian Challenge

Thus it is the Asian with his established religion, his devotion and dedication and his high ethical standards, who can question and challenge Christianity with weakness. The Asian is on our doorstep, and with him an undaunting courage to follow and to proclaim his religion. He presents a challenge to the Christian church, for if he is not evangelised we shouldn't be too surprised if he tries to convert us to his religion. Yet the amount of Christian evangelistic work going on amongst the Asian is very small indeed. So often it is the difficulties and problems that are seen and not the opportunities.

What a challenge the Asian should present to us. Have we the vision to see these peoples as lost: the love and compassion to see their emptiness and helplessness; the concern and burden to strive for the salvation of their souls? Our Lord who died for all men, certainly loves them, for it is His will and desire that none should perish. He has his chosen people among them who must be brought from darkness into light. Christians ask the Lord to open doors overseas — are they just as willing to open their own doors here in Britain to their Asian neighbours? They spend time praying for one Indian to become a Christian, yet are they willing to befriend the Indian in their own street, and lead on from that friendship to tell them about Jesus Christ. Will we make the opportunities before us? The time to act is now.

Editor's Note. Readers who wish to explore this subject further, and those who are themselves in contact with Asian immigrants in this country, will wish to buy Mr. Sookhdeo's excellent book *Asians in Britain, a Christian Understanding* (Falcon Books, Falcon Court, 32 Fleet Street, London E.C.4. 62pp. 30p) and to read the scholarly articles by acknowledged experts contained in CBRF Journal no. 23 (*Understanding Some Other Religions*) obtainable price 25p post paid from CBRF publications, 34 Tewkesbury Avenue, Pinner, Middlesex (in North America from Regent College Bookstore, 5990 Iona Drive, Vancouver 8, British Columbia, Canada, price one dollar post paid).

The Evangelical Alliance is looking for an administrator, part or full time, to co-ordinate a department for assistance to immigrants, with which Mr. Sookhdeo is connected. An honorarium and expenses are offered and the position would suit a retired business man. Mr. Sookhdeo would also like to hear from Christian young people who might be prepared to offer for a year's service among immigrants in this country under evangelical auspices, on the lines of VSO or Community Service Volunteers. Enquiries in both cases to 19 Draycott Place, London SW3.

Regent College

A new venture in Christian consciousness

J. M. Houston

(Dr. J. M. Houston, formerly Fellow and Bursar of Hertford College, Oxford, is now principal of Regent College, Vancouver)

When the prairies and the other potentially great agricultural lands of the pioneer world were first opened up towards the last decades of the nineteenth century, the instrument of their development was the agricultural college. These colleges are now great state universities, often forgetful of their former integrative role of building on the frontier the society and technology that has transformed the wilderness into the world's great bread baskets. Some of us dream that on the new frontiers of contemporary faith and Christian life, a new establishment of Christian colleges will consolidate the people of God and promote new missionary enterprise within our decadent culture and dying civilization. That out of the contemporary wilderness of our permissive society, our apathetic church life, and our humanistic scholarship, new forces of spiritual growth may yet be generated by God in the hearts and lives of men.

In God's world, all things come in "the fullness of the times," never in the suddenness of time. So we can trace, I believe, certain changes of evangelical consciousness that now make it possible to think and dream as we are doing at Regent College. It came as rather a shock and challenge to many evangelicals in the 1950's, that soul-saving is not enough. That God's salvation is for the whole man, involving all aspects of our personality and social behaviour, was a new challenge. The narrow emphasis on the salvation of the "soul", we began to see could readily lead to antinomianism, to manichaeism, and other heresies of Christianity, exonerating us from a full commitment to God in Christ.

Arising out of this fuller awareness of God's demands and enabling grace, in the 1960's, we began to hear of the "social conscience of the evangelical" that needed to be quickened. Meanwhile, Dr. Francis Schaeffer at L'Abri Fellowship, began to show us our need of being missionaries to our own culture, not afraid to claim this world as God's world. We need to relate our faith to all aspects of professional life, urged Sir Walter Moberly in *Crisis in the University*. We need to develop *The Christian Mind*, urged Dr. Blamires. We should go therefore *Into the World*, argued Professor J. N. D. Anderson. From a Christian perspective we should ask *Whose World* is it? — demands A. N. Triton.

Public consciousness, however, is built upon personal insight. Already in the 1920's, medical men of considerable professional reputation,

notably Professor Rendle Short, had begun to express their faith as seriously and thoughtfully as they were succeeding in building up their professional careers. Such men gave credibility to the Inter-Varsity Fellowship that was to spread to the universities of some forty nations. Then in 1944, Tyndale House was established in Cambridge to promote Biblical research by the creation of a scholarly library and residence. The original idea of Tyndale House was suggested by Dr. W. J. Martin, now Vice-Principal of Academic Affairs at Regent College, in 1942.

Well may we ask, a quarter of a century later, what shall be done with all the output of Biblical scholarship that has given evangelicals an academic reputation, so that many young scholars who were first encouraged by the Tyndale Fellowship are now in university departments? We think of the scholarship of Professors F. F. Bruce and Donald J. Wiseman, in providing leadership for new Bible commentaries. How shall we use such achievements to further Christian witness to our world?

It is with such a challenge in mind that Regent College, situated on the campus of a major Canadian university in Vancouver, has been established since 1968. In addition to the somewhat *ad hoc* programmes of teaching that churches, Inter-Varsity meetings and other organizations can provide university students, Regent College is challenging young people to study their faith as seriously as they have equipped themselves for a secular career. What Bible colleges have done traditionally in upgrading the Christian perspectives of students of school or college level, Regent is now seeking to do at the university level.

As a graduate institute of Christian studies, Regent College is transdenominational, affirming the basis of faith as spelled out by the World Evangelical Alliance. It is beginning to bring together since 1970, an international community of students and teachers. In the first full year, only four students attended full-time. Now there are sixty full-time students and some thirty other part-time students. Some students are recent converts, others from Christian homes, and their motivations are as diverse as human nature. But of primary concern to all of them is a deeper understanding of God's word, and of its relevance to their professional lives and to their culture. There is also the deep desire to express the Christian faith, not just intelligently, but as genuine persons.

Three types of courses are offered at Regent College. For three or six weeks during July and the first half of August, Summer School sessions are held, with a distinguished visiting faculty from

various nations, offering a wide series of courses. No qualifications from students are needed for these courses if credit is not required, so an increasing number of families are coming to benefit from a cultural holiday, as well as students. Between September and April, there is an intensive programme for the one-year "Diploma in Christian Studies." These are for university graduates or comparable professionally qualified students. With this further training in the Scriptures and cross-disciplinary studies, most students then return to a secular career. Some may proceed to overseas missionary work, or to some other form of full-time Christian ministry in their home-land. But we refuse to recognize any fundamental difference between an overseas or home missionary, for all obedient Christians are called to effective witness, wherever they are placed.

Situated on the university campus, Regent has now applied for affiliation with the University of British Columbia. Two of Regent's staff are also teaching within the university, and hopefully our aim is to eventually negotiate for a variety of courses to be given credit by both institutions. In this way, the Christian faith may be re-affirmed within the university itself. And if Regent can become a viable and credible institution in one university, it can be imitated and developed elsewhere, as a new movement of Christian witness and scholarship in universities the world over. Already, Regent has plans to send cassettes of courses to Christian members of staff in universities of the developing world.

This, then, is how we plan to utilize the Biblical commentaries that our Christian publishing houses are now pouring forth. Firstly, we need to teach

young people — and older folk too — to think as hard for Christ, as they have succeeded in their qualifications for successful secular careers. Secondly, we need to relate much more profoundly our Biblical faith to every aspect of our cultural and professional life, not as enthusiastic amateurs with no credibility, but seriously and competently. Often we shall need to establish working parties, private seminars, and other forms of experimental and hard-thinking groups, before our doctors, our teachers, our lawyers, our businessmen and politicians, are able to think and act more Christianly as the salt in our society.

To rephrase the dictum "he who refuses to learn from the lessons of history is bound to repeat them," we may add today: "the Christian who is ignorant of the social environment in which he lives, is doomed to live in servitude to it." Perhaps the new change in evangelical consciousness in the 1970's, will become our deepening awareness to the challenge of collective action to cope with collective evil. We have long been aware of the individual's problems and solutions before God. But evangelical Christianity today is by and large impotent to deal with collective issues. As never before, we need to act collectively and strategically.

This is one way, one vision, for acting collectively in Christian faith. Pray and support us in any way you can, by making this outpost of Regent College on one campus, a possibility that is developed eventually all over the world. Then once more, those Biblical mottoes, which are still preserved on the coats of arms of some of our oldest and most prestigious seats of learning, will be rediscovered to be really true. That in God's light, we shall have light, for dark places.

*Details of Regent College can be obtained from The Registrar,
Regent College, 5990 Iona Drive, Vancouver 8, British Columbia, Canada.
The 1973 Summer School prospectus is now available.*

Professor Bruce Asks ☐

In our desire to evangelize immigrant communities in Britain, especially those practising an alien religion (e.g. Islam, Hinduism), should we try to gain a sympathetic appreciation of their cultural background? If so, what means are there of gaining such an appreciation?

(Correspondence to the editor at 18 Kings Ave., Carshalton, Surrey, by 15 February)

God's test for an affluent society

B. Howard Mudditt

In response to numerous requests Mr. Mudditt continues his earlier series of articles based on the minor prophets.

To suggest that God, His patience exhausted, ever writes off His people as a dead loss is contrary to the consistent revelation of Scripture. To use in support of this notion the oft-quoted phrase from Hosea 4 : 17 — "Ephraim is joined to idols; let him alone" — is first to misunderstand and then to misapply the passage. This is not the irritable ultimatum of an exasperated God washing His hands of His rebellious people; rather the continuing attitude of God is declared in words such as these:

*How shall I give thee up, O Ephraim?
How shall I cast thee off, O Israel?
(Hosea 11 : 8)*

No; the words "Ephraim is joined to (fascinated, captivated, by) idols" are addressed not to Israel, but to Judah. Although the ministry of Hosea is directed to the Northern Kingdom of Israel, or Ephraim, as he chiefly addresses it, in 4 : 15 he calls across the border, as it were, to warn the Southern Kingdom lest it contract the deadly infection from its brothers to the north: "Let not Judah offend; come not ye to Gilgal . . . Ephraim is captivated by idols — let him alone."

The frequent misuse of this Scripture serves as a reminder that we are far too anthropomorphic in our ideas of God, and consequently we tend to attribute to Him the sort of reaction we might expect in ourselves in similar circumstances. We might well abandon to their fate folk who had consistently flouted our constant concern for their welfare, and we think that God must do the same. We forget that His thoughts are higher than ours as heaven is higher than earth, and we

*. . . magnify His strictness
With a zeal He will not own.*

But the thoughtful reader may well reply: "That may be so in this instance, but is not the principle that God will allow the persistent rebel to reap the due reward of his deeds borne out by both Scripture and history?" By Scripture first, for God declared of the abandoned Antediluvians "My Spirit shall not always strive with man" (Gen. 6 : 3); by history, for did not God in fact leave the Jews to work out their own salvation as best they might during the 400 years between the close of the Old Testament revelation and the beginning of the New? During those stirring days, when heroism reached new heights, no ray of glory from the sky shone upon their miseries.

Yet neither of these premises leads logically to the conclusion so often drawn from them. The

Genesis passage contains two major problems — first, whether "spirit" means God's Spirit, and, second, whether the verb translated in the KJV "strive" should be rule, act, abide or preside, any one of which is a perfectly permissible translation. The RSV, following the LXX, and also the Vulgate and the Syriac versions, translates: "My spirit shall not abide in man for ever, for he is flesh; but his days shall be a hundred and twenty years."

The second suggestion concerning the "Silence of God" in the inter-testamental period is interesting because it betrays an unwarrantable limiting of God to the written or spoken word and the consciously-sent messenger, and fails to recognize that God may speak through any instrument, and not least without an instrument at all, but simply through the passing events of human history, particularly a history in which His people themselves are intimately involved. Two outstanding examples of the first are Nebuchadnezzar, King of Babylon, of whom God speaks as "My servant" (Jer. 25 : 9, *et al.*), and Cyrus, King of Persia, whom God calls His anointed shepherd (Isa. 44 : 28; 45 : 1). A significant example of the latter is found in the nomenclature of the Hebrew Scriptures, in which the four books of Joshua, Judges, Samuel and Kings are called "The Former Prophets," clearly indicating that the Hebrews realized that God spoke loudly in the day-to-day history of His people.

So in the so-called "four hundred years of silence" God was in fact speaking loudly to His people, and the Jews were having to learn slowly and painfully in personal life and national history the lesson that they had refused to learn from the lips of the succession of messengers whom God had sent to them. That lesson was that they could never achieve the purpose of God for them in the world of men by trying to found a physical and political nation and kingdom after the pattern of the empires of history. They began the period a free people, brought back to their land and city from exile by the decree of Cyrus of Persia, who was unwittingly performing the good pleasure of Jehovah: at the end of the 400 years, in spite of unparalleled heroism and unexampled leadership, they found themselves reduced in numbers, their land divided up for political ends, their local kings puppet-usurpers, and they themselves dependent for life, liberty, and the worship of God, upon the whim of a pagan emperor. Nearly 1,100 years before they had rejected God's plan when they had demanded from Samuel a king, "that we also may be like all the nations, and that our king may

... fight our battles." Now the wheel has come full circle, and, deprived of nationhood and kingship, they have to confess to the representative of Rome, "We have no king . . . but Caesar."

Yet in the moment when they have been brought to the end of themselves, God begins again, and the forgotten words of a minor prophet are literally fulfilled: "Behold, thy King cometh unto thee!" (Zech. 9 : 9). Bringing righteousness and victory He came, but he was meek and lowly in heart, riding upon a young ass; He led no armies, He drove no chariots, He rode no horses; He came to speak peace to all the nations, and His dominion would be to the ends of the earth.

Of course they rejected Him; and when in a few short years he was arraigned before the might and majesty of Rome He made the significant, and to His people disappointing, statement, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . ." (John 18 : 36). Then was it all in vain? Had the years of struggle been unnecessary? Was all the heroism futile? Not fight? Ridiculous! Of course

they must fight!

So when He had passed from their midst they made their last throw. In fanatical but futile frenzy they rose. In splendid sacrifice they hurled themselves against the embattled might of the legions that did not know the meaning of the word defeat. Their ranks were decimated; the captives were crucified until there was not enough wood left to continue the grisly work; their holy city was sacked. And without nation or king or city they were dispersed to the corners of the earth.

And all because they would not learn one little but vital lesson, a lesson that Zechariah the son of Iddo and Haggai the prophet tried to teach them 400 years before; a lesson that is as valid and vital for us today as it was for them; a lesson that we are as slow to learn as they were, because it runs slap up against every preconception of our human hearts.

One lesson, and this was it: *It is not possible to live God's life in the world's way and make a success of it.*

(to be continued)

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

Family Forum □

Spearhead

The famous Socialist's dictum, "With these 26 lead soldiers I can conquer the world", may not be a household saying, but most people would recognize and understand a somewhat similar statement, "The pen is mightier than the sword." Brute force is limited by its own strength; the power of the printed page can ultimately accomplish much greater results. Those little lead soldiers — letters of the alphabet set in typescript — are able to overcome whole continents without shedding a single drop of blood.

Sick of two world wars and the wholesale carnage which took place in the first half of the 20th. century, people generally have a revulsion against large-scale confrontations by vast armies. There is no less a conflict in the world between different ideologies but the battle is largely being waged in the minds of men and women.

The apostle Paul said in his second letter to the Corinthians, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Then to the Ephesians he made this profound statement, "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of darkness of this world."

There is never any suggestion in the Bible that the Christian warrior lays down his weapons and becomes a retired veteran as the men of the regular Roman army used to after a certain term of service. He retains his equipment until he is called to higher service and one of the most valuable pieces in his armoury is "the sword of the Spirit, which is the word of God."

In centuries past, ordinary men and women were familiar with the text of Scripture and God's moral laws and precepts contained therein. Today the reverse is largely true and it is a most urgent task for Christians to acquaint their fellow people with these precious truths. We cannot necessarily present them with undiluted chunks of the A.V. in its beautiful but archaic language. They might not even be prepared to look at a contemporary translation. Yet it is quite conceivable that they might be interested in a good modern paperback containing a real-life story of missionary endeavour or social welfare work.

How are we to get these really worthwhile books into their hands if they are the sort of folk who would never dream of entering a place of worship or a Christian bookshop? We must employ a little subtlety in our approach.

I want to pass on to you four up-to-date methods of literature evangelism which have either come to my notice recently or in which I have been actively involved.

The Christian Fellowship at Henbury, Bristol, spent the month of October last year in propagating the written word. Literature stands could be found in major shops, in doctors' waiting rooms and in schools. A double decker bus was used as a mobile book shop which toured the city, carrying a Good News slogan on the side of the upper deck.

Last year, Scripture Union in the West country held a month of Book Parties. In Swindon we were proud to achieve the highest sales in the area — not that we wanted to boast about the financial total but it meant that hundreds of books had found their way into non-Christian homes. These Tupperware style gatherings were particularly welcomed by bored young mothers on new housing estates. They came primarily because of the much-needed social contact but they took away valuable messages as well.

A very recent development at our own chapel has been a Womens' Coffee Evening. To vary the programme, our latest endeavour is a Christian lending library open for the evening. It contains interesting and true accounts e.g. *God's Smuggler* and *Miracle on the River Kwai* rather than heavy devotional works. On the first occasion, 17 books were borrowed, and 9 of these were by women completely unattached to any church fellowship. This idea could well be extended to Young Peoples' meetings.

Joyce Chaplin, late of Africa Christian Press, put forward the idea of shoe-box libraries in the home, just a simple cardboard box containing about half a dozen titles including a modern New Testament. She suggested that it could be left in a fairly obvious position where a casual visitor might notice it and examine its contents. (This really works. I have tried it out myself and have people calling at the house regularly to exchange and borrow books.)

Just four simple propositions. No doubt Family Forum readers have tried other ideas in their own areas which could be passed on through the medium of this page to others who are on the lookout for new forms of literature evangelism.

All over the world illiterate people are being taught to read for the first time. If we fail to reach them with Christian literature relevant to their situations, there is plenty of depraving pornographic material and vast quantities of other anti-Christian publications pouring in to developing countries to fill their bookshelves. We cannot afford to delay.

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 ☐ Study No. 1

Correspondence and written exercises may if desired be sent to Mr. 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.

What sort of book is Mark?

History?

The question is not, Are the contents of *Mark* historical? (i.e. Did the events recorded really happen?) but, Is this a piece of historical writing in the modern (scientific) sense of the word?

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.

Now read *Mark* straight through, fairly quickly, preferably at one sitting and in a modern translation in which the chapter and verse divisions do not obtrude.

Jot down any reasons you can think of why *Mark* might be considered a historical writing.

Then jot down any reasons you can think of why *Mark* might not be considered a historical writing.

Did you get some of the following points?

(a) There is no mention of any major events in the Roman world at that time — although much was going on! (See accounts of the reign of Tiberius in Suetonius, *The Twelve Caesars* [Penguin], Tacitus, *The Annals of Imperial Rome* [Penguin], or any good encyclopaedia.) No attempt is made to set the ministry of Jesus in the wider context of the political, economic and religious life of the time.

(b) The events narrated covered a period of about 3 years, yet the historical background is so vague that we have no means of telling which 3 years they were. (On the question of chronology see the article by H. H. Rowdon in *NTC* pp.62ff. or see *NBD* pp.223ff.)

(c) There are very few indications of time, and most of these are indefinite. See e.g. 2 : 1, 23; 4 : 35; 6 : 39; 9 : 2; 14 : 1, 12. We cannot tell how long the Galilean ministry of 1 : 16-3 : 6 lasted. There is no indication that the events of chs. 11-16 cover one week.

(d) Geographical details are often vague and indeterminate. Notice the use of the phrase "to

the other side" in 4 : 35; 5 : 21; 8 : 13. See also 3 : 7; 3 : 19; 4 : 1; 5 : 14. (For further details see *Notes* below.)

(e) The author does not write in a historical style. Instead he uses the popular style of the storyteller (cf. W. Barclay, He tells the story as a child might tell it. *The Gospel of Mark* [St. Andrew Press] (p.xx.) Note the simple syntax (e.g. see how many sentences in ch. 3 begin with "And"), the large use of the historic present (e.g. 3 : 3 "says", 3 : 13 "goes", "calls", 3 : 19 "comes", 3 : 33 "answers") and the fondness of the words "straightway" or "immediately".

(N.B. To check these points of style you must use a literal translation such as the *RV*.)

(f) The author does not state his sources of information or make any attempt to substantiate his statements. He does not discuss the historicity of any of the events he records.

Some would add a further point.

(g) A historical writing does not normally contain references to God, angels, Satan, demons, miracles and other aspects of the supernatural. Not, that is, in statements of objective fact, although they may be mentioned when someone's beliefs are being described.

Notes

Commentators are divided over the question whether *Mark* is chronologically arranged or not. Most would accept that the broad outline of the ministry of Jesus is accurate (both chronologically and geographically), but many would doubt whether the separate events have always been recorded in strict chronological order.

Papias (a 2nd century bishop with whom we will deal in more detail at a later date) wrote, 'Mark . . . wrote down carefully, but *not in order*, all that he remembered of the Lord's sayings and doings.' (Eusebius, *The History of the Church*, 3 : 39, Penguin ed. p.152.) Unfortunately we cannot be certain of what Papias meant by 'not in order'; he may have been referring to *Mark's* incompleteness.

Consider the following suggestions that have been made by some scholars. Look up the references and see what you think.

(a) Is there any evidence of topical arrangement? E.g. Did the events of 1 : 16ff. occur in the order recorded, or is the passage a specimen day in the life of Jesus? Did the controversies recorded in 2:1-3:35 and 11:27-12:34 take place

together or at different times? Were the parables recorded in ch. 4 spoken on various occasions or all together? Were the sayings of 8:34-9:1 and 9:11-50 spoken on the same occasions, or have they been recorded together because they relate to the same subject? (Consider particularly the connection between 9:49 and 9:50.)

(b) Are there indications of haphazard arrangement, of confusion in the geographical situation or in the sequence of events? e.g. using a map to try to plot the movements recorded in 7:31 and ch. 8. Cf. also 6:45, 53; 8:22.

(c) Are there interruptions in the narrative? If we omit the following passages does the story run more smoothly? 3:22-30; 4:10-25; 5:25-34; 11:18-27a; 14:27-31.

(d) Are there places where there is no topical or logical connection between successive statements? Consider the following in their context: 2:28; 4:10; 9:1; 9:37; 10:15; 11:23-25.

(e) Are there any repetitions? Does the author give a statement or an account of an event twice? Cf. 6:34-7:37 with 8:1-26; 1:16-20 with 3:13 and 6:17; 6:14-16 with 8:28; 14:55 with 15:1.

Conclusion

You may be totally unimpressed by these suggestions, but there is value in having to consider them and (if necessary) to refute them.

Whether or not *Mark* is in strict chronological order, it should have become obvious that it is a highly selective and compressed account of what must have been much more complex events. (e.g. The order of two events, recorded as if one followed the other immediately, may be correct; but it is probable that a lot happened in between.) Moreover, the author supplies us with a minimum of background details.

Now try to formulate (in writing) a short conclusion to the question, Is *Mark* a historical writing? Ask yourself, if you were writing a history of Palestine from AD 30-33 (or whatever the dates were) or a history of the origins of Christianity, is *Mark* the sort of book you would write?

If you can, take a look at either *The Spreading Flame* (Paternoster) e.g. ch. 3 or *New Testament History* (Nelson) e.g. chs. 13, 14 or 15, both by F. F. Bruce. These are good examples of historical writing about this same period.

What sort of book is Mark?

Biography?

Jot down what you understand to be the characteristics of biographical writing. Look up 'biography' in your English dictionary and then consider the following.

'A biographer writes for a public which is supposed to know nothing to begin with about the person whose 'life' is being written. He begins, therefore, by introducing his hero to the reader—by saying something about his family, his birth, his childhood and education, his personal appearance, his characteristics, and proceeds, in so far as his materials allow, to give an orderly account of the course of his life.' (A. E. J. Rawlinson, *The Gospel According to St. Mark* [Methuen] p.xix.)

Now read *Mark* straight through again. (Yes, this is essential if you are to see the broad sweep of the book as a whole!)

Jot down any reasons you can think of why *Mark* might be considered a biography of Jesus.

Then jot down any reasons you can think of why *Mark* might not be considered a biography of Jesus.

Did you get some of the following points?

(a) There is nothing about the birth of Jesus and his early years, and little about his parents and family (3:31; 6:3); nothing about his schooling or upbringing; little about his work or profession (6:3); nothing about the influences upon him and his thought.

(b) We are given no idea of the physical appearance of Jesus.

(c) The chronological and geographical details of the ministry of Jesus seem to be extremely vague (see previous section). At the most we are given 40 days out of something like 3 years. Moreover a disproportionate amount of space is devoted to the last week of his life.

(d) No attempt is made to offer an objective analysis, evaluation or criticism of the person who is the subject of this writing. The author assumes from the beginning that Jesus is the Son of God.

Conclusion

Write down your conclusion to the question, Is *Mark* a biography of Jesus?

Do you agree with D. Guthrie when he writes, 'All attempts to write an adequate life of Jesus must inevitably fail because the data are insufficient. All that can be achieved is an approximation.'? (*New Testament Introduction: Gospels and Acts* [Tyndale] p.54 n.1.)

It is instructive (if you have the time) to compare the 'Lives' of Jesus produced by such men as Farrar, Straus, Renan, Schweitzer, Goguel, Klausner, etc. etc. Each of them presents a different picture of Jesus; in fact it has been suggested that we learn more about the authors from their books than we do about the authentic Jesus. (A recent example is *The Life of Christ* [Collins] by Marcello Craveri, an Italian atheist.)

Consider the words of A. Edersheim in the Preface to the first edition of his masterpiece *The Life and Times of Jesus the Messiah* (Pickering & Inglis) Vol. I p.xi: 'The title of this book must

not be understood as implying any pretence on my part to write a 'Life of Christ' in the strict sense. To take the lowest view, the materials for it do not exist. Evidently the Evangelists did not intend to give a full record of even the outward events in that History; far less could they have thought of compassing the sphere or sounding the depths of the Life of Him, Whom they present to us as the God-Man and the Eternal Son of the Eternal Father'.

For further reading and study

Martin R. P. *Mark: Evangelist and Theologian* (Paternoster) pp. 17-21.

Nineham D. E. *Saint Mark* (Penguin) pp. 35-38.

Rawlinson A. E. J. *The Gospel According to St. Mark* (Methuen) pp. xviii, xix.

For the problem of historical reliability (i.e. whether it is possible to demonstrate on historical grounds what we already accept on theological grounds) see:

Cole R. A. *St. Mark* (Tyndale) pp. 14-50.

Cranfield C. E. B. *St. Mark* (Cambridge) pp. 15-20.

Nineham *Op. cit.* pp. 48-52.

Rawlinson *Op. cit.* pp. xxii-xxiv.

Taylor V. *St. Mark* (Macmillan) pp. 130-149.

Essay questions

(1) On what grounds would you argue that *Mark* is neither a history nor a biography?

(N.B. Feel quite free to disagree with the assumptions of the question if you want to!)

(2) On what grounds would you argue that *Mark* is historically reliable?

(Try to write at least 500 words on one or both of these questions. If you would like to have your work read and commented on, please sent it with a stamped and addressed envelope to John Baigent, 6 Windmill Road, London SW18 2EU.)

Tailpiece

You may feel that our first study has been unnecessarily negative and critical. You will find that the next one is much more positive and constructive. Stick at it!

Next month: What is a Gospel?

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Looking at Books

The Psychology of Speaking in Tongues. John P. Kildahl. Hodder & Stoughton. 110pp. 40p, paperback.

None Can Guess. Michael Harper. Hodder & Stoughton. 160pp. 40p, paperback.

The neo-pentecostal movement continues to be as urgent and topical a subject as at any time in these last ten years; yet the first of these two little books is also the first for a long time to be published in this country to give the findings of an extensive programme of research into the phenomenon of tongues speaking by a professional psychologist and a Christian. It is essential reading for any elder who might find himself faced with the need to make a balanced assessment of neo-pentecostal teachings in his own church. The author concludes that tongues-speaking is a natural faculty of many people which can be learned (which would imply that the Holy Spirit can use it if He chooses, but equally that in itself it is no criterion of the Spirit's working), and that it is of considerable benefit to many individuals (but possibly dangerous to young children), though often harmful to a community. Most original and important are his conclusions on the dependency relationship which he found invariably to accompany the experience—"We are convinced that it is the transference relationship that brings the feelings of euphoria rather than the actual speaking in tongues" (p. 79).

The author's research was carried out entirely in North America and (regrettably) included no subjects from the older Pentecostal churches. Its bibliography contains no reference to recent publications on this side of the Atlantic—such as James Dunn's *Baptism in the Holy Spirit* (SCM) and Bruner's *A Theology of the Holy Spirit* (H&S)* (both critical) or the publications of the Fountain Trust (pro-). Hoekema's book (p. 26) is of course published in this country by The Paternoster Press.

The same publishers give us, in *None Can Guess*, an account of his own spiritual experience by one of the leaders of the neo-pentecostal movement in this country. Whatever one's reservations on his theological conclusions, none can question the depth or sincerity of Michael Harper's spiritual journey. It is an interesting book to read alongside Kildahl.

F.R.C.

A CORRECTION

Dr. F. A. Tafford has asked us to make clear that in his editorial note in the November issue under the heading "Causing Division", the words "reconsider the whole body of our beliefs" were incomplete, and that the words "in relation to these things and to unfulfilled prophecy" should be added.

Journey Into Understanding. Anne Arnott. Mowbray. 227pp. £2.50.

Chapel. Kenneth Young. Eyre Methuen. 235pp. £3.50.

Two books for those who would reminisce (and who over 30 does not?). Those who have read Mrs. Arnott's *The Brethren* will know the graciousness of her style, and in this portrait of her family and childhood acquaintances she has given us a delightful insight into a world of which not a few of us will have memories of our own. The book is free of even the gentle controversial aura that inevitably attached to *The Brethren*, and few will not be grateful for Mrs. Arnott's introduction to the many notable (and often saintly) characters who people it, from her early days in Bath.

In *Chapel* Mr. Young has assembled a mass of original material and reminiscence from the heyday of non-conformity, c.1850-1950. Fascinating as the material is, and nostalgic as some of it will prove to older readers, we from *The Harvester* constituency may be allowed a measure of disappointment that the only reminiscences from a Brethren source relate to the extremities exclusives. The author has missed some rich material here. Little attempt is made to relate the material to the development of social and theological ideas and customs during the century, so that chronologically the book presents a rather flat and confused picture. The author tells us that the letters 'IHS' which appeared on so many pulpit cloths denoted 'In His Service': surely they represent the Greek capitals for the first three letters of the name 'Jesus'? Cloudesley Shovel was the admiral who lost his fleet on the Scillies in 1707: the reviewer was delighted to find from this book that the name was also sported by a nonconformist divine; it was far too good to be wasted on a mere admiral!

F.R.C.

*Bruner's book was in fact first published in U.S.A.

Ecology and Ethics. R. J. Berry. 32pp. 14p.

What About The Third World? Roy Billington. 23pp. 12p.

Censorship. Norman Russell. 16pp. 10p. all from Inter-Varsity Press.

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Feeding the flock

Kingsley G. Rendell

Kingsley Rendell continues his exposition of 1 Peter.

If we are in danger of forgetting that the Christian life is a conflict, we are well advised to read 1. Peter 5: 8—11. As surely as we have an Advocate, we have an adversary; the devil. Satan is not a figment of imagination, nor is he some impersonal force which for the most part a Christian may safely disregard. The Bible presents Satan as the inveterate enemy of God and man. Certainly he is not meant to be treated as an object of ridicule. If anyone had cause to treat Satan with respect, it was Peter. Had not the Master informed the writer of this epistle that Satan desired to possess him, that he might sift him as wheat? (Luke 22: 31). Had not the disciple felt the force of Satan's onslaught in the judgment hall? Satan constantly confronts us all; we cannot ignore the warning of the apostle in these verses.

Every believer must be aware of the character of the enemy we have to face. Intelligence is an indispensable factor in warfare. Every soldier is encouraged to make a careful study of the foe he fights. We must mark each word of Peter's description. The apostle begins by referring to Satan as our "adversary". Could the writer's description be more accurate? Satan's plan has ever been to oppose the beneficent purposes of God for mankind. He implemented the fall; he has impregnated the universe with the foul contagion of sin. He is responsible for the misery that evil has wreaked in the lives of men. He usurps the place of God in the heart of man, and makes himself the god of this world. He has ever been our adversary, and is still. We cannot afford to entertain any illusions as to his true character.

The term 'devil' which Peter employs is *diabolos*. Literally it means a slanderer or accuser. On the occasion of the fall of man, he slandered God to man, and in the case Job's trial, he slandered man to God. (Job 1.9: 2.4). The devil denigrates his victims before he devours them. Satan knows well that once he has lowered the morale of the believer, an easy pray awaits him. As adversary and slanderer he is ever active. He is loose in the world. Satan is never portrayed in Scripture as a sedentary figure regnant in hell, but one who is characterised by restless energy. When the sons of God came to present themselves before the Lord prior to Job's trial, it is recorded that "Satan came also" (Job 1.6: 2.1). To the Lord's question "Whence comest thou?" Satan replied, "From going to and fro in the earth, and from walking up and down in it" (Job 1.7: 2.2). Wherever Satan can possibly frustrate the purposes of God we can be assured he will be present. No place is sacrosanct to him. If the Son of God Himself felt the

force of temptation from the devil, no son of man can expect exemption from his seduction.

Further we notice that Peter describes Satan as "a roaring lion—seeking whom he may devour". He has the subtlety of the serpent and can appear as an angel of light, as in the garden of Eden, when it suits his vile purpose, but Satan also displays the ferocity and strength of the lion. Peter was writing to Christians facing the threat of persecution. It is possible that he had in mind the lions to whom Christians were thrown to satisfy the lust of a bloodthirsty pagan populace. If so, Satan was certainly the lion eager to destroy the lambs of Christ's fold. It is little wonder that the apostle counselled his readers to be "sober and vigilant" in the face of such a terrible adversary. The call to sobriety means an absence of panic. Panic in the face of the enemy is fatal. "The price of freedom is eternal vigilance", hence the call for vigilance on the part of Peter. The writer had heard his Master repeatedly warn his disciples to "Watch" (Mark 13: 35, 37). The sentries of the soul must be on the alert. The enemy cannot be successfully engaged unless there is prior warning of his attack.

Every Christian must not only be intelligent as to the character of Satan, but also ever be ready to offer resistance to him. This Peter points out in verse 9. Our resistance must be steadfast, since we find ourselves in the position of a beleaguered city, which must at all costs hold out against the enemy. The terms the apostle employs suggests an army digging in and preparing for a lengthy campaign, determined not to yield so much as an inch of territory. Was Peter thinking of the change of name he had received from the Lord? He had indeed been Shimon, but after meeting Christ he was assured he would be Peter, 'the Rock'. Certainly the phrase *stereoi té pistei* can be translated 'rocklike in your faith'. Peter knew from his own experience the necessity of steadfastness in the Christian life. Inevitably the question arises, 'How is such steadfastness possible?'. Peter gives us the answer to our query. A stoical attitude to life is not enough. There must be the sheet anchor of faith in Christ. The A.V. rendering "in the faith" is too impersonal; the translation of the RV and RSV "in your faith" is to be preferred. Peter was not writing about the *corpus* of Christian doctrine but our personal allegiance to Christ.

Before the apostle concluded his theme of resistance to the devil, he added a word of encouragement of Asia Minor must have felt that they were a special target for Satan's attack. It was an engagement for his readers. When facing temptation, instinctively we feel alone in our trial. It seems that no one else in the world could possibly be tempted and tried as we are. It is probable that the Christ-

couragement for them to realise that they were not alone in their tribulation. From the sufferings of others we gain courage. Are we under attack? Others are also. "The same afflictions are accomplished in your brethren that are in the world".

Finally in verses 10 and 11, Peter introduces us to the secret of successful defence against the enemy. What hope have we in this apparently unequal struggle of life? Peter states the ground of our hope in the first half of verse 10. In our reading of this particular verse, we must not proceed beyond the opening phrase without pausing. The initial word "But" opens the door upon our hope, and leads us to "the God of all grace". This is indeed a beautiful description of our God, whose character is love. He ever deals with us in love. His is an unmerited love, which is ever rolling into our lives, like breakers upon the shore. There is never a moment when we can afford to be without grace. God's grace is more than commensurate with our need. The supply of grace is inexhaustible.

It is grace which assures us of glory. Glory is the substance of our hope. God's glory for us is that of ultimate perfection and completeness. It is significant, that Peter employs the word which is used for the repairing of nets in Mark 1.19. Well Peter knew what was entailed in the mending of nets. How often they were torn, and just as often repaired! How often we need to be 'repaired' or 'perfected' in the battle of life! Dr. Jowett points out however, that the words Peter uses are 'architectural metaphors,' indicating that God's finished product will be 'a gloriously proportioned building'. Certainly the incontestable proof of God's power and the devil's defeat is the saved citadel of man's soul. The process, which leads to completion, may be prolonged and painful, but the promise of perfection is sure. It is no surprise that before penning his closing salutation he breaks into a paean of praise, "To Him be glory and dominion for ever and ever. Amen."

(to be concluded)

CBRF Members' Section

Christian Brethren Research Fellowship. Secretary: 71 Duke St., Chelmsford, Essex

It was a pity that a less striking subject for the Annual Meeting on 21st October, *Prayer in 1972*, attracted a somewhat smaller audience than in preceding years; for it was the general feeling of those that attended that we enjoyed a most helpful and practical time of discussion and thought. Both speakers, Peter Cousins and Gilbert Kirby, extended our understanding and our desire for prayer, and the panel was eminently practical. Some recent publications may be of interest to those who attended: *Prayer Without Pretending* (Anne Townsend, Scripture Union, 35p.) deals sensibly and readily with those practical difficulties about prayer that we all encounter. *A Christian's Prayer Book* (pub. Geoffrey Chapman £1.25) derives from a very different ecclesiastical tradition than our own, but draws on the riches of the Scriptures and of Christian piety down the years. *Let's talk to*

God Again (Zinnia Bryan, Scripture Union 35p.) contains a further selection of simple childrens' prayers, many relating directly to specific Scripture readings.

Reformation Today for Nov-Jan contains an interesting article by John Davison, *Reformation and the Brethren*, with a good deal that would repay careful thought by ourselves. But our good brethren from this particular tradition do suffer a little from a credibility gap in their appeals to us: unfairly or not, some of us, having been once bitten on our own hearth, are shy of being bitten again on theirs! (From 4 Gander Hill, Haywards Heath, Sussex RH16 1QX. 13p).

The Melbourne CBRF send us their latest paper *The Christian and Social Action* by Peter G. Waterworth. (P.O. Box 70, Camberwell, Victoria, 3124, Australia).

SOSTHENES

CBRF OCCASIONAL PAPERS. Obtainable from the Publications Office, 34 Tewkesbury Ave., Pinner, Middx.

The Ministry of the Word. Stephen S. Short. 15p.

Prophetic Developments, with particular reference to the early Brethren Movement. F. Roy Coad. 15p.

Early Brethren and the Society of Friends. T. C. F. Stunt. 25p.

The Role of Women in the N.T. Church. Leroy Birney. 25p.

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 □

Faith or Salvation?

Question 1892

Is "the gift of God" in Eph. 2 : 8 our "faith" or our "salvation"?

The "gift", I think, refers to the whole experience indicating in the preceding words — salvation by grace through faith. This does not exclude the possibility that faith itself may be a divine gift, but that is not what the apostle is saying here. I know that expositors differ on the answer to your question: Charles Hodge mentions that among the Reformers Beza answers "faith" while Calvin answers "salvation".

The Lord's Prayer

Question 1893

Is it correct to describe the prayer of Matt. 6: 9-13 and Luke 11: 2-4 as "the Lord's Prayer"? I have heard it said that this designation might more appropriately be given to the prayer of John 17. It is difficult to think how one could refer to the prayer of Matt. 6: 9-13 and Luke 11: 2-4, anywhere in the English-speaking world, more succinctly and intelligibly than as "the Lord's Prayer". You could, of course, call it the "Our Father" or "Paternoster", but "the Lord's Prayer" is the accepted designation in English. It is indeed a correct designation, not in the sense that our Lord used this prayer Himself, but in the sense that He gave it to His disciples to use, in response to their request: "Lord teach us to pray". I was once present at an Exclusive Bible Reading where John 17 was being studied, and one participant said, "This, of course, is the true 'Lord's Prayer'." Another replied, "Don't think me critical, but I should call it the Son's Prayer." If we are to be pedantic as that, I think the second man had a point: this is the prayer of the Son who obediently fulfils the Father's will; it is also the prayer of the High Priest consecrating Himself for the sacrifice He is about to offer for His people.

Father of all mankind?

Question 1894

Is it correct to say that "God is the Father of all mankind"?

In the sense that he is "the Father from whom all fatherhood in heaven and on earth is named", yes. When our Lord speaks of the Father as bestowing His gifts in nature, they are bestowed with "undistinguishing regard" on good and bad alike. But only those who consciously take their place as His children know Him as their Father. Eph. 4 : 6, "one God and Father of all", is sometimes quoted also in this connexion, but the context here has the new community in view; hence RSV renders "one God and Father of us all". In the Gospel and Epistles of John the Fatherhood of God is confined to those who have experienced the new birth and exhibit the family traits.

Elders and Fellowship

Question 1895

I have read with interest the editorial paragraph in November under the heading "Fellowship". Would it not be better if the rank and file learnt to obey without question the officers set over them by the Holy Spirit and so avoid any friction? I thought that this attitude went out with the charge of the Light Brigade ("Theirs not to reason why...") In any case, military terminology—"officers" and "rank and file"—is quite inappropriate for the constitution of a Christian church. It is right that members of the church should question their elders and receive satisfactory answers. As Dr. Tatford insisted in that paragraph (with which, as an elder, I agree one hundred per cent.), fellowship is a two-way process. Elders who have truly been placed where they are by the Holy Spirit (which cannot be taken for granted) will take their brethren and sisters into their confidence, consult them and keep them in the picture at all stages of business affecting the activity and well-being of the church.

"Sons of God"

Question 1896

If the "sons of God" of Gen. 6: 1-4 were angels who cohabited with mortal women and produced a race of mighty men distinct from the normal sons of Adam, how does this agree with the fact that angels are spirits and do not marry? Since the word *enosh* ("mortal") is used in the phrase "men of renown" (verse 4), may these "sons of God" not have been men as in Ps. 82: 6 and Hos. 1: 10?

We cannot exclude the view that the "sons of God" of Gen. 6: 1-4 may have been a superior race of men, immigrants from another area, who intermarried with the indigenous women of the territory in which they settled. One reason for thinking that they were angels is that references to the passage in the New Testament (especially Jude 6) imply this. In the phrase *anshê shem*, translated "men of renown" (literally "men of name"), the first word is the construct plural of *ish*, the regular Hebrew word for "a man". But it is the children of the mixed marriages that are so described, not the "sons of God" themselves.

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Press Day, March 1973, Monday, February 5th for Displayed and Classified advertisements, Prayer List, Forthcoming Events and news items.

The News Page

Out and About

Evangelism:

J. G. Hutchinson and R. Beattie have held five weeks of evangelistic meetings at Lungs, whilst D. L. Craig rejoiced to see a 10 year old girl profess conversion at Warrington.
W. S. Galyer asks us to pray for a group of girls from a Remand Home, some of whom asked for booklets after a Christmas service at a nearby assembly.
A. W. Grimsey's programme has been somewhat curtailed, but the work with literature is full of promise. He is finding increasing opportunities locally.
A report from Hedley Murphy speaks of "Ulster responding to the Gospel in an unusual way"! For those who fear the worst, let us hasten to add that our brother is still very much with us! The response has expressed itself in capacity crowds overflowing into extra accommodation, and in professions of conversion, many of them among those with no previous Christian connections. Civil disturbances do nothing to hinder meetings outside Belfast —
Watch-night Services were packed until after midnight.

Ministry:

John James reports excellent meetings in South Wales and the Midlands during December.
Clifford Phillips was at Falkirk for the New Year Conference, where there was a real desire to hear the Word of God. Our friends in Scotland have long regarded the New Year as an opportunity for holding Conferences. It looks as though this opportunity may well be extended south of the border before too long, and far-sighted brethren may care to bear this in mind when making plans.
George Tryon occupied his time during December with ministry meetings in the London area, whilst David Pierce's visit to Germany and France gave him opportunities to minister at Tourcoing and help Brian Tatford at Aix en Provence (L'eau Vive).

Personal Work:

As well as helping in the usual activities of the Grimsby assembly, G. K. Lowther has been able to visit isolated believers in Lincolnshire. E. M. Warwick visited the villages of Hartest and Summertown before Christmas. His future movements are uncertain, as he may have to spend a further period in hospital.

Home Calls

George Patterson at Kirkintilloch on Wednesday 29th November 1972 aged 80. In fellowship at Camelon, Laurieston, Ardrishaig and for the last ten years in Kirkintilloch. He was zealous, consistent and faithful in his witness for Christ, and in his attendance at the meetings of the local church. He will be greatly missed for his cheerful disposition and his encouraging spirit.

Percy Smith on 8th December aged 70 years. Converted at the Bargoed Gospel Hall nearly 50 years ago. In 1930 he moved to London, but eventually took up residence in Northern Rhodesia. He saw an Assembly established there in the late 1950's, and in 1966 the Lusaka Chapel was completed. He returned to England with his wife in 1967 and settled in Eastbourne. He left in November 1972 to visit his daughter in New Zealand, and was called home whilst on the voyage. His ministry was always appreciated and he was given to hospitality, bearing a consistent testimony throughout his life. He is survived by his wife, daughter and son.

Tailpiece

Tailpiece resurgens!

Those with a proper sense of justice will be pleased to note that at a recent extraordinary sitting of the Ancient Court of Paternoster, one *Civ Isc.* was found intolerably guilty of driving a burgundy coloured double-decker bus whilst under the influence of gross verbiage. Sentencing him, the Chairman of the Court, Mr Justice Tailpiece, who spoke from a wheel-chair, said: "you have been found guilty of a particularly unseemly assault upon the printed page. It is clear that your insignificant talents must in future be confined to more appropriate areas of activity. I therefore sentence you to be taken from this place, and to be permanently confined to a small top floor office at the poor end of Fleet Street. Your literary activities will in future be limited to composing rhyming couplets for greetings cards of a distinctively saccharin nature, and to writing speeches for prominent politicians".
Addressing the Court at large, His Honour concluded "some of you may be wondering how I survived the unfortunate *fracas* involving the Defendant. You know my methods, gentlemen, — apply them!" With this somewhat equivocal statement His Honour wheeled himself from the Court.

Sikh joke:

It is a pleasure to welcome the article from Patrick Sookhdeo. Having recently seen a congregation of 300 plus at an evening service melt to a wretched 25 for an after-service meeting on this very problem, addressed by Patrick himself, Tailpiece has a strong suspicion that many of us are going to have to have our noses rubbed hard in it before we recognise its existence, let alone its importance. Perhaps we need to emulate the General, and have our own hot-line to Heaven! The only trouble is that the messages *he* gets seem oddly at variance with the professed nature of their source!

'Out of the mouths ...'

Small son, who has developed a consuming passion for what he calls "Smarmies" was marching down the High Street concentrating on his latest tubel Upon being bumped by a large lady, he looked fiercely up into her face and uttered the crushing rebuke "Fammie Abbams!" Needless to say, no reply was forthcoming!

... of ageing generals!

Part of the *Fanfare for Europe* (forsooth!) celebrations, was a delightful evening of words and music at Covent Garden, thoughtfully brought to our living rooms by Mrs W's pet aversion! Amongst other items quoted was the magnificently crushing comment of the French General on a visit to London over a century ago. Still smarting from the little matter of Waterloo decades earlier, he stood gazing in rapture at the Wellington Monument in Hyde Park. "We are avenged," he breathed!
Tailpiece

People and Places

Stewardship

Home Workers Fund. The gifts received towards the above Fund for the month of December amounted to £353.20.

Missionaries' Children's Fund. The gifts received towards the above Fund for the month of December amounted to £193.70.

Retired Missionary Aid Fund. The gifts and Legacies received towards the above Fund for the month of December amounted to £2669.

New addresses

Derby:
Correspondence for The Gospel Hall, Wiltshire Road, Chaddesden should now be sent to P. E. Dimmick, 12 Ashworth Walk, Chaddesden, Derby.

Hereford:
Correspondence for the Barton Hall, Hereford should now be sent to John Barnett, 83 Westfaling St., Hereford HR4 0JE.

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.:
Woodbury 4; Swindon 10-11; Newton Abbot 18; Stoke Canon 20; Exmouth 21; Kingsbridge 24; Exmouth 25; Chard 27.
Brighton K.:
Ascot 4; Guildford 4; Maidenhead 6; Slough 6; Faringdon 9; Oxford 10, 11; Southampton 16; Swindon 18; Gloucester 19; Newbury 24; Winchester 25; Faringdon 27.
Burnham, A. E. J.:
Selborne 1, 4, 11, 25; Gosport 4, 6, 13, 25; Swanwick, Hants, 11; Severn, Kings 18; Fareham 3, 20; Portsmouth 22.
Calver C.:
Durham (Univ. Missn.), Jan 28-Feb 3; Rayleigh 4; Bristol (Univ. Missn.), 4-11; Chingford 16-18;

Nottingham (Univ. Missn.) 19-23; Liverpool (Univ. Missn.) 24-Mar 5.
Craig, D. L.:
Ballygigan, Bangor, Granshaw, Galyer, W. S.;
Ewell 1, 8; Staines 3; Streatham 4; Wembley 6; Horsham 7; Cardiff and district 10-28.
Greenaway G. H.:
Newmarket 4; Bressingham 6; Cromer 10, 11; Hopton 14; Gt. Barton 11; Farningham 25.
Greenwood, A.:
Liverpool; Southport.
Grimsey:
Burgess Hill 1, Southborough 1; Dunks Green 4; Thornton Heath 5; Yaxham 11, Norwich 18.
Hughes, J. H.:
Nudley 1; Jarvis Brook 4; Ditchling 8, 15, 22; Five Ash Down 11, 25; Pound Hill 18.
Iliffe, D. J.:
Littlehampton 1, 3, 10, 14; Lancing 2; London 4-9; Horsham 11; Selsey 13; Iceland 17-28.
James, J.:
Somerset; Devon; Bristol.
Lowther, G. K.:
Los Boliches; Malaga; Granada.

Meadows, D. R.:
Southbourne 4; Clapgate 11; Westbury 17; Winchester 18; Swanwick 23-25; Southbourne remainder of time.
Murphy, H. G.:
Magherafelt 1; Bangor 3; Stranraer 10-1st March.
McMaster D.:
Newmills 2; Motherwell 10; Carlisle 12-22; Busby 23.
Phillips, C.:
Wheatstone 1, 8, 15; Walthamstow 4, 11, 18; Potters Bar 6, 13, 20, 27; Enfield Highway 7, 14, 21; Hampstead 22, Clacton 24; Ewell 25; Hampton 28.
Pierce, D. J.:
Silverton 3, 4; Eastcombe 4, 13; Braintree 6; Coleford 7; Laphord 8, 18; Cullompton 10, 11; Exeter 12; Tiverton 14, 21, 28; Bideford 22; Ilfracombe 23; Little Hill 25; Torrington 27.
Robinson, A. J.:
Little Hill 4; Bishops Tawton 11; Ilfracombe 14; Lovacott 18; West Down and Yeoford 25.
Short, S. S.:
Weston-Super-Mare 1; Wokingham 2, 9; Maidenhead 3, 4; Chingford 5, 12, 19, 26; Romford 6, 13, 20, 27; Brentwood 7, 14, 21, 28; Tunbridge Wells 8, 15, 22; Bradford 10; Halifax 11; Yatton 18; Southborough 16, 23; Bristol 24; Purley 25.
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Forthcoming Events

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Kirkintilloch:
Mt. Gospel Hall, Feb. 17th at 7 p.m. I. Munro, Bible rdg. Onslow Rd. Gospel Hall, Feb. 17th at 4.00 & 6.30. T. Ledger.
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Cf. The Gospel Hall, Railway Rd., Werneth, Feb. 17th at 3.30 & 6 p.m. Dr. Heading and Mr. Burt.
Bexleyheath:
Mt. Bethany Hall, Feb. 24th at 7.00 p.m. G. B. Fyfe.
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Ann. Cf. Gospel Hall, Buller Road, Feb. 24th at 3.00 and 6.00 p.m. S. Ford and F. Holmes.
London, W.10:
Mt. Hope Hall, Kilburn Lane, Feb. 24th at 7 p.m. H. Bell.
Sheffield:
Sunday School Workers Cf. Lansdowne Chapel, March 3rd, at 3 p.m. Dr. J. A. Knight.
Northampton:
Assemblies Cf. Methodist Central Church, Regents Square, March 24th at 3.15 & 6.00 p.m. Crawford, A. Dalton and K. Kasparian, Spencer Dallington Community Centre, Tintern Avenue, March 25th at 4.00 p.m. (Speakers as above).
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Correspondence from readers is welcomed, and letters should be sent to the editor at 18 Kings Avenue, Carshalton, Surrey.

Cover Photo: C.I.R.I.C., Geneva.

April — A Preview

The promised article on Hong Kong has been held over this month because of pressure on space, but will appear as the feature article in the April issue. We shall also carry the second part of the articles on Taizé and on Reaching the Community. The editor will share with readers the first of some lively correspondence.

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Editorial

The Terrible Commonplaces

We live in a world that is dizzy with change; a mad kaleidoscope of ever altering patterns. Behind the changes are the terrible commonplaces — the crazily accelerating explosion of the world's population and of its amassed knowledge, the rape of the earth's resources, the estrangement of men and women from the roots of their being, the creation of a mindless mass culture, and beyond them all the chilling prediction that within the life expectation of today's children the human race could destroy itself and its planet by the sheer pressure of its own proliferation.

Why, in terms of our Christian living, have we not begun to understand the implications of those terrible commonplaces? Is it because, conscious of the unchanging bedrock beneath the Faith, we demand a similarly unchanging way of life in which to express our own faith? Do we too easily confuse life's outward dress with its inner essence? Ironically our very rejection, as evangelicals, of so many of the ancient trappings of religion, sometimes leads us to cling the more desperately to trivialities which we have made into traditions of our own.

What features of our way of life, then, are of the essence of our Christian faith? To try to answer that question is a fascinating and dangerous task, and it leads on to other questions just as important and just as dangerous, if we are to distinguish the essential Faith from its cultural wrappings. In what, for example, does 'the world' consist (for there is a 'world' which Scripture shows to be the perennial enemy of the Faith)? Must we even distinguish these elements of the cultural and the essential, when we interpret Scripture itself? For most of the documents which make up the Scriptures are not abstract treatises, but spring directly from the historical events which gave them birth. So we could go on — but readers will pose fresh questions for themselves.

This questioning is not a mere 'intellectual' luxury. It is something without which the Christian life we nurture will wither and die. In a society on which the pressure of those terrible commonplaces bears more heavily every day, and where the tides of mass conformity seep into the most securely barricaded lives — in that society, for us not to ask those questions is to commit spiritual suicide: or spiritual murder on our children.

Taizé — A spiritual pilgrimage Stanley Underhill

Stanley Underhill, who was converted through the late Dr. Ernest White, writes of a holiday visit and what he discovered.

It was late afternoon, about the middle of September 1972, when we arrived at Mâcon in the Burgundy wine growing area of central France. We had left a place called Priva, where we had been staying with some friends, earlier that day and travelled north on the auto-route to Mâcon. Here one leaves the auto-route to travel northwest to the mediaeval town of Cluny, which was made famous by William of Aquitaine who built an abbey and set up Religious Orders in 900 A.D. For the next five hundred years Cluny dominated the religious and intellectual civilisation of the west under its successive abbots. Cluny, however, was not our place of pilgrimage but a little village called Taizé where the first protestant monastery since the Reformation had been established by a man named Roger Schutz.

We drove a few kilometres along rather bad and winding roads and through small villages, until at last a sign directed us to take a sharp left turning across a railway track and up a small hill into the village of Taizé. The Community and the Church of the Reconciliation are a little beyond the old village, standing on a hill surrounded by open fields, some of which were used as camping sites and car parks. The church itself, a modern concrete building with whitened exterior walls, looked at first sight strangely like a gun emplacement, with its flat roof extending to form a canopy on three sides of the building, and its series of small rectangular "portholes" on the north and south side of the building. The area in front of the west doors was cordoned off by a line of chairs placed side by side and forming a huge semi-circle. Notices were placed at intervals on which were written in French, German and English, "Zone of Silence". Not far from this area were pitched several ex-U.S. Army marquees which were used by young people as their sleeping quarters. Scattered round the church were various permanent buildings which had been acquired by the community, and which were used as offices or meeting rooms, or provided accommodation for people "on retreat".

Whilst travelling to Taizé that day I had been conscious of a certain nervousness and apprehensiveness about what we might find at Taizé. What had we let ourselves in for? My friend James Anderson, a civil servant with the Ministry of Defence, was a Scot and an elder in the Church of Scotland, brought up in strict Calvinistic tradition. I was a member of the low Church of England, and brought up in a strictly protestant and evangelical tradition. Here we were in the heart of Roman Catholic France, and a few miles from a place where mediae-

val Christianity had flourished for many years. My friend James had more misgivings about our adventure than I had, and he was certainly not going to have anything to do with monasticism in the mediaeval sense, with monks, nuns, cells, and the like!


We inquired at the reception centre whether it was possible to obtain accommodation and meals, as we wished to stay at the Community for a few days. We were told that accommodation was very difficult, but if we cared to seek out one of the Brothers after evening prayer, he would see what could be done. By this time it was already seven o'clock and quite dark, and lack of assurance as to whether a bed would be available tended to add to the feelings of insecurity which we already felt about our pilgrimage to this place. Nevertheless, we decided to stay for evening prayer and immediately made our way across to the church. By this time many people were arriving by car, and young people could be seen making their way from their camping sites. On entering one of the west doors of the church, again we found the request for silence in three languages and then what could only be described as an admonition which read as follows: "All ye who enter here be reconciled, the father with his son, the husband with his wife, the believer with the man who cannot believe, the Christian with his separated brother." There was silence, save for the organ playing, and the lights were dim. Instead of people sitting on chairs, most people were either kneeling or sitting on the floor, although there were occasional groups of chairs for those who wanted to sit on them. The prior and brothers sat on stools placed in the middle of the church. In the centre was a lectern with Bible, and on either side of the lectern a candle. At the east end of the church was an oblong wooden table with a white cloth upon it, and hanging from the ceiling over the table was a huge chandelier in wrought iron, in the shape of a crown of thorns. We understood later that this had been made by the local blacksmith. At the north wall was the organ. People came in quietly, and service and song books were available for any who wanted them. Suddenly the silence was broken by strident notes from the organ and a young man in white cassock played the organ for about half an hour before the service and accompanied the congregation during the service. It was a delightful sound, and seemed to initiate a joyous note which from the beginning characterised all the services to which we went whilst staying at the Community. As the organ played people continued to fill the church, and one by one the Brothers themselves filed into the church. Just before half past seven another delightful sound was heard outside the church: this time, the peal of bells erected quite some way from the church over an artificial pond. The service was liturgical in

form, the Brothers singing the versicles and the congregation the responses. These were interspersed with the reading of the Psalm and then the Epistle. A collect was said and then various members of the Community would extemporise a short prayer for a particular need or some Christian work being carried on in some distant corner of the world. Then there would be "a quiet period" for personal prayer and meditation. Finally the congregation sang a hymn and the service closed with the Benediction.

By nature I am not a mystic nor do I attach very much importance to personal feelings, at least in the religious context; my conservative evangelical teaching has always emphasised the great facts of salvation and has always tended to play down emotional or aesthetic feelings in response to these facts. Nevertheless, on a more sophisticated plane I am aware of the effect of atmosphere, sounds, sights and even silence. I was tremendously struck by the service; there was more to it than simply the beautiful music and the way the Brothers sang the chants. The worship was simple, and there was no moving about by the Brothers except by those appointed to read the lessons. It was not even the novelty of hearing extemporised prayer being said in four languages or the collect of the day being alternated from day to day and said in French, German, Spanish or English as the case may be that impressed me most: nor was it the fact that

the congregation consisted of people seemingly from every country in the world, every age group and from many Christian denominations; nor was it the novelty that here was a protestant monastery, ordered on Roman Catholic lines as far as community of goods and celibacy was concerned, and the fact that the Prior, Roger Schutz, was a German Swiss and that the fifty brothers consisted of both clerics and laymen from many nations and mainly from the protestant traditions of Christendom, although these facts are remarkable. I was most impressed to learn that at Easter 16,000 young people came to Taizé, and that there was inaugurated a council of youth, that has since set up prayer cells all over the world. In this movement Prior Schutz sees a means whereby one can contribute to the reconstruction of the Church, particularly in a western society which has become preoccupied with success and material possessions.

After the service we saw quite a number of the brothers talking to the people as they left the service. The crowds were quite overwhelming, and it appeared to us that we would never get an opportunity of asking about a bed for the night, so we decided to take the car and drive to the next village to see if we could find a suitable hotel: but it was with the firm intention of returning to Taizé first thing in the morning, to discover this place in daylight. (to be continued . . .)



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**THIS
MONTH**

Reaching the community — 1

Robert Scott-Cook

Robert Scott-Cook holds a master of science degree, and in 1970 was an executive in a rewarding position with an international company. In that year he and his wife decided to interrupt his career and to move house with their young family to a large Council housing estate outside Bristol, there to spend two years building up a local church. The first two articles of this series describe some of the Biblical inspiration behind their move; later articles will describe some of the practical methods they used.

A practical insight into divine strategy

It is interesting to follow Paul in his missionary journeys, and to trace the God-given plan behind the places he visited. As he entered Pamphylia he went to the chief city, Perga; then on to Antioch, the main city of Pisidia; next into Iconium, a centre of communications. Again, when he entered Achaia he visited Athens, the cultural centre; and Corinth, the commercial centre; and then on to Ephesus, the capital of Asia. Paul had an insight into God's strategy for reaching the world around him.

Since the industrial revolution our cities have become 'Achaia's' in themselves. With redevelopment after the 1940's, housing policy has been to build large council estates on the outskirts of our cities, or in new towns. There are at least nine such areas around Bristol. With this change in social structure, if Paul were to visit Bristol in 1973, I believe he would move from one estate to the next, reaching the community and establishing a local church in each. He would recognize these as the growing centres of population. It was this conviction from God, which brought my wife and me to spend two years on one of these nine estates, helping the small assembly to reach the surrounding population of 25,000 needy people.

Look closer at Acts 18. Verses 1 to 11 give us an account of the establishing of the church at Corinth. When Paul arrived there he was aware of God's strategy within the city. He settled in the home of Aquila and Priscilla (v2) and shared in their trade as a tentmaker (v3) and visited the synagogue each sabbath (v4). He continued to preach to the Jews (v5) until they opposed and reviled him (v6). Then God directed him to a different community of people within the city, as he cried "From now on I will go to the Gentiles" (v6). How was he to reach that community?

Identify with the community

Paul moved his centre to the house of a man named Titus Justus, a Gentile. To reach the Gentiles he moved to the house of a Gentile. He be-

came identified with the community in which he was serving God. If we are to reach our housing estates effectively we too must become identified with that community. It is not sufficient for us to come in our cars and hold our meetings and then leave, using the assembly as an outpost.

There are two practical points of challenge here for all of us. First, if God has called us to witness in an area which is distant from us, we must prayerfully consider how we can best be involved in that community. We ourselves felt that it was essential to live among the people, although it was several months before we were able to get a house on the estate. Secondly, many Christians travel several miles to a large assembly, while on their doorstep is a struggling work on an estate. It is not easy socially, and it is not always convenient for our secular work, to move to the 'house of Justus', but it may be necessary for the work of God. It was certainly not easy for Paul. Socially, he was very much at home with Aquila and Priscilla, particularly with their Jewish background. As for his secular work as a tentmaker, the new centre at the house of Justus was rather inconvenient. Despite all this, for the sake of the work of God, he identified himself with the community in which he was called to work.

Influence among neighbours

One of the first converts to Christ was Crispus the ruler of the synagogue — which was next door to the house of Justus! We cannot emphasise enough the need to reach first our own neighbour. This is the unchanging challenge of "first Jerusalem and then all Judea". We initially lived in a little close of 36 houses with a few more on the corner. It was here that our ministry began. All of these homes were reached with the gospel and the first converts came from these families.

We may often feel that our own neighbours are the most unapproachable. Perhaps this is because we are more closely conscious of their apathy or antagonism. Paul could have felt that about his neighbours, especially as they had just reviled and opposed him, but here we see Crispus the ruler of the synagogue next door, believing in the Lord. It is encouraging to notice Paul's reference to his old neighbour, Crispus, in his first letter back to Corinth in 1 Corinthians 1:14. Yet even more thrilling is the mention of Sosthenes as a brother (1 Corinthians 1:1). If this is the same Sosthenes whom the Greeks beat (Acts 19:17), he would be the man who replaced the converted Crispus as the ruler of the synagogue, and thus became Paul's new neighbour. What an influence Paul must have had among his neighbours!

(to be continued)

The Wessex residential conferences K. G. Hyland

It was Sunday, towards the end of a weekend conference in a large country house in rural Wiltshire. In introducing the speaker, the chairman unexpectedly told how in his late teens he came to a young people's conference. He had virtually been excommunicated by his elders because of his school rugby playing. His faith was shaken and he had almost given up on Christians. That conference was for him like a breath of fresh air, and introduced him to the fact that there were Christians around who could be regarded as normal individuals.

A young couple, now man and wife, came to an Easter weekend. There they met the Lord in a new way, and are now serving the Lord in a Roman Catholic country.

A young business man and his wife attended several conferences, and themselves began a chain of such conferences which continue to this day. Thousands such young people have had their feet set in the pathway of a real discipleship and dedicated service.

Wessex conferences commenced in 1945 in true succession to those begun in 1912 by the late Professor Rendle Short and others. In the goodness of God they are marked by spiritual power and decisive results not usually found in the normal run of church life. The editor of *The Harvester* has written — "Within the Brethren movement itself, it is likely that the conference movement . . . will prove to be one of the most constructive elements of the latter part of the twentieth century." Why is this? Perhaps the following provides a clue, not of Wessex only, but of all the other conferences stemming from Rendle Short's vision.

Rendle Short listed the following as important.

1. The call to total commitment to the lordship of Christ.
2. The supremacy of the Bible over every part of life, including church life.
3. The obligation to righteous and holy living.
4. The ownership of Christ over time, talents and possessions, involving ministry as to proportionate giving to the Lord.
5. The promise of divine guidance.
6. The honest facing of problems whether posed by science, philosophy or literature.
7. Involvement in the task of world evangelisation.

The conference committees are composed of men

and women who share this vision, and know that the effective future of Christ's Church will depend upon coming generations who catch the same vision.

Engaged and married couples come to the Christian Home conferences, where the subjects of marriage, home and children are dealt with. The beginning and maintenance of christian homes, where married concord and happy discipline obtain, are a vital element in church life, and as 'salt' in the world around. A doctor is present who gives ministry of the Word and is also available for personal counsel.

At the teaching conferences men are helped in preparing for an adequate ministry of the Word, and in Biblical principles of the ordering of church life.

About all the conferences is an atmosphere of happy informality, but overall there is a deep commitment to serious devotion to Christ. Hence there is opportunity for facing real problems and the frank discussion which follows.

The catchment area of Wessex is south of a line between Bristol and London. The conference organisation operates from two centres; the Hants-Dorset border country, and from Devon. It is flexible, and consists of a two-tier arrangement rather like the elder-deacon situation. The more senior provide the spiritual guidance, while others act as representatives in strategic areas for publicity and recruiting. The two areas are autonomous, but not independent. There is an annual general meeting for prayer, fellowship, sharing of experience and overall planning. The local committee meetings, when prayer, planning of syllabuses and choice of speakers are on the agenda, are important.

For the actual conference there is a Host, or Hostess, as is appropriate. Discipline has never been a problem. The reception is at tea-time on the Friday evening, and the conference disperses at tea-time on the Sunday. Saturday afternoons are left free for recreational activities, but Saturday morning and evening have two sessions of one address each. It is desirable that time is left after each talk for questions and discussion. In addition, there is a session for the answering of written questions, and finally on Sunday there is the conference epilogue. Speakers and committee are available at any time for personal counselling.

EDITOR'S NOTE: There are many similar conferences elsewhere in the country. Wessex conferences 1973 are:—

Young People's, Ilfracombe, Mar 2-4, 1973.

Sec. C. H. Reed, St Catherine's, Searle St, Crediton, Devon. 1974 dates March 1 - 3.

Christian Home, Swanage, Dorset, Mar 23-25, 1973.

Sec. T. A. Hyland, Rivendell, Dorchester Rd, Wool, Dorset.

Men's Bible Teaching, Ilfracombe, Apr 13-15, 1973.

Sec. S. Smith, 11 Philip Avenue, Barnstaple.

Christian Home, Ilfracombe, Oct 19-21, 1973.

Sec. R. Bragg, Park Farm, Winkleigh, Devon.

Young People's, Swanage, Dorset.

November, 1973. Date not decided.

Sec. T. A. Hyland, as above.

Turning the World Upside Down Harold Rowdon

(Dr. H. H. Rowdon, Senior Resident Tutor of the London Bible College, reviews the recently published *Echoes of Service* centenary volume **Turning the World Upside Down** by W. T. Stunt, A. Pulleng and others [Upperton Press] 693 pp. £3.00)

The publication of the huge volume entitled *Turning the World Upside Down* is a momentous event which calls for more than passing notice. The first attempt at anything like a full account of Brethren missionary enterprise, it constitutes a mammoth undertaking. Books like Rendle Short's *A Modern Experiment in Apostolic Missions*, and *Look on the Fields*, edited by James Stephen, gave some indication of the ground to be covered — as did chapter 12 of Roy Coad's *A History of the Brethren Movement*. Now — at long last — we have a comprehensive survey of the almost world-wide activities of Brethren missionaries during a century and a half. It is a survey of special importance — because (unlike many similar histories) it is the story of a large-scale missionary enterprise operating with a minimum of organization.

In appraising the book, it is important to be clear as to its purpose. The cover informs us that it is 'a centenary publication of *Echoes of Service*'. This explains why such a large part of the book — almost a tenth — is devoted to the editors of that magazine and their contributions to the development of administrative procedures. It also accounts for the rather curious design of the dust jacket — a heavily annotated page from the Bible of one of the editors.

Though it is a centenary publication whose subtitle reads *A Century of Missionary Endeavour*, it covers a wider period (1829-1972), and though it commemorates the work of *Echoes of Service* and its predecessor *The Missionary Echo*, it does not confine its attention to missionaries directly connected with that magazine but includes the work of Brethren missionaries from any part of the world. Even so, it does not include the work of all such missionaries, not only because (as is so rightly pointed out) it would be impossible to do justice to the work of all the thousands of men and women involved, but also because many Brethren have served with various missionary societies. This is mentioned, not in criticism, but to indicate that even this impressive volume does not exhaust the story of Brethren missionary activities.

Because of its purpose the plan of the book is somewhat unusual. Almost at the beginning, a full account is given of the life and work of the successive editors, most editors being given fuller treatment than most missionaries! Reference is made *en passant* to the development of skeleton adminis-

trative machinery. This part of the book might well have been expanded. With the addition of a full account of the principles of Brethren missionary work it would have constituted a notable volume well able to stand on its own.

The main part of the book is concerned with missionary activities in well over a hundred countries, normally treated country by country and even province by province. Each area is given a brief introduction containing several of the following elements: geography; history; political and religious background; some reference to other Christian mission work. Necessarily short, these introductions give some perspective but are frequently too sketchy to be of much value. There follows a comprehensive account of Brethren work, often including statistics of missionaries, converts, churches and outposts.

Concluding chapters comprise an informative one on the home bases (which includes a valuable description of the Missionary Study Class Movement in Britain and the home activities in Scotland, Canada, New Zealand, Australia and the United States), a chapter on 'The Changing World' which does scant justice to the 'short term' missionary and says very little about the expansion of cities, and a cautious glance into the future. Four appendices list the gifts distributed through Müller's Scriptural Knowledge Institution from 1835 to 1872 (but not those distributed through that channel subsequently); and through the editors and treasurers of *Echoes of Service* from 1872 to 1971: Bible translation work done by Brethren missionaries associated with *Echoes*; and an impressive list of the several thousands of missionaries who have gone out since 1872. Several useful indices (including one to Appendix IV) complete the volume. Interspersed among the various chapters are a large number of photographs, some of which add considerably to the interest of the book. The maps of India and Central Africa are invaluable — it is a pity more were not provided.

The account is written in a style that is crystal clear. Apart from a few sentences which suffer from over-compression it is remarkably readable. Misprints are few and far between. This reviewer noticed one on p.263 which suggests that Alexander Grant married when well over 110 years of age. Another, on p. 402, turns the title *Pilgrim's Progress* into a bogus heading. The misspelling of the reviewer's father's surname in the indices (though not in the text) is not surprising — it happens so often!

On the question of emphasis and balance, it was probably inevitable that the pioneers should have received special attention. Time has cast a lustre

Professor Bruce Asks □

According to *Christianity Today* for January 19, a "Brethren" youth conference in Illinois was recently told by David Sommerville of Argentina: "Brethrenism as so-called Brethrenism may die out . . . but the groups that practise the New Testament principles will not." What distinction, if any, can you see between the two? If there is a distinction, would you welcome the death of "Brethrenism" in order that the practice of New Testament principles might live?

(Correspondence, please, to the Editor at 18 Kings Avenue, Carshalton, Surrey, by 15 March.)

on their work — and plenty of material is available in some cases. But it is strange that the recent pioneer work in New Guinea receives less than two pages, in view of the nature of the work and the fact that almost a hundred missionaries are involved in it. True, most of these have not been at work very long and are not British, but even so, the contrast with an area like the 'Beloved Strip' of Central Africa is very marked. Here, the narrative frequently degenerates into little more than a catalogue of names and movements.

There appear to be some exceptions to the restrictions of the narrative to the work of those whose home links were through *Echoes* or similar magazines. Local oral tradition has it that Miss Una Tighe was linked with the North Africa Mission. Certainly Stan Dale was a missionary working with the Regions Beyond Missionary Union. It should also be noted that the radio station, HCJB, is not a Brethren enterprise, as the reference to it might suggest.

For the most part the narrative avoids jargon, but the use of terms like 'labour', 'exercise', 'testimony', as well as 'assembly' (used sometimes as a substitute word for 'church' and sometimes to avoid using the term 'Brethren') will not encourage the non-Brethren readership that might have been expected. It is also a pity that Brethren missionary policy particularly on such matters as the relationship between the Editors and local churches and donors on the one hand, and missionary activities on the other, is not clearly expounded. Brethren readers should know such things, but readers from other backgrounds, where there is considerable interest in and admiration for our missionary contribution and a desire to learn from its strengths and weaknesses, require elucidation of these matters.

This leads to another cause for regret — that the account is almost purely descriptive and contains little evaluation. On the crucial question of indigenization, the adverse comments of Sir Kenneth Grubb are noted, as well as the glowing tribute of Canon Douglas Webster. Despite numerous references to 'native' (sic) helpers and nationals taking up the missionary task (notably in Kerala, the West Indies and, at one time, Guyana) sufficient evidence of paternalistic attitudes among missionaries comes out to suggest that even the Brethren outlook does not guarantee rapid indigenization.

The dangers of overemphasis on independency are admitted, as in the excellent assessment of the Spanish situation. The existence of an annual con-

ference in France attended by representatives of various local churches as well as missionaries points to one safeguard.

It is gratifying to read the commendation of the Bible School at Villa Maria, Argentine, and the many references to Bible Schools in other places, with the implicit recognition of the need for Bible study more concentrated than a local church can provide in its normal programme of activities.

Outstanding impressions left after the reading of this book include the far-flung nature of Brethren missionary enterprise, its desire to be faithful to the spirit of the New Testament, and the variety of its methods. Needless to say, its contributions to evangelism have been outstanding. Its educational and medical work has been widespread, though generally modest in scale. Remarkable work has been done in the field of literature, particularly in printing, publishing and distribution. In India and Pakistan, significant contributions have been made to the sum total of evangelical publishing, and much of it is now indigenous. Radio has been used almost universally, and the pioneer work of Arthur Gook in Iceland which might have made the Brethren the first to set up a permanent missionary radio station is intriguing. Most distinctive is the use made of correspondence courses, especially its own Emmaus courses. Combined with radio, as in the Bible School of the Air in the Philippines, these have proved to be particularly effective.

Coupled with gratitude for the devoted and sacrificial work of the thousands of men and women whose lives were spent in the service of the Gospel must go admiration for the equally devoted and sacrificial industry which enabled the task of writing this book to be done — despite the agonizing loss of the manuscripts by fire. Hats off to the editors! (Did they all have a hand in it, or was it largely the work of one of their number?)

Who will use it? Friends of missionaries past and present will use the excellent indices to see what has been written about their heroes. Organizers of missionary exhibitions and workshops will find it an invaluable mine of information. It is to be hoped that researchers and writers will find it a stimulus to the work of writing the half dozen volumes to which the preface alludes — and more besides. The ordinary reader is not likely to read it from cover to cover, but every missionary minded person should buy his own copy and dip into it from time to time.

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

Family Forum

Immigrant children

Ruth Bourne

'Who is my neighbour?' Christ was once asked. His hearers were amazed at the answer which completely undermined their rigid code of behaviour. I believe we are again being challenged by His all-embracing concept of neighbourliness and responsibility.

Ruth Bourne says of her article, 'It comes with prayer that many more of the immigrant children in this country may be evangelised.'

It was with some feeling of trepidation that we set out for the first 'Good News Club' on Wednesday, 27th September, 1972. Some weeks before this had come the realisation that so many of the local immigrant children, particularly Asians, were unreached by the local Sunday schools and Church programmes, a lot of them spending their hours away from school, playing on the streets.

What could be done to give them an opportunity to hear the Gospel? A small children's meeting, in our home, perhaps? It was something to pray and think about, anyway.

However, the more one had prayed and thought, the more it had seemed that the local school would be the ideal venue. It was 'neutral' ground, a place familiar to both parents and children — and so the wheels had been set in motion. Permission had been obtained from the caretaker, the classroom hired from the Education Officer, and about 40 invitations given out to the children as they were coming home from school.

Some invitations had met with a cool 'No thank you' and no-one had actually promised to come! So it will be understood that, as we went to the first class, the question uppermost in our minds was, 'Would anyone come to the Good News Club?' As we approached the school, it was evident that the children were coming. We found about 47 children — forty Indians and Pakistanis, six West Indians and an English child brought along by them! It was obvious that if such numbers of children should continue to come, we should need more helpers.

We made our most outstanding need — of a pianist — a matter of prayer with the children the first week. How good it was to be able to show them that God had answered our prayer, when by the next week our pianist had been supplied! The need of helpers, as the numbers have increased, has continually been met by God Himself.

Another of our 'fears' had been that perhaps the children would not be willing or interested to listen to the Gospel. This was unfounded, they listen most attentively and also enjoy and enter into

Bible quizzes, singing, competitions and memory verses.

As the Asian children generally had not started to learn English until they started school, we set out with the idea of making things simple for them. This was unnecessary as they proved to be very bright and able to tackle anything, including learning the books of the Bible.

There are problems with a big group of children, a large number of whom are high-spirited boys. There is the constant need for new ideas to hold their interest, a programme that doesn't leave a moment's pause, and perhaps the biggest problem of all, learning their names and distinguishing between the 'Singhs' in order to be able to have a register and a points system. However, to watch the faces of the children as they seem to drink in the Gospel stories each week, makes it all very worthwhile.

Our wider aim is to extend this outreach into their homes. This is kept in mind when choruses are chosen for them to learn. Also, as they earn enough points, they will be awarded an English Bible to take home. Some members of their families will probably be able to read this, but we mustn't forget those who won't. As we ascertain which language is spoken in each home, we hope to send in Gospel literature from S.G.M. and also Gospel Recording records, so that the whole family can share the 'Good News.'

Eagerness to come has been outstanding and there are now 115 children on the register. There are no gimmicks, nothing that they would not have in Sunday School, but God has brought them along. How many thousands of similar children there must be, up and down this country, just ready to be reached, if only someone would take up the challenge and go to them. As doors close abroad, what a great privilege and opportunity (and responsibility!) is ours, right here, realising the potentiality of these boys and girls if they become men and women of God and able to reach out and carry the Gospel to the many different peoples they represent.

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What is a Gospel?

At the end of our first study we (probably) came to the conclusion that *Mark* is neither a book of 'history' nor a 'biography' (in the modern sense of those words). What sort of book is it then?

In most copies of the NT it is given the title *The Gospel According to (Saint) Mark*, a title which goes back to the second century A.D. The traditional answer to our question is therefore: *Mark* is a Gospel. But what is 'a Gospel'?

It might be helpful if at this point you jot down what you understand by the word 'gospel'. Do you use it in a number of slightly different ways?

The Meaning of 'Gospel'

In English

Look up 'gospel' in your English dictionary and note the meanings and derivation (etymology). Then, if possible, read Cole (Tyndale commentary on *Mark*) p.11f.

In Greek

Look up 'gospel' in your Bible dictionary, NT word book, or concordance, to discover the Greek word that is translated 'gospel' and note its meaning.

Did you discover that the Greek word is *euangelion* (from which we get our words 'evangelist', 'evangelism', etc)? *Eu* means 'good' or 'well' and *angelion* suggests a message or proclamation; an 'angel' is literally a 'messenger'. *Euangelion* is not a very common word outside the NT. In classical Greek it originally meant 'the reward given to a messenger for bringing good tidings' and then 'the sacrifices made to the gods when such good tidings were received'. Later, in hellenistic Greek, it came to mean 'the good tidings' themselves. It was especially used of the news of victory.

The Use of 'Gospel'

In the Bible

Look up 'gospel' in your concordance and jot down anything that strikes you about the distribution of the word in the Bible. If possible, distinguish between the noun (*euangelion*) and the verb (*euangelizomai* — preach the gospel). Young's or Strong's concordance will help.

Did you discover the following points?

(a) The word 'gospel' is not found in the OT at all.

(b) In the NT the noun is used mainly by Paul; *Mark* has it more often than *Matthew*; *Luke* uses it twice in *Acts* but never in his Gospel (on the other hand, he uses the verb quite often in both books); it does not appear in John's Gospel or Letters.

Notes

(a) Although the English word 'gospel' is not found in our translations of the OT, the idea is present. And so the *Septuagint* occasionally uses *euangelia* (either the feminine or the plural form of *euangelion*) to translate the Hebrew *besorah* (tidings) and more often *euangelizomai* to translate *basar* (bear tidings).

(The *Septuagint* is a Greek translation of the OT made by Jews, probably in Egypt between 300 and 100 B.C. It is commonly denoted by *LXX*. Bagsters publish an edition with translation.)

Look up in your concordance the OT occurrences of the words 'tidings', 'preach', 'publish', 'shew forth'.

(If possible, use Young's or Strong's and pick out the references where these words translate the noun *besorah* or the verb *basar*.) Look up each of the references in the OT and study the context (especially of the *Isaiah* references).

Did you notice that some references use the words in a secular context (e.g. 2 *Sam* 4 : 10 where the *LXX* uses *euangelia* in its classical sense of 'reward for tidings') and others in a religious or theological context (e.g. in *Psalms* and *Isaiah*)?

(b) Do you think that the evidence of the distribution of *euangelion* in the NT supports the following suggestions?

(i) That 'gospel' was a favourite word of *Mark* which he deliberately introduced into his account of Jesus. Notice how it is missing in parallel passages in *Matthew* and *Luke*: *Mark* 1 : 14, 15 cf. *Matt* 4 : 17/*Luke* 4 : 15; *Mark* 8 : 35 cf. *Matt* 10 : 39/*Luke* 9 : 24; *Mark* 10 : 29 cf. *Matt* 19 : 29/*Luke* 18 : 29. (See *Martin, Mark*, pp.24-26.)

(ii) That *Mark* may have derived his fondness for the word 'gospel' from Paul. (So F. F. Bruce, *The Message of the New Testament* [Paternoster] p.15.) For the contact between the two men, see *Acts* 13 : 5, 2 *Tim* 4 : 11.

(iii) That the ultimate source of the early church's use of the noun 'gospel' and the verb 'preach the gospel' was the use that Jesus himself made of the passages from *Isaiah* 40-66 (see *Luke* 4 : 18ff. 7 : 22). There is evidence (e.g. *Psalms* of *Solomon* 11 : 2) that in the time of Jesus people were expecting the 'messenger' (*mebasser*) of *Isaiah*

to come and proclaim the dawn of the Messianic age. Some thought that he would be the Messiah himself, others a figure such as Elijah. It would seem from the passages from *Luke* quoted above that Jesus saw himself as fulfilling the role of the *mebasser*.

In the early Church

For at least 100 years after Pentecost the word 'gospel' was always used in the singular and always referred to the content of the *oral* proclamation of the message about Jesus Christ. In this sense, there could be only one 'gospel' (see *Galatians* 1 : 6-9).

It was not until the second half of the second century A.D. that the word came to be used of a piece of literature (a 'Gospel') and also to be used in the plural (the 'Gospels'). For details see F. F. Bruce, *NTC*, p.92.

The main reasons for this new use of the word 'gospel' seem to have been as follows.

(a) No other title seemed suitable or adequate to describe the contents of a book like Mark. (See Martin pp. 18-21.)

(b) There seemed to be a definite relationship between the contents of these books and the message proclaimed by the apostles. (See next section.)

(c) It is possible that Mark himself pointed the way by his use of 'gospel' in the opening sentence of his book. (See commentaries on 1 : 1 and 1 : 14, 15 and especially Martin pp. 26-28.) Notice that Mark uses the word not only for the message which Jesus preached (1 : 14, 15), but also to describe the story of Jesus itself (1 : 1). Mark is the only one of the four 'evangelists' (Gospel-writers) to use the word in this latter sense.

The Content of the Gospel

The Gospel of Mark and the Gospel of the early Church

Read straight through *Mark* (preferably at one sitting) and make a list (in order) of its main contents.

Then look at the preaching (*kerygma*) of the early Church in passages such as *Acts* 2 : 22-36; 3 : 12-26; 10 : 36-43; 13 : 23-39; and make a list of the main topics covered.

Now compare your two lists. What do you notice? Do you agree with C. H. Dodd that the framework of *Mark* conforms to the pattern of the early Christian preaching (*kerygma*)? (See *New Testament Studies*, pp. 1-11.) What does this suggest in regard to the purpose of *Mark*? Does it help to explain the disproportionate amount of space that Mark devotes to the Passion narrative?

The Gospel of Paul

If you have time it would be helpful to go on to compare Paul's understanding of the Gospel. Use a concordance to obtain the references to 'gospel' but then look them up in your NT and

study them in their contexts. Can you draw up the main points of what A. M. Hunter has called *The Gospel According to St. Paul* (SCM)?

Do you agree with W. E. Vine (*Expository Dictionary of New Testament Words* [Oliphants]: sub. 'gospel') that Paul uses the word in two ways: (i) historically — i.e. of the basic facts; (ii) doctrinally — i.e. of the interpretation of those facts?

In what ways is Paul's 'gospel' like or unlike Mark's 'gospel'? Can you suggest reasons for the differences?

Is *Mark* rightly called 'a Gospel' and its author 'an Evangelist'? Why? Is there any difference between the phrases 'Mark's Gospel'? and 'The Gospel According to Mark'? Which do you prefer? Why?

Consider the words of G. Friedrich, *Theological Dictionary of the New Testament* (Eerdmans) Vol II p. 735f. :—

'Since the preaching bears witness to Christ and His words and acts, and since these constitute the essence of the Gospel, the writings which contain the life and words of Jesus come to be given the name "gospel". . . In the different Gospels the one Gospel of God is declared.'

For Further Reading and Study

W. Barclay *A New Testament Word Book* (SCM) ch. Euangelion (= euangelion).

F. F. Bruce *New Testament Commentary* (Pickering & Inglis) pp. 92-95 (or *New Bible Commentary Revised* [IVP] pp. 64-67).

F. F. Bruce 'When is a Gospel not a Gospel?' *Bulletin of John Rylands Library* 45 (1963) pp. 319-339.

C. H. Dodd *The Apostolic Preaching and Its Developments* (Hodders) pp. 46-52.

M. Green *Evangelism in the Early Church* (Hodders) ch. 3.

R. P. Martin *Mark: Evangelist and Theologian* (Paternoster) pp. 21-28.

A. E. J. Rawlinson *St. Mark* (Methuen) chs. I, II. See also articles 'Gospel/Gospels' in *New Bible Dictionary* (IVP) or other Bible Dictionaries.

Essay Question

On what grounds would you argue that *Mark* is rightly called a 'Gospel'?

(Try to write about 500 words. If you would like to have your work read and commented on, please send it with a stamped and addressed envelope to John Baigent, 6 Windmill Road, London SW18 2EU.)

Next month: The Writing of Mark

The British and Foreign Bible Society now have the Gospel of Mark recorded on cassette tape at £1.50 (90 mins. total), (£1.05 to the blind and handicapped). Details from Miss Leng at Bible House, 146 Queen Victoria St., London EC4V 4BY. (*Today's English Version is used.*)

The Dying Ghillie

Our Scots readers (especially those who live "the wrang side the Border," like missionaries among the Sassenachs) and many others as well, will enjoy the whimsy of this little poem by Morven Cameron

which appeared in "Life and Work," the Record of the Church of Scotland, for December 1972. It is reproduced here by kind permission of the Editor and the authoress.

"... He leadeth me the quiet waters by".

Lord, dinna think I criticise thy psalm,
If 'quiet waters' truly be thine order,
But rivers anely rin wi' siclike calm,
The wrang side the Border.

The Thames is unco dreich to gaze upon,
It isnae fit to harbour fish nor beast,
A drumlie stoorie river sic as yon
Cud anely haud its wheesht.

But clear and free the Tay and Dochart rin,
And Garry pirls and sings amang the scree,
Wi' saumon loupin silver up the linn,
Yon's Paradise to me!

So whan my Spirit ower Ben Vorlich soars,
Forgie ma swither at the Gowden Gate,
I mun mak' siccar, through green pastures roars
The Tummel in fu' spate.

Morven Cameron

For Sassenachs:—

Unco' — very; dreich — joyless; drumlie — turgid;
stoorie — dusty; sic — such; haud its wheesht —

keep quiet; pirl — chuckle over the pebbles, plash;
loupin — jumping; linn — waterfall; swither —
hesitate in making up one's mind; siccar — sure.

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Looking at Books

Death Comes Home, Simon Stephens. Mowbrays. 115pp. 60p. Paperback.

In Western Society today, death is no longer discussed and accepted — as it was, of necessity, in the past — as an inevitable and every-day occurrence. Each year, in Britain, 27,000 homes mourn the loss of a child, but most of these bereaved parents emerge from their initial shock to find themselves surrounded by a conspiracy of silence. The husband and wife, helpless to comfort each other, may drift miserably apart to a loneliness of mental suffering which can easily become suicidal. In our roles as friends, neighbours, medical or social workers, few of us know what to say or how to help such grief.

This book, written from personal experience by a former assistant chaplain in a large hospital, gives a moving, factual account of the sudden death of a much loved, lively, intelligent boy of 11. It traces in some detail the stages of reaction through which his parents — like any other bereaved persons — must work their way back to physical and psychological stability, and a healing comparable to that which must follow amputation of a limb. There is a normal progression from shock, numbness and disbelief, through sleeplessness, apathy and loss of appetite, to painful physical sensations, arising from the growing awareness of irreparable loss. These may be exacerbated by irrational feelings of guilt, hostility, idealization of or identification with the loved one, or even hallucinations that the deceased has returned. Such normal symptoms of acute grief may take several years to subside; but, if delayed, or complicated because the sufferer is denied the opportunity for unburdening himself to a patient and understanding listener, they may become abnormally prolonged and exaggerated to the point of mental breakdown.

If we have been recently bereaved, or are to exercise any ministry of compassion in the society of which we are part, we need the experience, understanding and practical advice provided here. We should know about the *Society of Compassionate Friends*, founded by the author to link bereaved parents with others who have suffered similar loss, and who receive mutual help through sharing their grief. The Christian hope is briefly but clearly stated in the final chapter, which is followed by an anthology of prose, poetry, and verses from the Bible — selected by the bereaved — to comfort those who mourn.

(Reviewer's note: There is also a useful bibliography, which includes two books by Christian authors which have been strongly recommended to the reviewer: *Your bereavement* by Canon Mohan [Hodder and Stoughton], and *A grief observed* by C. S. Lewis. [Faber and Faber].

The following books, not from a specifically Christian standpoint, have also been recommended though not mentioned in Mr. Stephens's bibliography: *Begin again* by Margaret Torrie [Dent], *Women alone* by Isabella Tawes [Funker Wagnell], *Death be not proud* by John Gunther [Harper and Row], *On death and dying* by Elizabeth Kubler-Ross [Tavistock Publications], and *Grief and how to live with it* by Sarah Morris [Allen and Unwin].)

Joy K. Coad.

The Story of The Jesus People, Enroth, Ericson and Peters, Paternoster Press, 250 pp., £1.20.

Pop Goes Jesus, Jacob, Mowbrays, 104 pp., 50p

The Jesus People Speak Out, compiled by Ortega, Hodder, 128 pp., 40p. (all paperback).

The flow of books on 'The Jesus People' continues, and these three books make up a mixed bag.

By far and away the most useful is *The Story of the Jesus People*. Originally published in the United States, and now made available in this country with an additional foreword to the British edition, this is a factual survey, as the cover claims. The three American authors have researched the movements that make up 'The Jesus People' in a thorough and responsible way. The result is offered to us in three parts. At least half the book is devoted to The People. Here we find the facts and background to such folk as Arthur Blessitt, Larry Norman, and the now discredited Children of God. The most useful sections are the last two on 'The Beliefs' and 'Retrospect'. The book is constructively critical in its assessment of the Jesus People. It commends to the Christian world their simplicity, directness, love and enthusiasm. The authors hope that the movements will not remain outside main-stream Christianity, and see the lasting value that will come to the work of God as the Jesus People get more and more into the recognised life of the church. I believe this is one of the best books now on the market on the Jesus People. Micheal Jacob's first book(?) is good stuff. Lightweight, and at times sketchy, it gives — for those who want it — the low down on peoples or movements like Arthur Blessitt, Nigel Goodwin, Jack and Pauline Filby, M.G.O., and the Jesus Liberation Front. A chapter a night will allow the reader to sleep in a good mood. The less said about *The Jesus People Speak Out* the better. It is just a collection of short quotations by different unknown but named Jesus People gathered together under various themes. Quite honestly I fail to understand why such a worthy publisher as Hodders should produce the book.

Michael Cole

Spectator's Viewpoint with David Manzie

(David Manzie thinks aloud as he looks at some of our contemporaries).

There seems to be a distressing similarity between the religious and the secular papers on some matters. Unfortunately, as is so often the case, religion runs behind, when it should be far ahead both in realism, purity and example.

In recent months one subject presented with regularity in both sections has been 'Women's Liberation', though often with a most unladylike pugnacity. Some of the jobs aspired to are not calculated to enhance the 'angel of mercy' image. For example, a petition was recently presented to the highest labour court in Spain demanding that a twenty-four years old blonde be allowed to fight bulls on foot — an exclusively male preserve. Her application follows a Government decree awarding women the same basic rights as men.

Reporting to the Anglican Mothers' Union after attending a European Conference on 'The Image of Women in the Mass Media', Lady Twiss, wife of Black Rod, said that English women are not so concerned with their image as women from other countries. Too often, she continued, women are consulted solely for a female point of view. Evidence presented by the National Union of Journalists to a House of Lords Select Committee on anti-discrimination concluded that 'women in journalism get only the women's jobs'. They cited management prejudice, and hostility or bias by colleagues. Although women in journalism have equal pay rights, said Lady Twiss, they are kept mostly to Fashion and Cooking articles. To achieve social justice, a well-educated French student told her, would require a non-peaceful revolution.

Incursion into occupations long dominated by men is evident too in the increasing clamour and movement towards ordination of women. Of course, in some denominations women ministers are well-established, and a private ministerial session at

this year's Harrogate Methodist Conference agreed (subject to ratification by Conference) to ordain women.

The Anglican Church itself will have to hurry if the forward views expressed by a girl theology student become widespread. She failed to see how the Church, claiming to be representative of whole humanity, can work properly if half of humanity is unrepresented in the ministry.

Closely linked to equal opportunity is the subject of equal pay, and in 1970 Parliament passed an Act making December 1975 the deadline for eliminating discrimination between men and women in pay and other terms and conditions of employment. Reports on progress towards implementation are pessimistic, alleging widespread ignorance of the requirements by employers who have made little attempt to unravel complex legislation.

It is, also, open to question whether many of the women's organisations anticipating benefits to accrue have given full consideration to the implications of paying the same social security contributions, getting the same benefits, the same retirement age and pension rights. Or have they considered the repeal of sections of the Factories Acts which afford them special protection at present? One building tycoon has said he will welcome ladies as builders' labourers! He offers equal work for equal pay.

Let the final word be from the religious press. Discussing 'Women Priests', one writer saw no theological, biblical or traditional grounds for opposition, basing this argument on the assertion that women are intended to be complementary to men. But an American Church Union team is going on a world tour aimed at uniting Anglican women against ordination attempts. One representative described such attempts as insulting the feminine role implicit in creation, and further as contributory to the confusion of sexual identity and the breakdown of family life.

from page 55

Mr. Brian R. Mills (contd)

this regard are a case in point. I remember a visit to a houseparty in Norfolk last year at which there were 50 Christians from Norfolk assemblies and 50 Berliners, most of them having no Christian background. Initiative needs to be taken somewhere by those involved in camp work.

As to any concerted endeavours to further the Gospel within the area of the enlarged community, this will initially be hampered by language barriers, but in time the exchange amongst young people must surely make for more Gospel outreach of a European nature. It will doubtless lead also not

only to a free movement of labour in the economic and secular fields, but may well lead to a more free movement of Christian workers. It is well known, for example, that overseas service by national servicemen after the war was often used by God to lead such servicemen, on demobilisation, to return as missionaries to the country of their posting.

May I hasten to add that the above views are my own personal views and do not necessarily reflect those of the Counties evangelists or our Executive Overseers.

Correspondence

From Mr. Peter Cousins

Dear Mr Coad

You may perhaps be interested to have some information about a unique document recently discovered at Philippi and translated by a Greek friend, Zec Taryun. It appears to be a letter from a group of believers at Corinth and is addressed to the church at Philippi. However as it is numbered π some have suggested it may be a circular.

It reads thus: 'Dear Brothers, Several of us here in Corinth have had it laid upon our hearts to distribute copies of the sacred writings throughout the Isthmus as far as Athens. These scriptures are ready but we need help from the Lord's people in delivering them. Would you kindly bring this need before believers in your neighbourhood. When we say "the Lord's people" we do not of course seek the partnership of all of them nor even of those who are sound in faith and life. In particular we are anxious not to be associated this side of glory

with those linked with Apollos or Paul nor with those called Jesus people. Only followers of Cephas need apply.'

In the margin of this document two later additions in different hands may be distinguished. One asks, 'What would Brother Paul have said about this? Will these Corinthians ever learn?' The other says simply, 'Remember what he wrote to us in the eighteenth verse* of his letter.'

At a time when there is so much happening which grieves believers we surely can see in this letter grounds for satisfaction as we note the progress God's people have made since the first century. Who would dare to suggest that the attitude displayed in this ancient parchment could ever characterise Bible-believing Christians today?

63 Breamwater Gdns.
Ham, Richmond, Surrey.

Yours sincerely
Peter Cousins.

(*Obviously a *much* later addition! — Ed.).

Replies to Professor Bruce

The January Question:

On January 1, 1973, the United Kingdom becomes a member of the European Economic Community (Common Market). The question uppermost in the minds of British Christians naturally is: "How can this closer association with other Western European nations be exploited for the furtherance of the gospel within the area of the enlarged Community?" What answers to this question can readers suggest?

Mr. H. L. Ellison replies:—

For the British Christian one of the most important features of the country's entry into the Common Market is that it will gradually make him more acceptable to the European. Little though some less imaginative missionaries realize it, except as a casual visitor the foreigner's intervention in a country's religion or lack of it is widely resented, often with considerable justification.

The Common Market should both encourage us to understand the European's outlook and difficulties better and to remove the feeling that we are outsiders. Then we shall ask ourselves not what we can contribute to Europe but how we can co-operate and serve.

Mr. C. F. Fraser-Smith replies, drawing our attention to the opportunities presented by the immense influx of workers into Western Europe from Muslim countries largely closed to the Gospel (North Africa, Turkey, etc.).

Mr. Brian R. Mills (Secretary of Counties Work) replies:—

I would like to suggest that one of the first steps would be a conference of Brethren leaders, evangelists and elders. This may start to take us, in our respective countries, out of our parochial environment and outlook and make us aware, not only of our common faith and practice as it affects our Lord and His Church, but also of our common links in many aspects of our assembly life. I am sure such a conference would strengthen the hands of our brethren in European countries, and broaden the outlook of us in this country, since (as has been said) we are numerically the stronger.

Secondly, an exchange of information on conferences and camps, whereby increased exchange visits could be arranged, would help many young people to become more acclimatised to their European status. Brian Tatford's endeavours in

continued on page 54

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 □

"Tongues shall cease" — when?

Question 1897

It has been suggested that, since the Greek middle voice is used for the "ceasing" of tongues in 1 Cor. 13 : 8, while the passive is used when prophecies and knowledge are to be "done away" (R.V.), the indication is that prophecies and knowledge will be "done away" at the Lord's coming, whereas tongues will "cease" earlier of their own accord. Would you comment on this?

Certainly no differentiation in respect of time can be inferred from the distribution of the middle and passive voices here, or indeed anywhere else. I suggest that it is purely a matter of usage — that in practice the middle voice of *pauo* was used in such a setting and the passive voice of *katargeo*. Nowhere in the Greek Bible do we find the future passive of *pauo* or the future middle of *katargeo*.

"This People"

Question 1898

Some have inferred from "this people" in 1 Cor. 14 : 21 that tongues were a sign only to the Jews. Is this a valid inference?

No; Paul is applying (not for the only time) an Old Testament passage which originally belonged in an Israelite context to a much wider situation. Certainly in Isa. 28 : 11 "this people" means the Jews, to whom God spoke by the strange tongue of the Assyrian invaders; but Paul is applying the prophet's words to a new situation in the predominantly Gentile church of Corinth.

The Meaning of "Abram"

Question 1899

Further to Question 1881 (December, 1972), has the element -ram in the name Ab-ram anything to do with the sacrificial ram in Gen. 15 : 9 and Gen. 22 : 13, or with the ram (Aries) among the signs of the Zodiac?

No, because the Hebrew word for "ram" (*ayil*) is quite different from the English word. The element -ram in Ab-ram means "high"; the whole name therefore means something like "high father".

First and Last

Question 1900

Further to Question 1891 (January, 1973), where you use the expression "from the first Pentecost to the last Advent", (a) are there more Pentecosts than one and (b) is not the body of Christ completed at 1 Thess. 4 : 16 etc. and not at Rev. 19 : 11 ff., Zech. 14 : 4, etc.?

The phrase "the first Pentecost" was used in a purely calendrical sense. In this sense there is a Pentecost (Whitsuntide) every year; the first one (the first Christian Pentecost, of course) is that described in Acts 2. As regards "the last Advent", even if you envisage the events of 1 Thess. 4 : 16 f. as preceding by an interval of years the Lord's

coming in power and glory (which I myself do not), you would not, I think, distinguish between the Lord's "second" and "third" Advent, but speak rather of two phases of His "second" or "last" Advent — "second" or "last" in contrast to His "first" Advent nearly 2,000 years ago.

The Source of the River

Question 1901

In Gen. 2 : 5 we read "the LORD God has not caused it to rain upon the earth", yet in verse 10 "a river went out of Eden to water the garden" (evidently a large river, to judge by the following verses). What would be the source of such a river in the absence of rain?

An unfailing and copious underground spring would seem to me to be the most likely answer; cf. Gen. 2 : 6, N.E.B.: "A flood used to rise out of the earth and water all the surface of the ground" (see also R.S.V. margin).

Sufficiency and Efficiency

Question 1902

One often hears the distinction made between the sufficiency and the efficiency of the atonement made by our Lord Jesus Christ. Is this distinction biblically or theologically valid?

I think what is meant is that the atonement procured by our Lord is sufficient for all (in the sense of 1 Tim. 2 : 6, "gave himself a ransom for all") but "efficient" only where it is appropriated, or (as some would say) "efficient" in all cases except those where it is deliberately repudiated. If I may quote a much more distinguished theologian than myself: "Although Christ suffered for the sins of the world, and is offered by the goodness of God without distinction to all men, yet not all receive him" (John Calvin, on Rom. 5 : 18).

A Decisive Argument?

Question 1903

With regard to the difficulty of interpreting Gk. diatheke in Heb. 9 : 15-20, could it be argued that the singular number at the end of verse 16, "the death of him that made it", shows that a will or testament is here in view (since a covenant, as in Ex. 24 : 8 or Heb. 9 : 15, requires two conscious parties)? Why is not this decisive?

I think it is decisive, together with the force of the verb here translated "made"; I can see no other meaning here but that expressed in R.S.V.: "For where a will is involved, the death of the one who made it must be established" (cf. also verse 17).

Since this page is my only means of communication with my pseudonymous correspondents Phoebe and Gamaliel, I borrow its hospitality to send them best wishes from writer and readers on their impending marriage.

The News Page

Press Day, April 1973. Monday, March 5th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news items.

Out and About

Outreach at the Cheshire Show:

This year the Show will be held on the Duke of Westminster's estate at Eton Park, on the Chester to Wexham Road, on June 6th and 7th. The Workers' Christian Fellowship will again have a tent at the Show. In 1972 60,000 tracts and testaments were given away. Fact and Faith films were shown for a total of seven hours each day, and numbers professed conversion as a result. Our prayers are asked for the renewed and extended witness this year. Any who are able to give assistance should write to the Secretary, K. F. Mates of 33 Rosslyn Drive, Moreton, Wirral, L46 0SU. (Our report also states that ten gallons of tea were dispensed each day. I believe it was P. G. Woodhouse who described tea as "the cup which refreshes but does not inebriate"! Perhaps it's just as well!)

Evangelism:

Ken Brighton counselled several young people after full meetings at Chandlers Ford. Clive Calver conducted an eight-day "Coffee Bar Mission" at Sidcup in late January. Nearly thirty, many with no previous Christian contact whatever, made professions of faith whilst others are still being followed up. The CHCYP Reunion, reports Donald Meadows, was a great success, and a number of young Christians were strengthened and confirmed in their faith. G. H. Greenaway has been continuing to make personal contact among the Ugandan Asian refugees at Stradis-hall Camp, and many have received literature. Meanwhile the situation in Uganda itself continues to give considerable cause for anxiety, and we need to remember in prayer our brethren and sisters in that unhappy country.

Ministry:

G. K. Lowther has already been able to help several assemblies in Portugal, including a fine company in a new chapel at Beja for the first time. The work continues encouragingly at Los Boliches on the Costa del Sol, among different nationalities. Dr. F. A. Tatford has crowded meetings and some blessing in Copenhagen, Denmark.

"Rugby 1973":

John Blanchard and an M.W.E. Team will be conducting an Outreach Mission in Rugby from June 27th to July 8th. This will be preceded by a Church Mission, from March 31st to April 8th. Many churches in the area are working together, and our prayers are asked for this venture. Those of us who have worked with fellow believers from a variety of local churches will know what an enriching and rewarding experience this can be.

Home Calls

Robert Hall on January 31st aged 56. Converted at the age of 20, he was in Fellowship in Paisley for thirty years, and at Victoria Hall, Ayr for the past two years. He was a zealous worker among children, but ill-health prevented this work in his later years. He spent some time in hospital, and passed away there. Our prayers are asked for his wife and two children.

Percy Johnson on the 29th January. As a young man was connected with the Gospel work in Kensington

Town Hall and later at Archel Road, West Kensington where Saturday evening rallies were held for many years. He moved to Claygate, Surrey, where he and his friend, Philip Elliott, began to break bread in their own houses. A hall was eventually built and the work has prospered.

On retirement he moved to Swanage and became involved in the work of the Assembly there. He was a great help to the Covenanters and a keen supporter of the Gideon work in Dorset.

Alice Elizabeth Leslie on January 3rd aged 84. Our sister was the widow of John Leslie, and a niece of Thomas Holt of Stoke-on-Trent. She was born there, and was converted in her teens. Later she moved to Manchester where she attended Hope Hall. She was widowed during the first World War and brought up four children. In 1941 she left Manchester and lived in Chesterfield for fifteen years. After her return to Stockport in 1956, continuing ill-health prevented her from personal attendance at Hope Hall, but nevertheless she enjoyed the fellowship of frequent visits from assembly members both young and old, and always took a lively interest in all the activities of the church. She is survived by her four children, eight grandchildren and six great-grandchildren.

John Shaw on December 27th aged 64. Our brother was born in Ayr but moved to Maybole as a young man and was connected with the Assembly there for almost thirty years. He was particularly active in open-air work and in the Sunday School. He moved to Prestwick, where he lived for about eight years before returning to Crosshill, Ayrshire. His latter years were spent in Ayr, where he was an Elder at Victoria Hall. He bore a quiet consistent testimony and was much loved for his pastoral work. He leaves a wife and daughter who would value our prayers.

Tailpiece

An Apology!

To Mr F. G. Applegate, Investment Consultant, for a printing error in our January issue. The advertisement should have read "Over 7% Tax Free (as against 5% paid by Building Societies) and not "over 5% Tax Free (as against 4½% paid by Building Societies)"!

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OVER

Mass Evangelism:

Tailpiece seems to detect a good deal of *sotto voce* dissent at the continuance of what might be called supra-local-church-activities. In particular "mass evangelism" seems to have come in for a good deal of stick recently.

We need to beware lest the hot air of our cries for what we conceive to be orthodoxy runs counter to the wind of the Spirit! Tailpiece can well remember the profound effect that the Billy Graham Harringay Crusade had on his somewhat cynical fifteen year-old outlook. The arrival a few weeks ago of a letter from two young Christian friends brought back vividly to the mind the night over six years ago when they had "gone forward" at a similar Crusade, as two young

students. Not only is it quite evident from contemporary reports and experience that the Lord is continuing to use this method of proclaiming the Gospel, but it is also clear that the change of tempo in Christian witness afforded by full participation in efforts of this nature can enrich the life of a local church tremendously.

Tailpiece



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God's Purposes for His Land and His People Prof. F. F. Bruce.
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People and Places

New addresses

Barrow-in-Furness:

The Fellowship Meeting at the
Gospel Hall, Abbey Road has
moved to Victoria Hall, Rawlin-
son Street, Barrow as from Feb-
ruary 1973. Correspondence to W.
Callister, 37, Flass Lane, Barrow.
Telephone Barrow 22706.

Bootle: Correspondence for North-
field Gospel Hall to Laurence E.
Porter, 42 Grosvenor Road,
Cloughton, Birkenhead, L43 1TL.
Phone: 051-652 2860.

Lynmouth: Correspondence for
Lynmouth Chapel, N. Devon
should now be sent to Ernest Pike,
The Bank House, Lee Road, Lyn-
ton, N. Devon.

Wheatley: New assembly at The
Granny Church, 30 Church Road,
Wheatley, Oxon OX9 1NB (former-
ly a Mission of the James
Street Church, Oxford). Sundays
at 11.15, the Lord's Supper, Eve-
ning Service 6.30; Prayer & Bible
Study, Monday at 8 p.m. Corre-
spondence to C. Wragg, 38 Con-
duit Hill Rise, Thame, Oxon OX9
2EL. Tel: 3073.

Personal

A. W. Grimsey's programme is
still much curtailed by illness in
the family.

Stewardship

Home Workers Fund, 130 Wood
Street, Cheapside, London EC2V 6
DN. The gifts received towards the
above Fund for the month of Janu-
ary amount to £185.48.

Missionaries' Children's Fund, 130
Wood Street, Cheapside, London
EC2V 6DN. The gifts received to-
wards the above Fund for the
month of January amounted to
£159.55. This includes two anonym-
ous gifts of £1. each.

Retired Missionary Aid Fund, W.
Archbold, 12 Cleveland Crescent,
North Shields, N.E. 29 The gifts
and Legacies received towards the
above Fund for the month of Janu-
ary amounted to £7,500.18.

Prayer List

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

Blackburn, A. G.:
Woodbury 2; Honiton 4; Sheldon
& Clayhidon 11-28.

Brighton, K.:
Culham 1; Woking 4; Owselbury
6; Harwell 7; Southmoor 8; Red-
hill 11; Maidenhead 13, 14;
Datchet 17; Banbury 18; Marcham
23; Camberley 24; Slough 26-31.

Burnham, A. E. J.:
Crawley 4, 7; Gosport 8; Worthing
11; Fleet 15; Calne 18, 19, 20;
Shoeburyness 25, 26; Alton 29;
Selborne 4, 11, 18.

Calver, C.:
Liverpool (Univ. Mission) Feb. 24;
Belper Y.F.C. 10; Holloway 11;
Littlehampton 13; Wakefield 14-
18; Tooting T.C. 19-22; Heath-
field 24-25; Halifax 26-30; Lon-
don Y.F.C. 31; Westcliff April 1.

Campbell, B.:
Falmouth, Redruth, Fraddon,
Truro, Lapford.

German, G. H.:
Mintlaw 4-15; Ardrossan 17-30.

Greenaway, G. H.:
Kings Lynn 4; Sheringham 8;
Corby 10, 11; Tibenham 18;
Burnham Market 25 also personal
evangelism.

Greenwood, A.:

Farnworth 3; Southport 4, 7, 25,
28; St. Annes 8, 14, 15, 21; Skel-
manthorpe 17-19.

Grimsey, A. W.:

Letchworth 4; Crawley 11; Dere-
ham 14, Mattishall, 18.

Harpur, G.:

Southend 4; Woolpit 6; East Sheen
7, 14, 21, 28; Chingford 8, 15,
22, 29; Harlow 10; Sanderstead
11; Sevenoaks 13, 20, 24, 27;
Birmingham 17, 18; Brentwood
25; London Banks C.U. 30, 31.

Hogg, D.:

Glasgow and Dalry.

Hughes, J. H.:

Hampden Park 4; Uckfield 7, 11;
Nutley 21; Three Cups 25.

James, J.:

Marstock; Loxbeare; Wedmore;
East Coker, London.

Kagan, M.:

Harrowgate 24-31.

Knight, J. S.:

Chesham 1; Eltham 2; Welling 3;
Purley 4; Lingfield 7; Storrington
8; Eltham 9; Seven Kings 10;
Purley 11; Alton 12; Shirley 13;
New Eltham 14; Greenwich 15;
High Wycombe 17; Purley 18-24;
Woking 25; Gosport 27, 28; Bex-
leyheath 29; Stone 31.

Lewis, M.:

Bradford 16-18; Boscombe 25.

Lowther, G. K.:

Beja, Portugal 1; Lisbon 2-7;
Leominster 10-12; Ross-on-Wye
13; Farnworth, Lancs. 17, 18, 20;
Hulme, Manchester 19; Astley
Bridge, Bolton 21; Wigan 22;
Grimsby 23-31.

Meadows, D. R.:

Hamworthy 1, 22, 29; West-
moors 4; Warsash 11; Southend
area 14-17; Fairlop 18; Barn-
stable 24-26.

Phillips, C.:

Elmfield Chapel, Nth. Harrow 1,
8, 15, 22; Parkview Chapel, Addis-
combe 4, 11; Lattimore Hall, St.
Albans, 5, 12, 18, 19, 26; Thirle-
mere, St. Albans, 6, 13, 20, 27;
Cholmeley Evangelical Church,
Highgate, 7, 14, 21, 28; Green-
ford 25.

Pierce, D. H.:

Truro 3-8; Falmouth 10-13; Cole-
ford 18; Republic of Ireland 19th
March - April 1st.

Robinson, A. J.:

Kenton 4; Chudleigh 6; Bideford
11; Clayhidon 15; Martock 18;
Bishopswood and Brownwood 25.

Short, S. S.:

Eastbourne 1; Cardiff 3-7; Taun-
ton 10; Seaton 11-13; Clevedon
14; Yatton 15; Harrow 16; Nun-
ceaton 17-18; East Statham 19,
22; Mickfield 20; Brockford 21,
Lincoln 24-26; Quenington 28,
Weston-super-Mare 29; Glou-
cester 31.

Stokes, G. H.:

Basildon 4; Broadstairs 12;
Folkestone 18; Deal 25; Kings-
bridge 31.

Tatford, F. A.:

Barnsley 3-6; Ayr 7-9; 11; Prest-
wick 10; Bexhill 14; Salisbury etc.
(Rhodesia) 16-24; Johannesburg,
Pretoria and Reef 25-31.

Tryon, G.:

Hersham 1-4; Staines 3; Tolworth
8; Redcar 10-18; Normanby 12;
Bush Hill Park 21; Streatham 25;
Loughboro' Junct. 26; Staines 28;
Starcross 31.

Walker, E. N.:

Three-Legged-Cross 4, 13; Swan-
age 5; Yeovil 10; Blandford 11,
12; Wimborne 15; Hamworthy 18,
19; Portland 20; Wallisdown 25;
Wyke Regis 26; Brixham 28.

Whitern, R. J.:
Reading 1-4; Camp Officers' Meeting 5; Newent 6-8; Thirmer, St. Albans 11; Tetbury 13; West Mersea 17-19; Wembley 20; Luton 21; I.C.I. Christian Union 22; Grammar School, Weymouth 23; Swanwick 23-25; Luton 26th March - April 8th.
Widdison, P. J.:
Swindon 4; Gloucester 5; Han-
day 6, 13; Oxford 7, 14, 21;
Chesham 8, 11, 15; Vernham Dean
17, 18; Southmoor 22; Swansea 24
- April 6.
Wilcox, W.:
Earl Stoham 4; Walsingham 11;
Bradfield St. George 18; Combs
25; Stowmarket 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.

Exeter:
Belmont Chapel, Western Way, Feb. 28, Mar. 7, 14, Dr. J. I. Packer; Mar. 21, 28, at 8, David Abernethie.

Ealing:
Grove Hall, The Grove, Mar. 3, at 7, H. Bell.

Worthing:
Bedford Row Gospel Hall, Golden Jubilee Meetings Sat, Mar. 3, at 3 & 6, A. E. Phillips and John Baigent.

West Byfleet:
Gospel Hall, Station Rd. Cfce. Mar. 10, 3.30 and 6.15. J. Clare and D. Sampson.
Moreton, Wirral:
Moreton Chapel (late Moreton Chapel Hall), 40th Ann. Cfce. Mar. 10 at 3 and 6. Speakers: Douglas Willis and Harry Aspinall.

Woodford Green:
Salway Hall, Woodford Green, Women's Missy. Cfce., Mar. 10, at 3.30 and 6. Miss R. Bourne, Miss E. Fletcher, Mrs. R. Kennedy, Mrs. A. Jelfs.

Belmont, Ayr:
Woodpark Gospel Hall, Second Anniv. Cfce. Mar. 17, at 3. Speakers: H. Pope, H. Bell, Bible reading, H. Bell.

The Harvester Classifieds

The charge for Classified Advertisements is £1.00 for 30 words (min.) and 4p per word thereafter. Box numbers 15p extra; also allow for 6 words to be added to your advertisement.

Personal

ALL CHRISTIANS

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Queen Edith Chapel (Wulfstan Way), off Queen Edith's Way. Visitors warmly welcomed. Sundays: Lord's Supper 11 a.m. Morning service 11.45 (creche). Evening service 6.30. Near the new Addenbrookes Hospital. (12)

COVENTRY

All believers visiting Coventry warmly welcomed at Upper Hill Street Gospel Hall. Near city centre, 5 or SA bus. Lord's day 11 a.m. and 6.30 p.m., Wednesday 7.30 p.m. (3/73)

CROYDON AND DISTRICT

Visitors warmly welcomed at Cranmer Hall, Silversdale Road (not Cranmer Road), Croydon. Sundays 11 a.m. and 6.30 p.m., Wednesday 8 p.m. (9/73)

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Elim Hall, 5 Prince Edward St. Mar. 17. Young Women's Cfce. 2.45 to 6. Speakers: Sadie Ford, May Montgomery, Jean Orr, Luiza Wilson and the Hamilton Missy. Fellowship.

Grimsby:

Wellowgate Chapel, 67 Wellowgate, Mar. 17 at 7.30. D. J. Ellis.

Horsham:

Gospel Hall, Denne Rd, Mar. 17 at 4 and 6, G. C. D. Howley.

Burton-on-Trent: Wetmore Rd. Gospel Hall, Wetmore Rd, Mar. 24, at 7. Counties Evangelistic Work film NEW HORIZONS. Speaker: Brian Mills.

Witney:

Wingmill Gospel Chapel, Northleigh, Mar. 24, at 3.30 and 6.30. M. Browne.

Tunbridge Wells:

Culverden Hall, Missy. weekend. Mar. 24 at 4 and 6. W. E. Grunbaum (E. Europe); Dr Gilbert (India).

Folkestone:

Victoria Hall, Annl. Cfce. Mar. 31, at 3.15 and 6. E. W. Humphreys and John Baigent.

London, W.10:

Hope Hall, Kilburn Lane, Mar. 31 at 7. J. Kirkham.

Ludlow:

Gospel Hall, Old Street, Ann. Mtg. Mar. 31 at 7.30. A. T. Shearman.

Kingston area:

Hounslow Apr. 7 at 7.30; Kingston Apr. 8; Wimbledon Apr. 9; Hampton Apr. 10; Tolworth Apr. 11; Hanworth 12 and 13; at 8 pm, "Letters to the Seven Churches" S. S. Short.

London, E.17:

Folkestone Rd. Hall, Folkestone Rd. Walthamstow, Mtg., Apr. 20 at 6.30. D. Coulson and W. Farquhar.

Colyton:

Gospel Hall, (The Butts), Annl. Cfce. Apr. 23 at 3 and 6. Speakers: D. West and I. Steeds.

Dublin & District:

Merrion Hall, Missy. Conv. 27 to 30 Apr.

Hill, Sutton by-pass) Sunday services: 10.45 a.m. and 6.30 p.m., 12.15 p.m. Covenanters Groups. Everyone welcome. Enquiries to Terry Hobbs (Young Peoples Work). (12)

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Stanaway Chapel, Cheam Road, Ewell, Sundays: The Lord's Supper 10.30, Sunday School 12 noon. Evening service 6.30. Large car park. Believers moving to this area invited to ring 01 393 4709. (12)

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

Cover Photo:

June—A Preview In June we pick up the Far East theme again, when Dr. G. D. James of Singapore writes on *Missionaries for Modern Asia*, an exciting article that has a good deal to say to missionaries to modern Britain also. Leroy Birney writes on *Understanding Old Testament Poetry*, and David Manzie again occupies *Spectator's Viewpoint*. All the usual contributors are in fine fettle, and our correspondents will (we hope) be as outspoken as ever!

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Editorial

Good News for Ireland

It was with a sickening feeling of inevitability that most of us were reading of extremist reactions to the White Paper on Northern Ireland, when the April *Harvester* arrived, containing *Tailpiece's* quotations from that vivid Belfast letter. The tragedy progresses, it seems, inexorably to that horrible end which can be no end, but only another awful wound in the long agony of Ireland's history.

And he went up and looked, and said, 'There is nothing.' And he said, 'Go again seven times.' And at the seventh time he said, 'Behold, a little cloud like a man's hand is rising out of the sea.' Could such a small cloud ever rise over the Irish horizon? The Bible Society's plan *Good News for Ireland* might just be one. Protestant and Roman Catholic churches alike are planning shortly to deliver a free copy of Luke's Gospel, attractively printed for the occasion in *Today's English Version*, to every home in the whole of Ireland, both the North and the Republic. The distribution has been preceded in the churches by preparatory studies, and will be followed by a strong effort to bring home to all the people the message of this Gospel, the book of the Good Samaritan, the Prodigal Son and the Emmaus Road. It is taking place between Easter and Whitsun—or precisely as we are reading this editorial. Let us pray even for this tiny thing: and pray too for assemblies in Northern Ireland and their spiritual leaders, that when God calls they may not be absent.

Yet even this plan is an illusion, if the Word of God does not speak to men's hearts. The problem of violence, wherever it arises, can be faced only if God's word has first shown us the violence latent within ourselves, and thus freed us to face honestly that which separates us from others. In our gentler way of life, it is too easy for us to forget that we too, at root, are perverted and potentially violent beings: that even good things, principles which we value and derive from God himself, can trigger off the demons within us. Not until we have faced that within ourselves, and have learned the forgiveness of Christ that frees us to judge ourselves, can we, in Ireland, Britain, or anywhere else, learn to forgive, and to live when the crisis arises, with men who differ from us, in righteousness, freedom and peace.

West Indians in Britain

Patrick Sookhdeo

(Patrick Sookhdeo follows up his earlier article on Asian immigrants by one on the West Indian community)

Sugar, sunshine and cricket; many think that these sum up the West Indies. The islands are looked upon as a haven of peace or an earthly paradise. It is from these islands that just under half of our coloured population come. When we generalise and speak of the *West Indian*, we in fact use an invalid concept, for there are great differences that separate the islands from each other, cultural and emotional differences being the greatest: *but* because of the brevity of this article, I shall for convenience use the generalised term.

The Background of the West Indian

It can be argued that all men are what they are, partly because of their past. Our background has a way of formulating our attitudes, conditioning our thinking and shaping our personalities.

The West Indian's background was one of slavery, and if one would seek to understand him, one has to understand this fact. During the slave trade some eighty million people, according to Sir Reginald Copeland, died either directly or indirectly because of slavery. The slaves who were brought to the various islands were first deculturalised. This was done by removing all associations with their past life. Families were separated, new names were given, (their surname being that of the slavemaster) and a new language and culture taught (English). The end result was a people oppressed, both physically and mentally; a people taught to think that they were inferior and of little value. The effects of these conditioning factors upon the present day West Indian can be summed up as follows:

(a) His overall culture is British, and his language English. This meant that when he entered Britain, he thought that he was coming home and so would be welcomed. In fact most West Indians are loyal and proud of our Monarchy.

(b) The young, in response to their rejection by British society, are searching for an identity other than their slave past. This has led them in spirit back to Africa, and thus to the growth of Africanisation and Black Power. Much has been said about this in the mass media, yet it remains a greatly misunderstood subject. Black Power is not a violent movement, though at times individuals may exploit and use certain sections of it in this way. It is in the main a peaceful group, representing the black person's desire and quest for an identity he can call his own, and one of which he can be proud. He is in effect seeking that culture, personality and identity that was stripped from him. He is saying, 'We want a past that we can identify with, we want a culture which we can be proud of, we want to be respected, we want to be your equal'. Many of the

older generation reject Black Power, on the other hand, and are returning to the islands of the West Indies which they now know to be their real home. For example in 1967 and 1968 more West Indians left Britain than entered it.

(c) The breakdown of the family during slavery, led to the development of common law marriages after slavery, so that today there are still numbers of West Indians not legally married.

The Religious Background

During colonial times much missionary work was done. The result was that churches and assemblies were established in all of the islands, and the Christian faith became the acknowledged religion. In 1960 a survey conducted in the West Indies indicated that just over 60% of West Indians adhered to the orthodox denominations, as found in Britain, and attended church every Sunday, a further 18% belonged to the sects (e.g. Seventh Day Adventists, etc.) and a very small percentage went to the revivalist groups (extreme pentecostals) and politico-religious groups.

In Britain, following a similar survey, it was discovered that only 10% now attended church, and of these about 8% went to their own West Indian churches, and 2% to the English denominational churches.

This raises questions:

(1) Why is it that so few West Indians go to church in Britain?

(2) Of those that go, why is it that the majority attend their own black churches, and only a minority the English churches?

(3) Why is it that the West Indian churches are pentecostal?

Some argue that because of cultural and emotional differences of temperament it is better for the West Indians to worship on their own. Yet it seems rather strange that back in their own land they attended the British denominational churches. This would seem only partly the answer why they have established their own churches.

Perhaps a major reason lies in the reception they received on arrival in Britain in the early 1950's. Many West Indians claim that they were not welcomed by the churches, and in some cases actually asked to leave. This factor was further enhanced by the fact of race being an issue in politics. The end result was that the West Indians felt unwelcome and unwanted. Coupled with this was the fact that many West Indians found the English churches lifeless and lacking in zeal and vigour. Perhaps, to correct the balance, it is worthwhile noting that the situation has changed over the years. English churches are now becoming increasingly concerned for the West Indian community, and

some assemblies too are now well integrated, and several have West Indian elders.

The West Indian churches account for some 50,000 people. They are divided into about ten major denominations and a number of independent assemblies. Most would be termed pentecostal in theology and worship. By and large they are fundamentalist, Bible believing Christians with a strong emphasis on the Second Coming of our Lord. Perhaps one distinctive feature is their inclusion of feet-washing as a sacrament.

The largest denomination is the New Testament Church of God. It began in the early 1950's in a small room. It now numbers some 20,000 Christians meeting in hired halls, their own church buildings etc. It has a central organisation based in Birmingham which coordinates the work throughout the country. Until recently it had its own bible college, preparing ministers for their churches.

One of the encouraging features of the black church is their desire to witness to all men. It may well be that the breakthrough in the inner-city areas of Britain will come through groups such as these which are built for evangelism.

What lessons are there to be learnt?

First, we suggest, that the Church is the body of Christ, where there is no division or distinction.

We are all one in CHRIST.

Second, that all racial and nationalistic pride, if it hinders fellowship with another brother, is sin.

Third, that views which regard the negro as being under the curse of Ham are unscriptural, and inconsistent with the doctrines of man and redemption in Christ.

Fourth, that true worship is not static or stereotyped, but ever changing, because it is our hearts' response to the goodness and grace of God expressed in the fellowship of His people. Thus if West Indians came into our church or assembly changes in our own ways to accommodate them could be necessary.

Finally, that a true church is a community in which there is love, care and concern, not only for its own members but particularly for those outside its confines. Unless the West Indian is welcomed and accepted as an equal, we have no right to send our missionaries to do that which we don't do ourselves. The West Indian is not 'a problem', but a *person* in need of compassion, understanding and love. Could it be that our nationalistic presuppositions are barriers which hinder us from expressing these qualities which filled the heart of our Lord and Saviour? If they are, then I believe that they will form a basis of judgement upon us (Matt. 25: 31-46).

Professor Bruce Asks

Some of our fellow-evangelicals are a little unhappy about Roman Catholic co-operation in such forms of Christian outreach as 'Call to the North'. Should we share their misgivings, or does our open tradition encourage us to take this new development in our stride?

(Correspondence, please, to the Editor at 18 Kings Avenue, Carshalton, Surrey, by 15 May)

God our Refuge

If there had anywhere appeared in space
Another place of refuge where to flee,
Our hearts had taken refuge in that place,
And not with Thee.

For we against creation's bars had beat
Like prisoned eagles, through great worlds had sought
Though but a foot of ground to plant our feet,
Where Thou wert not.

And only when we found in earth and air,
In heaven or hell, that such might nowhere be—
That we could not flee from Thee anywhere,
We fled to Thee.

Richard Chevenix Trench (1807-1886).

Mormonism

Tony Dean

(Mr. Dean recently returned from a year spent as an exchange teacher in the U.S.A., during which time he had close contact with Mormonite teachings)

Mormon missionary activity in Britain is increasing and people are often confused by the Mormons (or 'Latter Day Saints', as they prefer to be called). They are obviously American in origin, but what do they believe? Is there any truth in their religion?

The LDS Church was founded by Joseph Smith on 6 April, 1830, at Palmyra, New York, as the result of revelations which he claimed to have received from supernatural messengers. The Mormons have four collections of sacred writings, on which they base their beliefs: the Bible 'in so far as it is translated correctly' (which in practice means 'in so far as it does not conflict with the "revelations" given to Joseph Smith'); the *Book of Mormon*; the *Pearl of Great Price*; and the *Doctrines and Covenants*. They teach that the true Church disappeared from the earth when the last apostle died, and was restored on 6 April, 1830. They make great play with the fact that they have twelve apostles, a council of seventy, and other institutions which reproduce, so they say, the primitive church order. They teach that they alone know the truth and that there is no salvation outside their organisation.

Joseph Smith set out to establish the Kingdom of God on earth in political and social form, and Mormonism can be seen as part of the process by which the white man colonised North America during the 19th century. The Mormons tried to set up God's Kingdom in Kirtland, Ohio; Independence, Missouri; and Nauvoo, Illinois, but each time they were driven out by the local settlers. Both sides were at fault in the unrest which always developed between the Mormons and the people among whom they tried to settle. Their own mythology portrays the Mormons as persecuted innocents, but this is a false picture. For example, Joseph Smith encouraged his followers to destroy the press of a critical newspaper, *The Nauvoo Expositor*, on 10 June, 1844. This illegal act led to his imprisonment in Carthage jail, Illinois, and it was there that he was lynched by the mob on 27 June, 1844. Two years later, the Mormon people left their city of Nauvoo, on the left bank of the Mississippi, and trekked under a new President, Brigham Young, to Utah, where they are to this day. The overwhelming majority of the inhabitants of Utah are still members of the LDS Church.

Mormonism stands or falls by its historicity. If Joseph Smith did receive revelations from God, then his teachings are true: if he did not, then they are lies. In fact, it can be established beyond reasonable

doubt that in every important respect Joseph Smith was a liar. To take one example: one of the more emphasized doctrines of the Mormon Church, that God the Father has a body of flesh and bones like ours and that He is completely separate and distinct from the Lord Jesus, is based on a vision, which Smith is supposed to have had in 1820. But there are three contradictory accounts of this vision, all written by Joseph Smith or his scribes. One account says Smith saw one person; another says he saw many persons; and a third says he saw two persons. Moreover, Smith says that his vision was in response to a religious revival, which occurred in 1820 in Palmyra, New York, where he was then living. It has been proved, from contemporary records, that there was no religious revival in Palmyra in 1820, but there was one there in the autumn of 1824.

Mormon doctrine is confused. Much of it is summed up by the phrase: 'what Man is, God once was; what God is, Man may become'. Thus Mormons believe in a multitude of gods, and every Mormon hopes to join their ranks. In order to become a god, one must join the LDS Church and take a full part in its activities. A member in good standing in the Church will be able to acquire a bishop's *recommend*, which he must have to get into a Mormon temple. One must be baptised to achieve godhood and a Mormon can be baptised in a temple on behalf of a dead relative. Various other works have to be done in a temple, for the Mormon must work for his godhood. Moreover, even if a Mormon says he has faith in the Lord Jesus, he deceives himself, because the person he calls 'Jesus' is not the Person who said: 'Before Abraham was, I am'. Each Mormon also strives to acquire a *testimony*, which is a strong feeling, sometimes accompanied by a *burning in the bosom*, that Mormonism is true. This feeling is gained by a sort of personal brainwashing and is not based on evidence or reason. The good LDS knows Mormonism is true because he feels it is true: he feels it is true because he knows it is true.

When the Mormon missionaries come to our door, do we repulse them, or invite them in? I believe that we have a duty to tell these lost people about the Lord Jesus, and that some acquaintance with Mormonism helps us to do this.

(Editor's note. Mr. Dean would be willing to answer reader's questions on this subject; they should be sent to him at Exhall Grange School, Wheelwright Lane, Coventry CV7 9HP. Mormonism is also dealt with in *Mormonism* by Hoekema [Paternoster, 45p net] and *Meeting the Mormons* by J. R. H. Paterson [Home Board of Church of Scotland, 25p].)

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Feeding the flock

Kingsley G. Rendell

Kingsley Rendell concludes his studies in I Peter.

We must not be tempted to give only a cursory reading to the last three verses of Peter's first epistle. Here the apostle reveals the identity of his amanuensis. We learn too, that Mark was with him at the time of writing. Further, the reference to 'Babylon', a pseudonym for Rome, suggests that Peter wrote this epistle from the metropolis of the empire. We could well devote ourselves to a consideration of these matters, but our primary concern is the spiritual message of the apostle's final greetings. Do we not discover here a revelation of four aspects of the Christian life?

Firstly, we are reminded of the greatness of Christian character.

It is generally thought that the Silvanus whom Peter names in verse 12 is Silas, the companion of Paul; Silvanus being the latinised form of the name. Here Silvanus is but an amanuensis and possibly postman for Peter. His name occurs almost as an afterthought, in the form of a passing acknowledgement. If we do not spare a thought for Silvanus, we do him a grave injustice. It is gratifying to see that Peter describes him as 'a faithful brother', an epithet he richly deserves. He was never considered an apostle, he was content to be but the associate of Paul, and latterly the amanuensis of Peter. This was not because Silvanus was incapable of shouldering greater responsibility. On the contrary the Jerusalem church commissioned him to the important task of welcoming into fellowship the Gentile converts, who had been won to Christ through the witness of the church at Antioch. (Acts 15: 22-35). When Paul, on his second missionary journey, moved from Beroea to Athens, he left the care of the Berean Christians in the capable hands of Silvanus. (Acts 17: 4).

It is to the credit of Silvanus, that having been entrusted with important tasks early in his ministry, he should in his later days be content to function merely as a scribe to Peter. There are few who are willing to step down from the heights of publicity and serve humbly in relative obscurity as Silvanus did. Here surely is true greatness of Christian character! The truly great are not always those who have risen from obscurity to the seats of authority, but men like Francis of Assisi, Albert Schweitzer and C. T. Studd who have turned their backs upon fame to serve their fellow men. There is no greater commendation than to be called 'a faithful brother'.

Secondly, we are reminded of the ground of Christian life. In some manuscripts Peter's words give the impression that grace is the condition of Christian life, while others express the apostle's words as a challenge and imperative to stand fast in the grace by which we are saved. It matters not

which reading we prefer. It cannot be denied that we are saved by grace, and debtors daily to the grace of God. Indeed, salvation is all of grace. No natural virtue of character, no effort of self will make us in any way acceptable to God, or cause us to remain acceptable to Him. How many Christians have the mistaken idea that although they have been saved from the penalty of sin by grace, they stand before God, and walk with God by reason of their own efforts! Even when we fall—and how frequently we do!—we do not fall from grace, but into grace. How well Peter knew this from personal experience! When Peter bade his readers to stand fast in grace, he was not implying that we can stray beyond God's redemptive love and care; rather, he was encouraging his readers with the thought that it is in the context of God's grace that as Christians we live and move and have our being. It is when we are conscious of our weakness and failure that we are tempted to give up in despair. Then it is, that we desperately need the assurance we are saved by grace, and stand in grace. We can readily understand the exclamation of Robert Robinson:-

*O to grace how great a debtor
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wand'ring heart to Thee.*

Thirdly, Peter reminds us of the greeting of Christian love. It has been suggested that when the apostle wrote, 'She that is in Babylon, elect together with you, saluteth', he was referring to his wife. It is much more likely however, that he was conveying the greetings of the church in the metropolis of the empire. If these Christians, to whom Peter was writing in Asia, were experiencing persecution; so were the saints in Rome. Although they were separated from each other by many hundreds of miles, and belonged to very different cultures, the believers in Asia were one with those in Rome through Christ. They were all God's elect. The whole church at the heart of the empire conveyed its greetings through the pen of Peter, so did Mark. The greeting was both communal and personal. How gratifying it is to find Peter claiming Mark as his son, when we remember how disappointed and angry Paul had been over Mark's desertion on his first missionary journey. Since his early failure Mark had made good, possibly because of the friendship and understanding Barnabas had shown to him. At the time of writing this epistle he was with Peter, still a faithful minister to the apostles.

It is good to receive greetings from afar, but it is essential to greet each other within the fellowship of the local church. Alas, so often there is mis-

understanding, even jealousy. Personal relationships can so easily be disrupted. This is why it was customary in the primitive church for those at variance to be reconciled by means of the 'holy kiss', before they partook of the elements in the communion service, a practice still continued in many countries to this day. Would not the fellowship of our churches be richer if we were more careful to be loving, considerate and understanding in our relations with fellow members?

Finally, in the closing sentence of the epistle, the apostle reminds us of *the glory of christian*

experience. This glory is the possession of peace. In Christ Jesus there is peace. He has made peace for us with the blood of His cross. He promised a peace of which the world knows nothing. That promised peace of God, which baffles description, belongs to all of us who by faith have committed ourselves to Christ. The world feverishly seeks peace but does not find it. We know its secret.

*Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.
It is enough: earth's struggles soon shall cease,
And Jesus call to heaven's perfect peace.*

CBRF Members' Section

Christian Brethren Research Fellowship. Secretary: P. H. Stunt, 71 Duke Street, Chelmsford, Essex.

First and foremost, we ask our members (and other *Harvester* readers) to take note of the date of the 1973 Annual Meeting. This is **20 October, 1973** at the Queen Mary Hall, Central Y.W.C.A., 16 Great Russell Street, London W.C.1 (near Tottenham Court Road Underground station). The subject scheduled is *The Alternative Church* and the speakers include the Rev. John Wenham, Warden of Latimer House, Oxford and author among other books of *The Renewal and Unity of the Church in England*, and Mr. Patrick Sookhdeo, who needs no introduction by now to our readers. The meeting is open to all comers.

Two further issues of the *Journal* are due to be circulated to members within the next three months: *The Humanity of Christ*, with contributions from

Prof. Bruce, Dr. H. D. McDonald and Mr. David Clines, and *The Brethren Movement in the World Today*, a series of contributions largely by North American writers, but including some contributions from this side of the Atlantic. Non-members will be given details of terms on which these publications can be purchased, when they are ready.

From the Melbourne CBRF comes another of their series of study papers—*The Christian and Politics*, by M. R. Worthy. (P.O. Box 70, Camberwell, Victoria 3124, Australia).

Finally, members are asked to note that future changes of address should be sent direct to The Paternoster Press (3 Mount Radford Crescent, Exeter, EX2 4JW).

SOME FURTHER CBRF PUBLICATIONS

Obtainable from the Publications Office, 34 Tewkesbury Avenue, Pinner, Middlesex

<i>God at Work in New Guinea</i> . A compendium of missionary service, by a team of workers in New Guinea (published in New Zealand)		25p
Journal 11.	<i>Aspects of the Christian's Social Responsibility</i>	25p
„ 13.	<i>Christian Missions Today</i>	25p
„ 14.	<i>A Settled Ministry</i>	25p
„ 15.	<i>Liturgy</i>	25p
„ 17.	<i>Aspects of Biblical Interpretation</i>	25p

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

Family Forum

V.S.O. in Nigeria

Sitting studying in a draughty medieval garret on a cold and rainy day in February just two years ago, I thought how pleasant it would be on a sunny tropical beach, rather than in Oxford with finals looming on the horizon. I never really imagined that the following February I would be teaching English in a tiny village in the North-East State of the newly created Federation of Nigeria.

It was clear from the start that life in Kaltungo would be different, to say the least. As no VSO had ever been there before, I wrote to the principal of the government secondary school to which I was assigned asking for information about what I would be expected to teach. The reply began: 'Kaltungo is a village . . .', went on to advise me to 'bring light dresses', and concluded, 'next year the school will become a mixed one as we are taking twenty-four girls for the first time. If you have a wife, bring her with you as she will be needed to teach the girls, if not please negotiate for one quickly'.

Two months later, still wifeless, I arrived in Kaltungo. The telegram advising the school of my arrival—'leaving Kano 8.30 a.m. Flight WT430'—was interpreted as meaning the plane arrived at 4.30 p.m. (it actually got in at 9.30 a.m.), so by the time the school van arrived at the airport to collect me I had already hitch-hiked the 100 miles to Kaltungo! A splendid house had been prepared built originally by some Italian road constructors, with two bathrooms, four bedrooms, kitchen and lounge in readiness for myself, my wife and no doubt, the family, and they had even bought a large and extremely comfortable double bed specially for the occasion. As the only other items of furniture were two folding chairs and a stand for a tilly lamp, it was a problem deciding in which corner of which room I was going to live!

Teaching began about the third week of the term. Most of the students had already arrived back at the school by the end of the first week but over half were then sent home again and instructed not to return until they had collected enough money from rich relations to pay their £3 school fees for the year.

Before applying to VSO I had prayed that God would lead me to where He wanted me to go. One's final posting is entirely in the hands of VSO, but things could hardly have worked out more wonderfully. Although 90% of the population of Northern Nigeria is Muslim, Kaltungo is in an area inhabited by dozens of small pagan tribes, each with their own language, who retreated to the

hills to escape the Muslim conquerors who swept across north Nigeria early in the 19th century. Missionaries had been active there for many years, although they have now almost entirely handed over the work to national leaders and pastors.

A Sunday School already existed in Government Secondary School, Kaltungo. With the consent of the principal, who (despite his eleven 'wives' and twenty-two children) trained in a Sudan Interior Mission seminary, and the help of the storekeeper, a qualified S.I.M. pastor, we were able to begin a Sunday morning service in Hausa and an evening service in English. Everyone was quite overwhelmed when 500 people trekked in from the nearby villages to share the inaugural service with us.

Nigeria is one of the few countries where Christians and Muslims live side by side in peace and harmony. As a VSO teacher, one was able to help both communities in a practical way. While VSOs are advised against engaging in 'a vigorous programme of evangelism', they have a tremendous opportunity to contribute to the development of a country at a vital time in its history, narrowing the gap between the developed countries and the 'third world' and the Christian VSO is able to help the local Christian community and at the same time to evaluate Christian missionary activity objectively.

Traditional missionaries are finding it increasingly difficult, if not impossible, to obtain visas, not only in Africa, but in other parts of the developing world. VSO enables the newly qualified graduate or school leaver to spend a couple of years of his life, not only seeing the world, but helping in a very small way to make it a better place to live in, while at the same time carrying out the duty of every Christian wherever he might be, to preach the gospel 'to every creature'.

Voluntary Service Overseas

In 1958 the first fourteen volunteers—all boys—were recruited. By 1972 V.S.O. had over 1,100 qualified volunteers in the field and 140 cadet volunteers. The scheme provides an excellent opportunity for young people who are concerned about the third world. It is not basically an opportunity for evangelizing but for showing practical compassion and concern. It requires self-discipline to carry through the initial training and also sacrifice because the financial reward is minimal.

*The address to contact V.S.O. is:-
Voluntary Service Overseas,
14 Bishop's Bridge Road,
London W.2.*

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 ☐ Study No. 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 PURPOSE OF MARK

If we were right in dating the writing of *Mark* about 65 A.D. (see Study No. 3), it means that the earliest written gospel was not produced until almost forty years after the earthly life of Jesus. This at once raises the question, Why did so long elapse before the story was committed to writing?

Why the Delay?

Cover up the rest of this page and then jot down any reasons for the delay that you can think of.

Did you get some of the following points?

It was a non-literary age

Books were written, of course, especially in cultural centres like Athens and Rome, but generally speaking the writing of a book was a relatively rare occurrence. Certainly the early Christians were not the sort of people who either would or could write books (see 1 *Cor.* 1: 26, 27). Jews in particular avoided putting anything into writing. 'Commit nothing to writing' was a Rabbinic maxim; so the teaching of the Rabbis was passed down by word of mouth and their students learned it by heart. There is evidence that the ability to memorize was highly developed.

Books were very costly

A book, would of course, have to be copied by hand by an expert—a scribe—and, in the early days, one copy at a time. It has been estimated that a copy of a book like *Mark* would cost at least £20.

The living voice was preferred

The apostles were the accredited repositories and guardians of the tradition about Jesus (see *Acts* 1: 8, 21, 22). No book could possibly be an adequate substitute for a live, authoritative, eye-witness account. Even towards the end of the second century when Papias was collecting information about Jesus, he said, 'I did not think that what was to be gained from books would profit me as much as what came to me from the living and abiding voice.'

The Second Coming was expected

The early Christians believed that the Parousia (the return of Christ) would happen within their lifetime. It would seem pointless to spend time

writing books for the next generation when there was not going to be a next generation. This may well have been the main reason that the gospel story was not committed to writing at first.

Note

We cannot prove that these were the main factors in the delay, but they seem the most probable. For further details see Barclay, *The First Three Gospels*, pp. 43-45; F. C. Grant, *The Gospels* (Faber), pp. 28-31.

Why Were They Written?

Cover up the rest of this page and then jot down what you think were the reasons for the eventual production of written gospels.

Did you get some of the following points?

To use in services

It seems likely that the meetings of the early Christians were modelled on the services of the Synagogue, in which the reading of the Law and of the Prophets formed a central part. At first only the OT was available to the Christians, but gradually they will have made use of the writings of Paul and then felt the need for an account of the gospel story. It is interesting to read Justin Martyr's description of a Christian service (c. 155 A.D.): 'On the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things,' *First Apology*, 67.

To use in missionary work

As missionaries were not always able to stay for long in any one place, it became necessary for them to have some account of the story of Jesus to leave behind.

To use in teaching

The teachers in the early Church (see *Acts* 13: 1, 2. *1 Cor.* 12: 28, 29. *Eph.* 4: 11) needed a reliable and 'official' account of the life and teaching of Jesus to hand on to new converts and to provide guidance in making decisions relating to the life and conduct of Christians in the Roman empire at the end of the first century.

To oppose heresy

A written, agreed, authoritative version of the life and teaching of Jesus would equip the churches to combat heresies, mistaken ideas, false gospels (see *Gal. 1: 6f*), private revelations, etc.

To defend Christianity

It is possible that the gospels (like *Acts*) had an apologetic aim, attempting to show those in authority that there was no reason that Christianity should offend the government. Notice how the gospels underline the fact that it was the Jewish leaders rather than the Roman governor who wished the death of Jesus.

To encourage persecuted Christians

The example of the patient suffering of the Master and his promises to those who suffered for his sake would be a great source of courage and inspiration for Christians facing persecution. See *1 Peter 2: 21-24*; it surely assumes a detailed knowledge of the facts of Jesus' life and death on the part of the readers.

To replace the apostolic witnesses

It was as the apostles began to pass away that an overwhelming need was felt for written records of their preaching and teaching. Thus it is that early tradition dates the writing of *Mark* shortly after the deaths of Peter and Paul (see Study No. 3). The written gospel was the substitute for the living voice of the authoritative witness. This must surely have been the dominant factor in the production of the gospels.

For further details see Barclay, *op. cit.*, pp. 45-47, 176, 177; F. C. Grant, *op. cit.*, pp. 31-38.

Note

We are dealing throughout this study with the human factors involved in the writing of a gospel. This does not preclude belief in the overruling purposes of God and in the guidance and inspiration of the Holy Spirit. (See the wise words in Martin, *Mark*, top of p. 15). We may well believe that the divine purposes go beyond the conscious purposes of the human writer.

Why Did Mark Write?

We have considered some of the possible motives behind the production of written gospels generally. Which (if any) of these factors motivated Mark? Is it possible to answer this question from a study of *Mark* itself? Unfortunately Mark does not state his purpose as the writers of *Luke* (1: 1-4) and *John* (20: 31) do. Perhaps we should regard *Mark 1: 1* as his statement of purpose, viz., to present the 'good news' about Jesus. But the question still remains, Why is Mark's presentation of the good news different from that of the other evangelists? What specific purposes did he have in mind when he wrote? There are two main views of the role of the evangelist.

Compiler?

Mark may be seen as one who simply transmitted the traditions he received either from Peter or from the Christian community. Thus A. B. Bruce wrote: 'The purpose of the writer seems to be mainly to tell what he knows about Jesus' (*Mark*, p. 33f).

(a) In one case *Mark* is viewed as the transcript of Peter's preaching. Mark's main purpose would then be to present the apostolic witness of Peter after his death, and the selection and order of incidents would be those of Peter himself.

(b) In the other case, Mark took the separate stories (units of oral tradition) that were circulating in the local Christian community and threaded them together like beads on a string. The only contribution that Mark made was the string; the selection of incidents was that of the early church. (For a full description and critique of 'Form-criticism' see Barclay, *op. cit.* pp. 49-115; Guthrie, *NT Introduction (Gospels)* ch. VI; for a short account see F. F. Bruce, *NBCR*, p. 67).

Author?

Mark may be seen in a more creative role as a constructive editor (or 'redactor'), carefully selecting, editing, and interpreting the materials available from various sources (including his memory of Peter's preaching) in accordance with his main purposes. On this view Mark was a theologian rather than a biographer or historian, and *Mark* is a highly theological document (cf. Study No. 1). (For a short statement of this view see F. F. Bruce, *The Message of the NT*, p. 16; for more detail see Guthrie, *op. cit.* 2nd ed. section on 'Redaction-criticism'; Martin, pp. 46-50).

Consider the statement of Martin (p. 206): 'If it is true that before Mark wrote there existed only a loose collection of traditions and that it was this evangelist who first conceived the idea of putting the traditions together into a connected and coherent sequence, then clearly Mark had a purpose in view. And that purpose (or those purposes) may be judged from the use he makes of the material at his disposal, whether by selective emphasis of intentional arrangement or passing over material which he might have included if he had so chosen.'

Purposes?

The following are just a few of the suggestions that have been made as to the possible purposes of Mark. When you have looked at them, read carefully through *Mark* looking for evidence that might support any of these suggestions. Jot down under the various headings anything that seems relevant or significant. You may also think of other possible purposes.

(a) *Mark* was written to Christians who were suffering persecution, warning them of the price to be paid, encouraging them to stand firm,

pointing to the example of Jesus himself, assuring them of the Lord's presence in time of stress.

(b) *Mark* was intended to press home upon Christians their duty to evangelize the Gentiles.

(c) *Mark* aims to answer the theological problem: If Jesus was the Messiah, why did he die a criminal's death upon a cross? (cf. 1 *Cor.* 1: 23).

(d) *Mark* was designed to correct heretical tendencies in the early church relating to the person of Christ (cf. 2 *Cor.* 11: 4). These may well have included the dissociation of the human Jesus from the heavenly Christ, even to the extent of denying the manhood of Jesus altogether. Or the emphasis may have been upon Jesus as a 'divine man', a wonder-worker, a Spirit-filled charismatic, an 'other-worldly' figure remote from rejection, failure and suffering. (See Martin, ch. VI).

Evidence?

Did you get some of the following points? Look up the references (we give only a selection) and make use of a commentary.

(a) Persecution and suffering are important themes, e.g. 4: 17; 8: 34ff; 10: 30 (*Mt* 19: 29; *Lk* 18: 29 omit 'persecutions'); 10: 33, 45; 13: 8, 10. John the Baptist is presented as the martyred prophet (cf. the presentation in *Mt/Lk/Jn*) whose fate foreshadows that of Jesus: 1: 14 (note the verb 'delivered up'); 6: 14-29 (note v. 20, cf. *Mt* 14: 5); 9: 13. (See Martin, pp. 66-69 for details). Jesus is presented as the willing, patient, suffering Servant deliberately making his way to the cross (see refs at (c) below), a perfect example to his suffering people (note his silence during the trials, his refusal to come down from the cross, etc.). (For further details see Martin, pp. 208f, 218f.).

(b) *Mark* stresses the mission of Jesus, e.g. 1: 14f; 1: 38; even to Gentiles, 5: 1-20; 7: 24-37 (note the addition in v. 27; cf. *Mt* 15: 26); 8: 1-10; he shows Jesus' break with Judaism, 2: 21f; 7: 1-20; and the universality of the Gospel, 11: 17; 13: 10; 14: 9. (See Martin, pp. 219-225).

(c) *Mark* sees three reasons for the death of Jesus. (i) Jesus died because of the hostility of the Jewish leaders (we shall look at the controversies of Christ in detail in a later study). (ii) Jesus died because he chose to die: he was not simply an heroic figure caught up in an inevitable situation (cf. 10: 32ff. chs. 11-15). (iii) Jesus chose to die because he knew that his death was an integral part of the will of God for him (e.g. 2: 19-20; 8: 31; 9: 31; 10: 33; 10: 45; 14: 21; 36). (See Barclay, *op. cit.* pp. 178-182; Martin, pp. 174f, 177-205).

(d) *Mark* emphasises (i) the true humanity of Jesus, e.g. 6: 5, 6; 13: 32; 15: 34 (Martin, p. 206f.); (ii) the refusal of Jesus to give demonstrable proofs, e.g. 8: 11-13 (cf. 13: 21-23); 14:

55-64; 15: 30-32 (Martin, pp. 163-184); (iii) the concern of Jesus not to advertise his reputation, e.g. 1: 44; 3: 12; etc.; (iv) the requirement of faith, e.g. 5: 25-34; 6: 1-6; 7: 24-30; 9: 14-29; (Martin, p. 207f.); (v) the hiddenness of the true nature of Jesus' messiahship: there was an ambiguity about his person, even his disciples failed to understand; e.g. 3: 20-30; 8: 27-9: 1; 10: 42ff. Yet there were some who pierced the veil which surrounded his true person, e.g. 7: 24-30; 14: 1-9; 15: 39. (See Martin, pp. 209ff. 214-217).

(Note: we shall deal more fully with the 'Messianic secret' in a later study).

Conclusion

Do you agree with the summary of Martin (p. 13f)? 'To this evangelist fell the task of confronting a situation made up of false notions concerning Jesus' real manhood and humiliation to death and the effect of these ideas on an understanding of Christian character and the nature of the Christian life. He responded to it by putting into the framework of a historical narration, anecdotes and stories about Jesus' earthly career which rooted him firmly in real life situations; which made it clear that his miraculous power was conditioned by a certain ambiguity which meant that he did not overwhelm people by a marvellous display of magic; and which gave the historical sequence of events by which he was condemned to death and killed, not as an unfortunate accident or miscarriage of God's purpose but as a destiny he had long foreseen and spoken about and beyond which he promised, as a pledge of God's vindication, a victory as he came back to re-gather his disciples. Suffering, both his and theirs, is the necessary hallmark of a life of obedience to God; and the true servant must tread a path marked out by his Lord who came to his kingdom along a *via dolorosa*.'

For further reading

W. Barclay, *The First Three Gospels* (SCM), pp. 183-192.

F. C. Grant, *The Gospels* (Faber), chs. VII-IX.

R. P. Martin, *Mark* (Paternoster), Introduction; chs. III-VIII.

R. V. G. Tasker, *The Nature and Purpose of the Gospels* (SCM)

Essay Questions

(1) How far is it possible to determine the purpose of *Mark* in writing his gospel?

(2) In what ways and for what purposes is *Mark* suitable for use today? (Note: it is important that we relate our studies to the contemporary situation whenever we can).

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Looking at Books □

With Mind and Heart. Fredk. A. Filby. Pickering and Inglis. 96 pp. 45p. (paperback).

'Thou shalt love the Lord thy God', said the Lord Jesus Christ, 'with all thy heart and with all thy mind'; and what, in this book, the author is emphasising is the need for Christians to dedicate to God the powers of their mind. Dr. Filby was an appropriate person to issue this appeal, as is shown by his important earlier works on the Creation and Flood narratives in the Book of Genesis. The book now under review was the last he wrote before his sudden and lamented decease last year.

Dr. Filby had wide interests. Professionally, he was a lecturer for many years at a large College of Technology, and he possessed also a wide knowledge of ancient history and archaeology. All of these, together with his deep acquaintance with the Biblical writings, are pressed into service in the writing of this volume.

The author expressed his purpose in writing as 'to show that the Christian Faith is, in the long run, more reasonable than the atheist's faith in Reason'. Among the chapter-headings are: 'Faith and Reason', 'Bible Details, Are they Reliable?' (and the writer shows here the accuracy of quite small details in the statements of Scripture), and 'Where did we come from?', in which connection he asserts his belief that 'the entire present race of human beings descended from two ancestors, Adam and Eve, who were formed by the Creator by some means which we do not understand, and that they were not the product of any random evolutionary changes from ape-like ancestors'.

Small misprints have been noted on pages 5 and 58.

STEPHEN S. SHORT

Victory Pageant, a commentary on the book of Revelation. Robert W. Orr. Pickering and Inglis. 167 pp. 80p. (paperback).

The author of this book has been working as a missionary in Pakistan since 1951, and we are informed that he 'wrote this book primarily to assist preachers to open up the Book of Revelation for Christian people in a strife-torn area, and to strengthen them for trials still to come'. This was a good motive by which to be impelled in such an undertaking, far better than the rather common one of using *Revelation* to seek to discover minute details as to future history. Another respect in which this work is superior to many other modern commentaries on the *Apocalypse* is that it avoids the malpractice of trying to force all the book's material

into the mould of some pre-conceived prophetic scheme.

Interesting interpretations which are here advocated include the warrior on the white horse in Rev. 6 symbolising 'the victorious progress of Christ's gospel of peace in this present age', the identification of the seventh trumpet of Rev. 11 with the last trump of I Cor. 15, an allusion in Rev. 13 and 17 to the Roman Catholic Church, and a literal millennium in Rev. 20. The ten horns of the first Beast of Rev. 13 are taken to represent the ten countries which were expected to be in the European Economic Community by 1973, the exclusion from these of Norway not, at the time of writing, being anticipated.* There is no mention of the idea of Rev. 2 and 3 presenting an epitome in advance of the history of the Christian Church.

The author believes that the *Apocalypse* was written in about 77 A.D.

STEPHEN S. SHORT

*(An ingenious person—not Mr. Orr!—has supplied the deficiency by pointing out in a contemporary that the Vatican constitutes a separate sovereign state! [Ed.].)

The Lonely Now. Nicky Cruz. Hodder and Stoughton 143 pp. 40p (paperback).

On seeing the author's name, you may be tempted to run out immediately and buy this book as the sequel to his thrilling bestseller, *Run Baby Run*. But that would be a misapprehension. Rather, here is an attempt to answer some of the thousands of letters Nicky Cruz received from those who read *Run Baby Run*.

In the book the author seeks to answer questions raised by Christians and non-Christians, seekers and sceptics. A variety of subjects is dealt with, ranging from run-away parents to run-away kids, homosexuality to prostitution, drug experimentation to drug addiction, and much, much more. The advice is usually practical, down-to-earth, and Biblical, often salted by another's personal testimony of God's grace.

Although other books have been written dealing with similar themes, the author's name alone will boost the book's sales, and it should become quite popular amongst younger Christians as providing some of the answers to their own problems. It should also be useful for lending to those enquirers who have personal problems and 'hang-ups' against their becoming Christians.

Just one small criticism—whatever happened to the photographs advertised on the title page?

S. W. B., NORTHWOOD

continued on page 94

Correspondence

From Mr. P. D. Warren

Dear Mr. Coad,

May I draw the attention of your readers to Winchester 1973? The Conference, to be held this year from 7th to 9th September at King Alfred's College, Winchester, will be concerned with *The Last Things*.

In days past the Lord's Return was a frequent subject for ministry, but in recent years very little is heard of this tremendous subject and the related themes of the prophetic Scriptures. This may be attributed in part to fear of getting involved in controversy (and unhappily many Christians cannot disagree without quarrelling); in part to a new awareness that the God who loves is the God who cares and that involvement in society is not contrary to the mind of Christ; and in part to materialism and preoccupation with the present, an approach to life so evident in this world which has spilled over into the Church.

At Winchester this year we hope to do something to get back into balance and to address our mind to what the Bible reveals concerning the future, for Israel, for the Church, for the world and for you and me as individuals.

We shall be helped in our thinking by Professors Robert Boyd and Fred Bruce, Dr. Neil Summerton and Messrs. Cecil Howley and Kenneth Hyland. There will be discussion groups on problems of Christian life and service related to the conference theme and opportunities for corporate prayer and fellowship.

If you want a weekend of spiritual and intellectual stimulation at a price which for those under twenty-five (£4.50) is well below cost, and for others I am sure good value, please write for the brochure to Mr. C. L. Judd, 71 Chiltern Road, Sutton, Surrey, or telephone him at 01.642.1531.

In any event we covet the prayers of your readers that God may be glorified in all that we do at Winchester. True revival has often accompanied a study of the Lord's return (though not always) and it is a real movement of the Spirit in revival that we long to see in the assemblies.

Yours sincerely,
P. Derek Warren

From Mr. C. E. Dean

Dear Sir,

I write as a reader of the former *Harvester* for some years, as well as an occasional contributor. I am very grieved to see the changes that have taken place under your editorship. The paper now appears to me to be a 'no-magazine'—

completely colourless, with no message of any kind. It appears to talk about evangelical activities in the vaguest way, instead of getting on with the job of solid Biblical exposition, and exhortation based on that. It reminds me powerfully of the old non-conformists among whom I was brought up (I have now been in assembly fellowship for more than forty years) who were ready to talk about prayer and Bible-reading, but had no idea of getting on with *doing* it, for the obvious reason that they had ceased to accept the Bible as a Revelation from God.

A final point of criticism—I simply cannot understand what appear to be attempts at humour. Leaving aside the question of whether such are suitable in any form in such a paper, they appear to me to be on the level of the fourth-former (of earlier times—perhaps it should be put lower now).

I still much appreciate F. F. Bruce's answers, and a number of the advertisements are no doubt useful.

36 Allenby Road,
Maidenhead, Berks. SL6 5BH.

Yours sincerely,

C. E. Dean.

(Articles of the type requested by Mr. Dean are of course welcomed by the editor, if of appropriate quality).

From Mr. Harold H. Cook

Dear Friend,

Some kind unknown friend sent me a whole year of the *Harvester*, and another sent me three months in an excellent envelope.

My best thanks to these friends, but this is to say please not to send any more thus, because I hope now to receive the paper regularly each month.

Christian greetings and all good wishes from yours sincerely in Christ Jesus, for whom we wait.

Praia De Botafogo, 430 (Sobre Loja)
Rio De Janeiro ZC-02, Brasil.

Harold H. Cook.

Mr. Jack Heap (198 Abbots Road, Abbots Langley, Herts.) asks us to draw the attention of Christians who served in the Middle East during the last war to a further reunion planned for Saturday, 2nd June next, in London. Prof. Donald Wiseman of London University (R.A.F., Middle East) will give the closing address at an early-evening meeting. It is expected that Lt. Col. Tom Dick and Mr. James Campbell, Secretaries of S.A.S.R.A. and M.M.G. respectively, and Mr. Jack Morris of Cyprus (formerly Egypt) will also take part. Please send a stamped addressed envelope to Mr. Heap for details.

Looking at Books (continued from page 93)

Jesus is Alive and Well. Bob Owen and Duane Pederson. Lutterworth Press. 125 pp. 35p (paperback).

If you came across this brightly coloured book on the shelf you might be forgiven for misjudging it as a symposium on *Gospel Rock* and Jesus stickers. But you would be in for a surprise. It is basically a book on Christian doctrine, but with a difference! It is not written in a systematic theologian's language but in a racy, 'with-it' style. Well known Bible occurrences are used in vivid manner to put over basic teaching on the Godhead, conversion, witnessing, prayer, Bible study, the Church, the Second Coming and the Final Judgement. There are a number of Scripture references used for each subject

dealt with: some to be memorised, some to be 'chewed over' and some to be turned to. However the King James's Version quotes seem somewhat out of harmony with the general tenor of the style.

Some will find objections to the book: Christians being called 'Jesus People' throughout. Others will dismiss the book as too elementary. But I think the book will prove a winner with young people (and older ones too) who have little pre-conversion Christian background and who find reading a chore. And here it should prove its evangelistic worth also, if only for its sheer simplicity of the statement of Christian truth.

S. W. B., NORTHWOOD

Replies to Professor Bruce

The March Question

According to *Christianity Today* for 19th January, a 'Brethren' youth conference in Illinois was recently told by David Sommerville of Argentina: 'Brethrenism as so-called Brethrenism may die out . . . but the groups that practise the New Testament principles will not.' What distinction, if any, can you see between the two? If there is a distinction, would you welcome the death of 'Brethrenism' in order that the practice of New Testament principles might live?

Mr. Bernard C. Martin replies:—

The very fact that a word *Brethrenism* can be coined to denote something familiar to us all, is an indication that a sect exists in a sphere where sectarianism is supposed to be anathema, as being the very negation of New Testament principles.

This sect has arisen through some local assemblies (though each assembly is autonomous) adhering rigidly to a certain code of church practice, not because the Scriptures have been independently studied, but because it is imagined that there is such a central traditional code, various versions of which are extant. No such code of course really exists.

But once you have a sect, you have its disadvantages. One of these is that individual members tend to be relieved of thinking for themselves, because by joining they have tacitly agreed to accept what is laid down. Legalism is thereby engendered.

Another is that in this atmosphere, spiritual pride flourishes. Members belong to a sect that is right—other sects being therefore 'wrong'. This results in a breakdown of Christian fellowship which is nothing short of tragic, and which is surely the answer to another question—'Why are not 'Brethren' making an impact commensurate with their stand for New Testament principles?'

I would certainly welcome the death of 'Brethrenism', which need not result in the death of a single assembly—indeed it would probably result in the discovery of many more. But it could only be brought about by assemblies themselves being exercised in humility before the Lord to follow His Word, and receiving deep conviction for themselves as to what they ought to do, as if they were the only assembly. Immediately there would be an increase in spiritual vitality and fellowship and love—and power to serve effectively.

Dr. Stanley Hoyte replies:—

As an attempt at an answer to Professor Bruce's question, may I suggest, with great diffidence, that the term 'Brethrenism', as the word is commonly used, signifies the practices of groups of Christians who make some attempt to copy the pattern of church-life as outlined in the New Testament.

If these practices differ from those in the New Testament it is because they take the letter of the Scriptures as their final authority, whereas the final authority of the New Testament church was the Spirit.

Mr. J. E. Todd replies:—

'Brethrenism' will never die out while ever Christians practise New Testament principles. Because the desire of the majority of Christians to stick labels will always be stronger than the minority of Christians to practise New Testament principles. Such is the fame or infamy of 'Brethrenism' (depending on one's ecclesiastical viewpoint!) that from now on whoever seeks to practise New Testament principles, their efforts will be labelled 'Brethrenism'. But what matter, for what is 'Brethrenism' but a label?

Mr. E. W. Rogers replies:—

Replying to Professor Bruce's question touching the above: I should say that the people who are commonly known as 'Brethren' acknowledge New Testament principles as to local church meetings, their order and practices. Their implementation of those principles may be imperfect in many cases, if not all. Mr. E. H. Broadbent's book *The Pilgrim Church* shows that God has ever had those who have sought to do this, although they are a minority.

'Brethrenism' however, denotes that which has unauthorisedly been superimposed upon those principles, involving many taboos. It could earnestly be hoped that this sort of thing would die.

Teachers of God's word should bear in mind that they are responsible to teach principles, and it is no part of their work to impose their own personal conscientious scruples upon others touching things. It is this latter which has become known as 'brethrenism'.

One's own example is sufficient to tell others our view of things.

Mr. H. L. Ellison replies:—

It can hardly be doubted that Prof. Bruce asked his question with his tongue in his cheek and that he is more competent to answer it than most. By the beginning of the nineteenth century it had become incontrovertible that the Church in Britain had been divided by insistence on denominational loyalty to be shown by adherence to accepted doctrine and practice. The early 'Brethren' affirmed that the unity of believers was Christ's will and therefore possible. They rightly saw the basis for unity in transformed lives which made them one in Christ. They were not interested in 'New Testament principles' as such, but they saw that the barriers created by traditional formulation of doctrines and long standing customs could be circumvented only by insisting on the New Testament as the one source of authority. Where doctrinally and practically the New Testament was open to varying interpretations the guiding principle in the local assembly was to be freedom governed by love.

While they had remarkable success at first, they seriously underestimated the power of tradition and of family and denominational ties even among believers, but the abiding distortion of the movement came from two different factors. Men of strong intellectual and logical powers failed to see that their interpretation of doctrine was not necessarily the only legitimate one and they made the acceptance of their views a condition of Christian fellowship. Others soon forgot that 'New Testament principles', real or imagined, were a means to an end and not the end itself. Hence their importance was so stressed as to create disunity instead of contributing to unity.

The sooner that Brethrenism dies out, whether it consists of the exaltation of certain doctrines, or the idolatrous worship of what are claimed to be New Testament principles, the better for the Church at large. We may, however, expect that a consistent stress on the unity of the regenerate and the possibility of its visible expression on the basis of the New Testament will live on, whatever name may be attached to those that proclaim it.

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

Deliberate Suppression?

Question 1909

It is sometimes said that publication of some of the Dead Sea Scrolls has been suppressed or delayed because their contents would be inconvenient to various religious interests. Is there any truth in this?

None at all. Several volumes of scroll texts have now been published, and the rest are in the pipeline. They may not be coming out as quickly as some of us would like, but there is nothing sinister about the slowness of which, in our impatience, we complain; the reasons are very ordinary and unexciting ones. But there is a type of mentality which finds such suspicions congenial. Recently there was a story going around that Mrs. Golda Meir and the Pope had agreed to stop publication of a report of Christian origins, on which an Israeli scholar was working, because it clashed with the orthodox account. This is absurd, not only because neither Mrs. Meir nor the Pope has authority or power to do any such thing, but also because the report (contained in a Muslim work of the tenth century A.D.) was published some years ago. Another example of the same sort of thing is found in E. von Daniken's *Chariots of the Gods?*: 'Why', he asks, 'are the oldest libraries in the world secret libraries? What are people really afraid of? Are they worried that the truth, protected and concealed for so many thousands of years, will finally come to light?' (p. 45). Questions like these seem calculated to ensure a more favourable reception for the author's hypotheses by casting doubt on the methodology of those scientists who will persist in asking for evidence. The oldest libraries in the world are 'secret' libraries only in so far as they are written in languages known only to a few experts—but what else could one expect?

A strange petition?

Question 1910

In the Lord's Prayer the petition 'Lead us not into temptation' strikes me as strange because (i) the Bible distinctly says that God tempts no one (Jas. 1: 13) and (ii) if we understand temptation in the sense of 'testing' we seem to be asking God not to do something which may in fact be for our good. How are we to understand it?

There are many features in C. C. Torrey's works on the Aramaic background of the Gospels of which I am quite sceptical, but for over thirty-five

years now I have been most grateful for the light he shed for me on the question which you raise. He suggests that the petition means 'Grant that we may not fail in the test'—the test in question being that searching test which tries a believer's faith to the limit and which, but for grace to help in time of need, will overthrow it. It was in face of such a test that our Lord said to His disciples in Gethsemane, 'Watch and pray that ye enter not into temptation'—in other words, 'Keep awake, and pray not to fail in the test.' That test came upon them sooner than they expected and they had not prayed hard enough—but their Master had prayed for them, and their faith was restored.

Propitiation

Question 1911

Is God ever the object of the act of propitiation in the Bible? If not, and if the object of the act is men's sin or sins, would not 'expiate' be a more suitable verb than 'propitiate'?

I do not think that God is ever the object of the propitiatory act. Sometimes He is the subject, as in Deut. 21: 8 (where 'thy people' is the object) or Ps. 79: 9 (where the object is 'our sins'). Most often, I think, the priest is the subject (cf. Heb. 2: 17, where Jesus is 'a merciful and faithful high priest . . . to make propitiation for the sins of the people'); but even so the propitiatory ministry which the priest discharges is something which God provides. It would probably be true to say that in both Testaments it is always God who takes the initiative in propitiation; cf. Lev. 17: 11, 'I have given it (the blood) for you upon the altar to make propitiation for your souls'; Rom. 3: 24 f., 'Christ Jesus, whom God has set forth as a propitiatory (propitiation)'. For reasons of uniformity, I have used 'propitiate' and its derivatives in this answer to render the *k-p-r* word-group in the O.T. and the *hilaskomai* group in the N.T. In the A.V. the former is usually rendered 'atone(ment)' and the latter 'propitiate', 'propitiation'. Whichever word be used, the important thing is that we and our hearers or readers should understand what is meant. 'Expiate' is probably the most suitable verb where the object is 'sins'. We should avoid using the 'propitiate' group of words if by it we give the idea that God needs to be appeased. The God of our salvation no more needs to be propitiated in this sense than He needs to be reconciled; He Himself effects the propitiation and bestows the reconciliation.

The News Page

Press Day, June 1973, Thursday, May 3rd, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news items.

Out and About

"All Men's Book!"

At least one complete book of the Bible has been published in fifteen hundred languages and dialects. This is an increase of forty-three over the 1971 figure. Mark's gospel was most popular, accounting for thirty-one of the new translations. Eight other organisations were involved with the Bible Societies in publication.

Evangelism:

R. J. Whittorn was encouraged by blessing among the young people in the Campaign in Reading. The final night brought large numbers of parents and children when the hall was filled to overflowing. During March George Tryon held well-attended Children's Campaigns in both Redcar and Hexham.

W. S. Galyer found a varied audience at Aintree on Grand National Day and was able to make a number of personal contacts. The recent crusade at Clayhidon and Sheldon was most encouraging, with good numbers attending the children's meetings and large numbers of adults at the Family Services, writes Tony Blackburn. Local Christians were greatly encouraged by the response.

The Ayr Crusade finished in the Town Hall with a capacity crowd. Counselling continued until midnight. During the Crusade Hedley Murphy preached in every Secondary School in Ayrshire, reaching between 3,500 and 4,000 young people with the Gospel.

Ministry:

Since returning from Iberia G. K. Lowther has ministered in Herefordshire at Knapton, Leominster and Ross as well as at Hereford. Also in Lancashire at Astley Bridge, Bolton, Farmworth, Manchester and Wigan. John James had good ministry meetings in London during March.

Missions from Moorlands:

A week of missions climaxed the Spring term at Moorlands Bible College. Every student and faculty member engaged in a wide and intensive programme of evangelism, stretching from the North of England to Northern France. Nine teams led by staff or former students preached Christ in Christchurch, Parkstone, West Howe (Bournemouth), Mildenhall, Heaton Moor (Stockport), Kensington (Bristol), Longbenton (Newcastle), Ibsley (Ringwood) and Lens (Pas de Calais). The main feature of the week was the variety of methods used, from drama to teach-ins, group singing in French to visual presentations in the street. Many thousands of people were reached, especially in schools and homes. Among the most commonly used means were children's meetings, Bible studies, coffee mornings and music evenings.

Overseas:

D. J. Iliffe recently spent just over a fortnight in Iceland. He visited Reykjavik where fish factory workers listened intently to a lunchtime talk, and many asked for further help. Young people packed the Hall at Akureyri for the first-ever crusade.

Ulster at the crossroads:

For three years the world's Press has given headlines to the civil strife in Ulster. Many who at first imagined they knew all the answers have slowly awakened to the fact that they did not!

One result has been that Christian life and activity has its finest opportunity to reach out to the needy in many areas. Throughout these years Crusades held by Hedley Murphy and his helpers have been bigger and better attended than

ever before with an evident sign of great concern upon the part of the general public.

In June our brother will be attempting a United Outreach in a southern suburb of Belfast. Using a large Hall seating 2,000 people the theme of the Outreach will be "Peace through the Cross". Christians are coming together in Ulster as never before, and many hundreds will be praying for this "Area-Wide Crusade", based at Carryduff and covering five small towns within a twelve mile radius. Our prayers are specially asked for this venture. Further details may be obtained from Hedley Murphy, "Hermon Lodge", 52 Ballysillan Road, Belfast BT14 7QQ.

Home Calls

Arthur J. Atkins on the 14th February aged 79. For sixty years he sustained a widening teaching and preaching ministry, including some College lecturing, and writing. He was baptised in the sea at Bexhill, where he helped to start the assembly in the 1930's. For several years he was at Purley, and finally he moved to Bromley where he was in fellowship with the East Street assembly for over thirty years.

Being a man of keen mind, wide experience and administrative skill, his counsel and leadership were valued. For many years he held office on the Council of the Christian Colportage Association; he was one of the original conveners of the Swanwick Conferences; he was also active locally in the Gideon movement. In a successful Civil Service career he rose to be a senior sales executive in telecommunications with the G.P.O., from which he retired in 1955, and thereafter gave his whole time to the work of the Lord.

"A.J." as he was affectionately known to a wide circle of friends, will be greatly missed. He leaves a widow, two daughters and a son.

Robert P. Campbell, suddenly on 11th February. Our brother was in fellowship in the Downshire Road Assembly, Holywood, Co. Down for over fifty years. He bore a quiet and consistent testimony, and his judgement was much respected. He was Treasurer for many years, was in the forefront in the planning and construction of the new Hall, for which he worked hard, and where he will be much missed. He leaves a widow, for whom our prayers are asked.

James B. Galbraith on 13th February, aged 37. Converted a generation ago, our brother was a farmer at Craigavad, Co. Down. His early home call leaves a widow and four young children for whom our prayers are asked.

Cummin Jones on 15th February, aged 83. He became a Missioner to the S.A.C.A. in 1932, and until his retirement in 1950 visited many army and airforce camps throughout the country. By his simple yet forthright manner in the barrack-rooms, he was able to lead many men to Christ. For forty years he had been in fellowship at Duke St. Hall, Sutton Coldfield, and had been a welcome visitor in many assemblies where his ministry was greatly appreciated. He is survived by his wife and a daughter.

Tailpiece

The Christian Ostrich

A fellow Devonian-by-adoption who was visiting us the other day to discuss plans for a forthcoming book ("Watch this space", as they say in the best advertising circles!), commented that he felt that there were certain

topics that Christian folk simply "did not wish to know about"! It brought to my mind another comment which was made to me some months ago to the effect that "people in assemblies were fed up with all this business about sex!" The latter comment, which occupies an honoured position in my album of sweeping generalisations, seems to me to be thrown into sharp relief by the former. I wonder if, for instance, we really wish to know about broken families and their tragic results? Or the plight of the "social outcasts" of our generation,—the unmarried mother, the nice kid sucked down into the vortex of drug abuse, the perverted, the maimed in mind and body? It is fearfully easy to live, geographically speaking, alongside such people without ever coming to a real understanding of their tragic and often appalling circumstances of life. We need to be "living bridges", across which the compassion of Christ can flow to the people who need it most. A man once asked Him "And who is my neighbour?" We could do worse than ask that same question a little more often ourselves!

People and Places

New addresses

Bodmin:

Believers have now been meeting in Bodmin for two years. Meetings are held in the Ambulance Hall (temporary premises). Breaking of Bread 10.30 a.m., Childrens Sunday Special 11.45 a.m., Gospel Meeting 6.00 p.m. Correspondence to J. Hadley, Midway Road, Bodmin.

Mr. & Mrs. J. W. Forrest:

(from about June 1st)
7 Blandy Avenue, Southmoor, Abingdon, Berks. OX13 5DA. Tel: Longworth 322 (STD 086734).

Kingston:

Canbury Park Christian Fellowship has now returned to 234a Canbury Park Road, Kingston-upon-Thames, following the completion of the extension. Breaking of Bread 10.45 a.m.

Stewardship

Home Workers Fund:

130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above fund for the month of March amounted to £141.60.

Missionaries Children's Fund:

130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above fund for the month of March amounted to £83.10.

Retired Missionary Aid Fund:
W. Archbold, 12 Cleveland Crescent, North Shields, NE29 0NP. The gifts and legacies received towards the above fund for the month of March amounted to £1,547.86.

Prayer List

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

Blackburn, A. G.:

Exmouth 2; Plymouth 6-8; Ashburton 10; London 12; Salford 14-25; Nelson 26-28.

Burnham, A. E. J.:

Fleet 3; Watford 6-7; Rainham 13; Fareham 18; Bedhampton 20; Worthing 27; Also at Selborne and other places.

Calver, C. R.:

Harold Hill Schools Apr. 30-4; Hextable 4; Hull University 5; Witham S.S. Anniv. 6; I.O.W. Schools & Colleges 7-18; Southampton 19, 20; Holloway 23; Muswell Hill 27; Maidenhead 28; Littlehampton Y.F.C. 30.

Campbell, B.:

Glasgow, Falmouth, Truro, Barnstaple, Redruth.

Galyer, W. S.:

Reigate 6; Chester Race Week 7-10; Rhondda Valley 11-20.

Greenwood, A.:

Largs 1-4, 9; Irvine 2, 6; Troon 13; St. Annas 16.

Grimsey, A. W.:

Norwich 1; Dereham 9; Burnham Market 15; Horsham 27; Crawley 27.

Hughes, J. H.:

Nutley 2; Five Ash Down 6; Horsham 10, 17, 24; London 12; Addiscombe 13, 20; Bromley 23, 30; Five Ash Down 27; Uckfield 31.

Iliffe, D. J.:

Lancing 2; Chichester 3; Selsey 4; Arlington 5; Littlehampton 8; Bognor 9; Selsey 10; London 12; Swindon 13; Barns Green 14-18; Ilfracombe 19-20; Lancing 21; Littlehampton 23-27; Lancing Crusade 31.

Jones, J.:

Birmingham; West Bromwich; Walsall; Frome.

Kagan, M.:

Romford 6; Leicester 10; Tavistock 12-15; Peterborough 19, 20; Chester 26-30.

Lowther, G. K.:

Rainham 1, 8, 9, 20; Sidcup 2, 9, 16, 23; Southborough 2; Whetstone 3, 10; Dartford 3; Crouch End 6; St. Albans 7, 14, 21; Forest Gate 7; Staplehurst 11; Harrow 13, 14; Euston 21; Lewisham 22; Wembley 23; Bishopwood 31; Eastbourne 15.

Meadows, D. R.:

Gosport 6; Poole 8; Harman's Cross 13; Liverpool 17; Vernon Dean 20-22; Totton Y.P.s Weekend 25-27; West Moors 31; Remainder of the time at Southbourne.

Murphy, H. G.:

Bermuda 1-14; Ahoney, N. Ireland 20-27.

Phillips, C. F.:

Oak Hall, Hatch End 1; Rossmore Hall, Marylebone 2, 9, 16; Marley Chapel, Welwyn 6, 13, 20; Roe Green, Kingsbury 8, 23, 30; South Ealing 10; Tunbridge Wells 17; Wadham Hall, Walthamstow 22, 29; Littlehampton 25, 27; Parkhill Chapel, Hampstead 31.

Robinson, A. J.:

Stoke Canon 6; Bow 13; Silvertown 20; West Monkton 27.

Short, S. S.:

Bristol 1, 22; Cheddar 2, 23; Weston-super-Mare 3; Cardiff 4-7; Llanfairfechan 8-17; Minehead 19-20; Fort William 27-30.

Stokes, G. H.:

Herne Bay 2; Bexhill 5; Petham 6; Bloomsbury 12; Deal 13; Clacton 19; Eynhorpe 20; S.A.S.R.A. Workers Conferences, Bournemouth 22-25; Margate 27; Folkestone 31.

Tryon, G.:

Highgate 1-4; Cambridge 6; Godalming 7-13; Barking 20; Balham 27; Ewell 27.

Walker, E. N.:

Beamister 2; Sherborne 3; Walthamstow 6, 8, 9, 15, 16; Woodford Bridge 8, 20; Hackney 9, 20; Loughton 7, 13, 14; Leytonstone 10, 17; Bloomsbury 12; Leyton 21, 22; South Woodford

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23; Yeovil 27; Dorchester 30.

Whittem, R. J.:

Kimpton 1; Borehamwood 2; Grove Hill School, Hemel Hempstead 3; Ruislip 5, 6; Harpenden 7; Berkhamsted, Tetbury 8; Chesham 9; Hemel Hempstead 10, 27; Bloomsbury 12; Hounslow 13; Barnstaple 19, 20; Hertfordshire Show 26; Tonwell (Hertfordshire Tent) 28-June 17.

Wilcox, W.:

Clacton 1, 8, 15, 29; Frinton-on-Sea 2, 9, 16, 23, 30; Bury St. Edmunds 6; Denston 19, 20.

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.

Ealing, W.S.:

B.Rdg. Eph. 5 & 6, Grove Hall, The Grove, 5 May at 7, Prof. J. Heading.

Lingfield:

Ann. Cfce., Mission Hall, 5 May at 6, P. J. Widdison, R. J. Bolton.

Luton:

Ann. Cfce., Selbourne Hall, 5 May at 3.30, M. Browne, A. E. Phillips, J. H. Large.

Puddington:

Ann. Fellowship Meeting, Gospel Hall, 7 May at 3.30 & 6.30.

Chesham:

Ann. Cfce., Gospel Hall, Station Road, 12 May at 3 & 6, H. D. Thomas & R. Sharnham.

Dereham:

Missy. Cfce., Baptist Church, High Street, 12 May at 3 & 6, R. Kennedy (India), Colin Porteous (France), R. Touse, (Zambia).

Halesowen:

Ann. Cfce., Albert Road Gospel Hall, 12 May 3.30 & 6.30, L. Wareham, Birmingham.

London:

Counties Evangelistic Work Preparation Meetings, 12 May, Bloomsbury Central Church, (See displayed advert. for details).

Nuneaton:

Ann. Mtgs., Manor Court Rooms, Manor Court Road, May 12 at 3 and 6, Dr. J. W. Drane, G. E. Harpur.



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Eastbourne:

Christian Convention in Town Hall, 17 May at 3.30 and 7.30, E. W. Rogers, H. Bell, A. Leckie.

Clacton-on-Sea:

Ann. Meetings, Cambridge Hall, Cambridge Road, 19 May, 3.15 & 6. Graham H. Stokes.

Swanage:

Ann. Fell. Mtgs., Gospel Hall, Victoria Ave, West, 19 May, 3.30 & 6.

Tonbridge Wells:

Ann. Sisters Missy. Cfce., Culverden Hall, St. John's Road, 19 May at 3.30 & 6.15.

Allerbridge:

Ann. Mtgs., Gospel Hall, Allerbridge, May 26th at 3 and 6.

London:

Monthly Meeting, Hope Hall, Kilburn Lane, W.10, 26 May at 7, Dr. A. Scott.

West Mersea:

Ann. Meetings, 26 May at 3 & 6, D. Gooding & J. Riddle.

Grimby:

One-Day Conv., Wellowgate Chapel, 67 Wellowgate, 28 May at 3 & 6, Prof. F. F. Bruce, H. R. Payne, T. B. Wattam.

Guildford:

Bank Hol. Cfce., Manor Road Hall, May 28th at 3 and 6, C. A. Stewart, J. M. Riddle.

Bishopwood:

The Mission Hall (Nr. Chard, Som.), 31 May, G. K. Lowther.

Leeds:

"Tell Yorkshire" Opening Rally, Hope Hall, 2 June at 6.30, John Davey, George Tryon.

London:

Middle East Reunion (for Christians who served during 1940/46), 2 June, S.A.E. for details to Jack Heap, 198 Abbots Road, Abbots Langley, Watford, Herts.

Newcastle on Tyne:

Ann. Cfce., Regent Chapel, Gosforth, 9 June, 3 & 6, Stanley Payne & K. Rendell.

Sheffield:

Cfce. Lansdowne Chapel, Cemetery Road, June 10 at 3 and 6, Prof. F. F. Bruce, G. Bull.

Aberdeen:

Bible Readings, 15-20 September, J. M. Davies & A. Leckie.

The Harvester Classifieds

The charge for Classified Advertisements is £1.00 for 30 words (min.) and 4p per word thereafter. Box numbers 15p extra; also allow for 6 words to be added to your advertisement.

Personal

A WARM WELCOME FOR 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. (11)

ALL CHRISTIANS coming to London warmly welcomed at Parkhill Chapel, 17 Fleet Road, Hampstead, N.W.3. Sundays 11.00, 6.30. Buses 24, 46, 63 (Sundays only), or near Belsize Park (Northern Line). (12)

BETCHWORTH, SURREY. For all residential students attending the Midland Bank Training College there is a very warm welcome at Betchworth Gospel Hall, Station Road, Sundays 11 a.m. and 6.30 p.m. and weekdays per notice board. (5)

BOURNEMOUTH-VICTORIA GOSPEL HALL, Victoria Park Road, Winton, extends warm welcome to Christians visiting or intending to reside. Sundays, Lord's Supper 11 a.m. Gospel 6.30. Believers moving to this area invited to phone Bournemouth 59425. (7)

CAMBRIDGE Queen Edith Chapel (Wulfstan Way), off Queen Edith's Way. Visitors warmly welcomed. Sundays: Lord's Supper 11 a.m. Morning service 11.45 (creche), Evening service 6.30. Near the new Addenbrookes Hospital. (12)

CROYDON AND DISTRICT Visitors warmly welcomed at Cranmer Hall, Sylversdale Road (not Cranmer Road), Croydon. Sundays 11 a.m. and 6.30 p.m. Wednesdays 8 p.m. (9/73)

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. Covenanters Groups. Everyone welcome. Enquiries to Terry Hobbs (Young Peoples Work). (12)

EPSOM Staneway Chapel, Cheam Road, Ewell, Surrey. The Lord's Supper 10.30. Sunday School 12 noon. Evening service 6.30. Large car park. Believers moving to this area invited to ring 01 393 4709. (12)

FOR THE COST OF POSTAGE Bible studies by well-known ministers of the Word. 250 addresses suitable for group or personal study. Send 5p for catalogue. Biblical Tape Recordings, 30 Cromer Road, Norwich NR3 3AN. Tel: 45978 (12)

SIDMOUTH, DEVON The assembly meet at "Haddon Hall", All Saints Road, (by kind permission of the Christian Alliance). Visitors Bread 5.30 p.m. Gospel Service. Wednesday Evenings 7.30 p.m. Prayer and Ministry. (9)

THINKING OF RETIRING to Devon? The Gospel Hall at Kenton situated between Exeter and the coast, needs help to maintain the testimony. New estate of private houses just commenced. Details from: Mr. F. Brooks, Brookside, Kenton, Exeter, Devon. (6)

Accommodation

ABERDEEN Christian Guest House, very comfortable accommodation; homely atmosphere. Full board or bed and breakfast. Open all year. Brochure, Mrs. J. Cameron, 48A Fountainhall Road, Tel: 25528. (6)

ANGLESEY Good food, fun and fellowship. Christmas and Easter Houseparties. Also four-birth caravan. Private site, overlooking sea. S.A.E. Golder, "The Mount", Amlwch, Anglesey, Tel: 830609. (12)

BLACKPOOL Lochinvar, Christian Guest House. Book now for your Summer holidays. Electric fires in all rooms. S.A.E. 14 Chatsworth Avenue, Norbreck, Blackpool, Lancs. (12)

BOSCOMBE, BOURNEMOUTH "The Westby" Christian Hotel, Westby Rd., off Pier approach—Centrally heated throughout—Recommended Table—Parking—Welcome, Comfort, Fellowship assured. Mr./Mrs. Lings. Tel: 35867. (10)

BRIDLINGTON Christian holiday flats 5 mins. beach and town centre. Fridges all flats. Scenic coastline, safe bathing, private car parking. Write for brochure. Mrs. Barracough, 58 St. Aidan Road. (3)

BRIDLINGTON Northcliffe Christian holiday flats adjoining promenade. Separate kitchens, fridge, dining-lounge, one or two bedrooms. Accommodation from two to six persons. Apply Mrs. Avison, 11 Fortyfoot Court, Bridlington, YO16 5SH. Tel: 0262 5062. (5/73)

BROADSTAIRS Kent. Crawford House, 2 mins. front and shops. H & C all bedrooms. Happy Christian fellowship. Children welcome. Stamp for brochure. Mrs. Yvonne Corke, 108 Pierremont Avenue. Tel: Thanet 61975. (6)

BUDLEIGH SALTERTON Devon. Small detached Christian Guest House near sea and shops. Good catering, evening meal. Bed and breakfast. Full board Sundays. Car space. S.A.E. Brochure. Miss Inchley, 23 Clinton Terrace. Tel: 3229. (12)

CORNWALL Comfortable Christian hotel, open all year round, central heating. Excellent centre for Cornish beauty spots. Highly recommended for good food, fellowship. Brochure, Mrs. Harvey, "Dunedin", Alexandra Road, Penzance. Tel: 4007. (12)

DEVON Excellent Farmhouse Accommodation Modern conveniences. Ideally situated near village. Wonderful views of Dartmoor. B & B, evening dinner. Brochures from Pearcey, Bewsley, Coppelstone, Crediton, Devon. (6)

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

Cover Photo: Camera Press Ltd.

May—A Preview

In May Patrick Sookhdeo contributes another stimulating article on immigrants in this country—this time on *West Indians in Britain*. Tony Dean writes on *Mormonism*, having recently spent a year in contact with their centres in the U.S.A. Kingsley Rendell concludes his exposition of 1 Peter, and the usual features will appear.

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Editorial

Oh—The Man of Sychar

Those were some of the last words of the saintly J. G. Bellett. Can there be a Christian heart that does not thrill to them?

What a miracle He worked there—that weary Traveller, sitting in the parched midday heat, at the dusty wayside by Sychar's well. In a moment He destroyed every prejudice that bedevils the human heart; prejudices of sex, of race, of social pride, of self-righteousness, of religion itself. He did not need to denounce them, for in His presence they just ceased to exist, vanishing as a poisoned vapour before a mountain breeze. With what a simplicity of largeness He replaced them. That He Himself has living water for all who ask; that the Father (wonderful word!) is seeking worshippers among all men, and that the only qualification to worship Him is truth in spirit.

He was weak in His physical weariness and thirst, but of what quiet assurance in His magnificent spiritual strength. He spake with authority, and the simplicity of that authority was credential enough. When His followers came upon Him, every prejudice stirred its head—but before Him they were silent. When we, of the bitter mouths, give rein to our prejudices, and our judgements are distorted by irrational dislike, is it not a clear sign that we are no longer conscious of the presence of the Man of Sychar? Have we ceased to understand the large simplicity of the good news He spake? In a violent world, the face of the wearied Man of Sychar is alight with hope and with joy.

As April comes, many will be planning their summer programmes. May we spare a moment to remind them of the two Bible Teaching Conferences scheduled for the weekend of 7 to 9 September next? The *Winchester* Conference (men and women) this week considers aspects of the Christian doctrine of the Last Things, and a stimulating time is promised (Mr. C. Judd, 71 Chiltern Road, Sutton, Surrey). *Durham* this year (men) has as speakers Messrs. Alan Nute and Alan Bamford—sufficient guarantee of good fare (Mr. R. S. Cowie, 15 Moor Lane, Whitburn, Co. Durham).

Hong-Kong-Piccadilly Circus of the Pacific P. Derek Warren

(Derek Warren, former chairman of the Scripture Union council, and as well known for his missionary interests as he is in other spheres of Christian service, writes of a recent visit to Hong Kong)

Interest is focussing on the Far East as never before and for many Hong Kong is the focal point of this interest. It has been said that the Atlantic was the ocean of the sixties, and that the Pacific is the ocean of the seventies. The Far East has recently been reported as second only to the U.S.A. in attracting the interest of the world's investors.

The visit of President Nixon to China, and the apparent softening of China's attitude to the West, have renewed interest in Hong Kong as the gateway to China. Certainly China's trade with the world through Hong Kong has increased substantially in recent years. Hong Kong is still politically a British colony ruled by a Governor General.

It is not a generally known fact that the territory includes, in addition to Victoria Island (the original Hong Kong) and many other islands, a substantial slice of mainland China known as the New Territories. It is a mountainous and beautiful country, reminding one of the highlands and islands of Western Scotland, but with the skyscrapers and tower blocks of Manhattan planted in groups on the mountainsides all around. It is small wonder that Hong Kong has become one of the tourist attractions of the world, being discovered at the present time by the Japanese in greater numbers than by any other national group.

Hong Kong appears to be full of Christian missionaries, or at least missionary organizations. The presence of some is a residual one carried over from the days when China was open to their endeavours. There is in consequence a good deal of duplication and wasted effort. Some of the workers must be very frustrated, but of course they dare not say so! At the same time there are some four million Chinese people, industrious and ambitious, growing in numbers every day, living increasingly in high rise flats, who are a constant challenge to the Christian Church. They work from morning till night and watch their televisions at home in the evening, or frequent the many city centre restaurants and places of amusement. Nathan Road, Kowloon, is crowded at night, and the night lights are more colourful and on a grander scale than in London's Piccadilly.

The homes of the people are crowded and security is poor, so visitors are viewed with suspicion. Walking along the less frequented streets at night is a risky business. Flat doors have iron grilles outside and parked cars have to be securely locked or watched.

There are nevertheless some splendid instances of Christian missionary work in the Territory, which not only advance the Gospel, but meet recognised needs among the people. In the City of Kwan Tung (over 1,000,000 inhabitants) on the North East shore of Hong Kong Harbour, about $\frac{3}{4}$ of the way up the mountain side, is the Kwan Tung Peace Clinic and Crippled Boys' Home at 145 Hong Ming Road. The Home was founded by Miss Frances Wilks and is now conducted by her and Miss Florence Hickson, two devoted missionary ladies commended by English assemblies.

Every day some forty to fifty people come with their aches and pains to the Clinic. They cannot afford a private doctor and the State run hospital is too far away. Here they receive medical and social help, and, what many of them need even more, the spiritual counsel which only Christians can give. A regular flow of needy people are thus reached in the Clinic through the regular Gospel gossiping of the workers during the hours of the Clinic, and the evangelistic meetings held on the premises throughout the week.

The building is also the home of some twelve post-polio cripple boys, whose ages range from seven to fourteen, and who are cared for by the missionary ladies and attend a nearby Christian school, which was also founded by assembly missionaries and run under their auspices.

Using the Clinic as the contact, a number have been converted and a small assembly functions at the Clinic with womens' meetings, Sunday School, Gospel Service and Youth work. The main assembly meetings are helped by visiting brethren (English and Chinese) from other Hong Kong assemblies, but there is an urgent need for an evangelist who will make it his business to build upon the foundation already laid and evangelise among the teeming population in the high rise flats nearby. This is a daunting task involving hard slog, and the difficulty of making contacts in these flats perhaps accounts for the fact that only a few of the many expatriates in Hong Kong seem to see this kind of work as their call! It is somewhat less demanding (as most brethren find in the United Kingdom) to 'take meetings'.

The real answer is of course that Chinese Christian men should hear and heed the call to the work of evangelism and church building, using the Clinic and other similar works as their base and means of contact. Materialism and the sheer pressures of life affect our Chinese brethren as they do Christians elsewhere, and there are few who are willing for the degree of commitment involved.

The value of institutional work is questioned these days when governments undertake hospital and educational services. But in Hong Kong (and

in other places which the writer has visited in different parts of the world) there is still opportunity for medical and educational work. The medical services available are often insufficient or too costly, so the Christian hospital and clinic still has an important place; and so long as governments allow Christian schools and parents are willing to send their children to them these schools would appear to present an opportunity which should not be foregone. There are several Christian schools run by assembly missionaries in Hong Kong and they appear to be popular with the local folk and meet a real need.

In so far as these institutional works meet a need felt by the population, the people value them as making a contribution to society, and regard the missionaries involved not as the paid agents of a foreign faith but as workers together with them for the betterment of their society. This entitles them to be heard as they tell out the message of the Gospel. It was impressive to the writer to discover that in a conurbation bursting at the seams with

every kind of human activity and with a density of expatriate missionaries probably higher than anywhere else in the world, offering a wide variety of types of work, the Clinic and the schools run on more or less traditional lines by assembly missionaries seemed to be the most welcome contribution that expatriates were making in the overall assembly witness in Hong Kong.

In the Clinic and Crippled Boys Home presided over by two devoted sisters in the Lord, with an impressive total of years of service in the work of the Lord, the love of Christ is daily authenticated by deeds of love. In these days the people of Hong Kong, as elsewhere, need to be shown by deeds that the God who loves is the God who cares.

(Editor's note. The British lease of the New Territories expires in 1997—less than twenty-five years. It is highly probable that the whole of Hong Kong will then revert to China. The significance of these facts for Christian strategy is not likely to be lost on our readers)

A New Harvester Service

We plan another *Harvester* service, to enable readers to help one another with practical suggestions and experiences in the many different problems which arise in the running of a local church.

How do you deal with marriages? Do you mark the birth of a child to members by a public thanksgiving or a service of dedication? If so, what forms do you adopt? How are elders recognised—or do you recognise elders at all? What of the finances, or organising repairs? Are your baptismal services really meaningful to non-churchgoing relatives?

The list of subjects is legion, and each month we shall suggest one, and invite readers to contribute their own suggestions (practical, please, not argumentative!)

First, we wish to compile a list of subjects. We have suggested some. Now, please, readers—may we have *your* suggestions for subjects to be covered? Preferably on a postcard, to the Editor at 18 King's Avenue, Carshalton, Surrey.

For CBRF Members

The final issue of the Broadsheet is circulated to CBRF members with this issue of *The Harvester*. It contains interesting accounts of visits in the 1870's to a Bible Reading conducted by William Kelly and a Bible Address by B. W. Newton. Copies obtainable by non-members from the Publications Office, 34 Tewkesbury Avenue, Pinner, Middlesex, price 20p, post paid.

Reaching the community—2 Robert Scott-Cook

The second in a series of five articles, based on the actual experiences of the author and his wife, who went in 1970 to live on a large council housing estate on the outskirts of Bristol, and there spent two years working in the Gospel, and sharing the activity of the local assembly. These first two articles are an illustrated study of Acts 18: 1-11, drawing out New Testament principles for reaching the community.

Reaching for whole families

As soon as Crispus believed all his household was reached. This was a key factor in New Testament evangelism. It was Cornelius and his kinsmen and close friends who were spoken to in Acts 10; Lydia and her household in Acts 16: 15; the Philippian jailer and all his family in Acts 16: 33. A housing estate is a concentration of families, and it is vital that we interest the whole family. When we have Sunday school or mid-week children's work, we must regularly visit the children in their homes and meet them with their parents as a family. We must see our youth or young wives' work in the context of reaching the family. If one of the women from the women's meeting comes to Christ, it is important that one of the brethren soon makes contact with the husband. It is sobering to note that with most of the families converted in Acts, first the husband believed and then the whole household followed. We must touch the fathers of our community for Christ and see the whole family growing up together in the Lord. When a brother and sister, or mother and son, or husband and wife are together born again of the Spirit of God, then homelife can become a help to spiritual growth instead of the usual hindrance. We have been thrilled to see mother and son and husband and wife united in the Lord. The family is a God-given unit, which it is essential to recognise.

Instruction for young converts

These early converts at Corinth believed and were baptized. In the Acts almost every baptism we read of was within a few days of conversion. The multitude of three thousand souls added to the church in Acts 2, under Peter's ministry, received his word and were baptized the same day. The men and women of Samaria and even the magician, Simon, in Acts 8, under Philip's preaching, believed and were baptized. The Ethiopian eunuch in Acts 8 believed and was baptized. The careful follow-up and instruction of the young converts was another vital principle in the growth of the local church. Note how Paul and Silas (Acts 16: 32) spent time with the Philippian jailer and his family speaking the Word of the Lord, although it was gone midnight.

On the housing estate we have held small neighbourhood study groups for young believers, particularly instructing them concerning baptism and the first steps of their faith. The freshly transformed

life of the young local convert is a most powerful message in a close-knit community. The public testimony of baptism openly identifies the convert with Christ and the local church. It is amazing how much time a caring mother spends with her newborn babe during the first days and weeks. Almost every hour she is washing, clothing, and feeding the babe. She is willing to lose sleep and make all kinds of sacrifice for the welfare of the child. We too must not leave a young babe in Christ starving and naked and cold for the want of care: what mother would leave her baby to feed itself in those first few days? The birth of a child is a family occasion, when all rejoice together and the babe feels the warmth and love of a home. There was this circle of love and care in the family of the early Church, in which the young convert was nurtured and instructed.

Integration of the work

Paul continued for eighteen months with the young fellowship at Corinth. It is challenging to realise that Paul, in the midst of such a busy evangelistic programme, and at such a crucial stage in the early spread of the Gospel, should reside for one and a half years in one place, building and establishing the work. There is a great need in our day for this kind of pastoral evangelistic ministry, especially in the young growing fellowship. It was the study of Paul's stay at Corinth and his two years at Ephesus that finally convinced us personally of the value of spending two years living and serving on the housing estate in Bristol. We praise God for those who were converted in the first few days, but we are thankful also for those for whom it was many months of consistent, continuous caring and praying that finally brought them to faith in Christ. We think also of the heartaches and disappointments and the long hours of intercession, which are all a part of this labour of love. We must be prepared to spend time with people, so that we really make contacts in depth. Note, finally, it was the teaching of the Word of God (v.11) which strengthened and established those young believers. The consistent, consecutive teaching of the Word of God knits together the Work of God.

We have seen in Acts 18 unchanging New Testament principles for reaching a community: by having an insight into divine strategy, developing an identity with the community, beginning with an influence among neighbours, winning the interest of whole families, giving instruction to young converts, and then spending time integrating the Work of God through the Word of God. The remaining articles of this series will cover each of these principles, giving the practical methods which the Spirit of God has used to the glory of our Lord Jesus Christ in reaching the community.

Taizé—A spiritual pilgrimage—2 Stanley Underhill

Stanley Underhill concludes his account of a holiday discovery.

Next morning we returned to the Taizé Community to find out a little more about the place. After lunching in the open air with the young people who were living under canvas and camping in the surrounding fields, we sought an introduction to Brother Thomas, a former minister in the Church of Scotland, who duly arranged accommodation for us. During the course of our stay I had several meetings with him in which we discussed Christian matters and the Community.

Scattered around the purpose built Church of the Reconciliation were cottages, houses and other buildings which had been acquired by the community and converted for use as offices, sleeping and dining quarters. The converted cottages, which provided adequate sleeping and living facilities, appeared to be managed by two resident nuns who had presumably obtained permission from their order to do this work for the Taizé Community. People who came on retreat were offered the use of these facilities without payment. To our utter astonishment, meals in the French style were also freely given to visitors like ourselves. In conversation with the brothers one got the impression that the subject of money was treated in a nonchalant way. In evangelical terms I can only conceive that their organisation was run on 'faith lines'.

Breakfast was served at about 8.15 a.m. after a short service of prayer and a service of Holy Communion. Lunch followed a short service of prayer which took place at noon and after evening prayer at 7.30 p.m., dinner was served.

It appeared that a brother was allocated to about twelve guests, and it was his responsibility to see that all needs were met at the meal table and elsewhere. As might be expected, the guests helped in laying the tables, bringing in the food from the kitchen and after the meal clearing away and washing up. One guest would set the pattern and the rest joined in, and so the daily chores were accomplished with some speed and dexterity. At the table grace was said by the brother and the meal proceeded in silence, except for a classical record which was played quietly in the background. At a certain point conversation commenced. This ordered routine, and the place given to a period of silence, were very refreshing to my mind; particularly the emphasis on silence; which was reinforced by the zone around the church where silence was requested at all times, and by the silence which prevailed inside the church. This was all the more highlighted for me, because of the type of life I normally lead in London, where it is impossible to walk along most streets and to carry on a con-

versation because of traffic noise. At the office there is the interminable ringing of the telephone, and the numberless conversations to be carried on in the course of one's business. Taizé was a place where one could be quiet, to walk along quiet lanes undisturbed by the motor car, to find real peace and silence in a church; even when in the company of friendly people one could exercise this almost forgotten virtue of holding one's tongue. Perhaps one of the reasons God has raised up Taizé is for the purpose of reminding modern man that he needs to be quiet, a place where the pressures of life can be lifted for a time, and where man can contemplate and be silent.

By sitting beside different people at meal times it was possible to discover the kind of people who were at Taizé at that time. There was a Church of England vicar and his wife from Sussex; the vicar was also a prison chaplain. There were students from many countries, a German schoolmaster who belonged to the Lutheran Church, a Roman Catholic priest from Spain, and a Roman Catholic priest from Paris who worked among students at the Sorbonne. Conversation was sometimes difficult because of the language problem, but in the main Europeans spoke some English. Differences of churchmanship and theological outlook were readily recognised and accepted. All were at Taizé either seeking refreshment and inspiration, or with a contingent of young people who were here on some course of instruction. What was most obvious was the feeling of acceptance, friendliness, and earnestness in the pursuit of Christian understanding, and an unmistakable desire to spread the message of the Gospel, *Les Nouvelles Joyeuses*. I quote from *The Rule of Taizé*, written by Prior Roger Schutz when the need for some form of commitment was borne upon the brothers: 'they would strive unremittingly, in joy and in brotherly love and in prayer'; and again, 'by writing and teaching, discussions and dialogue, by example and the work of their hands to bring their separated brethren to unity, and hope to men who have none'.

One small personal incident seemed significant in this respect. At dinner one evening the main course consisted of potatoes in a stew and very little else. My friend, concerned with his weight problem (always more apparent when in France!) refused any helping whatever. A young student sitting by observed James's abstinence, and immediately proceeded to the refrigerator and produced a leg of cold chicken. What this young student did not know was James Anderson's aversion to chicken! Explanation on either score was impossible, as it occurred during the period of silence. I watched

continued on page 66

The Descent

Richard Lawson

It was as though he became very light
And rose, not as a dry seed is wafted
But straight as a mast upward
Steady as a bark pushed from shore out on a calm lake
Before the first oars' dip.

The cloud was not a puff of dry wool;
It was a wet mist,
And the sunless parts were grey before it took him.

Then their words took us from behind.
My skull felt numb, and their voices seemed from far away.
They spoke to us in Aramaic,
In graceful Aramaic without any trace of dialect.

Our bodies felt like mist as we turned away,
But our feet brushed over the grass tufts,
And we kicked dust from the areas of parched earth.

A small Judean breeze curled in my ears,
And licked my cheeks with a wet tongue.
I was surprised that the air was unaltered:
I had expected it to crack if we moved.

We reached the foot of the hill
And the beginning of the town,
And some of us began to run.

We spent much time in the temple.
Then we ate our meals,
And our sandals mingled as usual with the crowds on the hot pavement.
And sometimes we forgot about it,
Just as one will,

in time,

forget

a sin.

Taizé—A spiritual pilgrimage (continued from page 65)

the events with interest and wondered whether James would appreciate what concern was being showered on him. I'm glad to say that he ate the chicken with good grace and without betraying his true feelings.

Time in this beautiful and peaceful place passed quickly and the day for our departure soon arrived.

We thanked our hosts and said our goodbyes and soon joined the autoroute en route to Lyon, Paris and Boulogne, across *La Manche* to Dover and London. Our spiritual vision had been restored, a refreshment from those springs which God in his mercy provides for the Christian Pilgrim, even in the 1970's and in this turbulent and technological age.

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

Family Forum ☐

Retired Missionaries

As we have two separate accounts this month of missionaries in retirement, I am not proposing to use my customary space with a lengthy introduction. All I would ask you to do is to read them both through and then prayerfully consider how you could help aged missionaries in your own area. Their standard of living just isn't comparable with that of the salaried worker in this country today.

It was a great privilege to serve the Lord in a foreign field for forty years. Each time I went on furlough I realized how much I should miss the familiar dark faces. They had become so dear to me.

What is it like to return to England after many years in a country with so much poverty and so many difficulties? It is quite a shattering experience to feel a complete alien in one's own country. Old friends have gone to be with the Lord and there are many empty seats in the family. Everything seems to have changed, even shopping!

Gradually one begins to feel that one has adjusted at least on the surface. But what of one's emotions? The Lord has been so good to me and I can praise Him for His love and faithfulness.

It is a real joy to hear from those dear people, and so often they tell me they miss me. I suspect it is barely a fraction of the depth to which I miss them. After being in England for six years, my heart and thoughts go to the dear ones in the land of my adoption.

Kind friends have provided a Missionary home and dear sisters are at the door to welcome us. The larder is stocked. As we go on the busy roads we marvel that there are not more accidents, so we have to learn the rules of the road. Another problem is getting used to washing and other household chores. One can no longer send a boy to the river with the washing or find he has blued the river

instead of the water in his tub. Instead, there is the novelty of seeing how a launderette works and having opportunities of chats with other folks also using it. There are wonderful displays in the supermarkets, all cooked ready for use. There is no need to send out to the bush to cut firewood; just turn on the button: No need, either, to send for water from the river, then boil it to purify it; just turn on the tap!

A few of our old friends are left but we miss them and have to make new ones and enjoy their fellowship. The language is a bit of a change too after so many years of a native tongue. We write to our former children. How we love to hear of them from our colleagues and have an occasional letter from one of them. In this way we feel we are still able to pray for them intelligently.

As God gives us a home, we seek to use it for Him by entertaining local friends too and telling them of Mission work. If only some would hear the call to follow the Lord whether at home or on the foreign field!

Clothes are another difficulty on retiring, as one has to fit oneself with warm clothes all at once. But those dear sisters have been busy again; they are so thoughtful, and a welcome home parcel arrives. One thing very much missed is being able to go to our compound and pick the delicious tropical fruit from the trees, when the flavour is so much better. Another lack is the sunshine, although we have the compensation of central heating. Also we know that we shall not have to wait for six months to see more rain to make the garden produce spring up, although we cannot be sure of a fine day for a picnic as we can in the tropical dry season.

Transport again for old folk isn't easy but there again the brethren take a turn, even if it means coming right across the town to pick up their passengers. Even the young men do their share of this service cheerfully and it is very much appreciated especially as it keeps us in contact with the younger ones. Praise God for these faithful helpers!

Have You Read This? Joyce Chaplin. Falcon Books. 1972. 40p. 32pp. paperback.

This booklet printed recently by Falcon Books, is, in the publishers' words, a practical introduction to the use (and misuse) of evangelistic literature. I would wholeheartedly agree with the author that it is useless to push Christian pamphlets indiscriminately through letter boxes or thrust out of date Victorian tracts into the unwilling hands of strangers. Personal contact needs to be established first and suitable literature carefully chosen. Although there

is a good selection of tracts packed in the pocket on the back cover, I would still prefer to lend a relevant Christian paperback or pass on a copy of *Challenge*. People are more suspicious of the tract format.

Joyce Chaplin is also the originator of shoe-box libraries mentioned in the February issue of *Family Forum*. She informs us that Africa Christian Press has a small exhibition kit available, suitable as part of a Christian Book or Missionary Exhibition. Full details can be obtained from her at—Glen Eifion, Borth-y-Gest, Portmadoc, Caerns.

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 ☐ Study No. 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.

Mark is an anonymous document—it nowhere states who wrote it. The unanimous tradition of the early Church, however, is that it was written by Mark.

Who was Mark?

Look up 'Mark' or 'Marcus' in your concordance and study the references in their contexts (include the reference to 'John' in *Acts* 13: 5, 13). Make a list of what you discover.

Notes

(a) 'John' represents the Hebrew name *Yohanan* and 'Mark' the Latin name *Marcus*. It was quite common for 1st century Jews to bear a Greek or Roman name in addition to their Hebrew name; cf. Simon Peter, Thomas-Didymus, Saul-Paul, Joseph-Justus (*Acts* 1: 23) etc.

(b) The fact that in *Acts* only his mother, Mary, is named suggests that his father died early. They must have been comfortably off with a largish house which became the natural meeting-place for the Christians in Jerusalem. Tradition (4th cent.) suggests that it was in the Upper Room of this house that the Last Supper was eaten. In that case the man carrying the pitcher of water may have been Mark's father (cf. *Mark* 14: 13) or even Mark himself (so 6th cent. tradition).

(c) The curious incident reported in *Mark* 14: 51f. seems pointless unless it is a personal reminiscence. Could this be Mark's way of saying, 'I was there'?

(d) *Acts* 13: 5 reads literally 'they had John *huperetes*'. This word originally referred to a rower in the lower bank of oars in one of the great slave-propelled galleys. It thus came to mean 'helper' or 'assistant'. Look up your various translations and see how they render this phrase. It is usually taken to mean that Mark was the organising secretary of the expedition (or possibly Paul's 'batman'? *NBD* p.826). But the form of the phrase in Greek is rather strange (there is no word for 'as') and it may be that *huperetes* is a title. It is in fact the Greek equivalent of the Hebrew *hazzan*, a synagogue official (cf. *Acts* 4: 20). Thus it is just possible that Mark had a close connection with official and orthodox Judaism. (See F. H. Chase, *Hastings' Dictionary of the Bible*, art. 'Mark'.)

(e) In 2 *Tim* 4: 11 the *AV* is misleading. *Diakonia* ('ministry') here suggests practical and personal service (cf. J. B. Phillips: 'I can certainly find a job for him'.)

(f) 'Mark my son' (1 *Pet* 5: 13) is not to be taken literally. It may describe the closeness of the relationship between Mark and Peter, or it could mean that it was Peter who brought Mark to spiritual birth (cf. 1 *Cor* 4: 17; 1 *Tim* 1: 2; *Tit* 1: 4; *Philem* 10). 'Babylon' is probably a code-word for 'Rome' (cf. *Rev* 14: 8; 17: 5) and seems to confirm later tradition that Peter and Mark were in Rome together.

(g) The Christian writer Hippolytus (2nd cent.) describes Mark as 'stumpy-fingered'. If this is meant literally, it may point to a natural defect or suggest that Mark deliberately mutilated himself either to avoid serving as a priest or to avoid military service. If it is meant metaphorically, it may simply be saying that Mark was no stylist.

(h) The many traditions that were handed down in the Church need to be viewed with some scepticism, especially as they often contradict one another; e.g. Papias (2nd cent.) says that Mark did not hear or accompany Jesus, whilst Epiphanius (4th cent.) says that Mark was one of the seventy disciples (*Luke* 10: 1). Other traditions say that Mark went to Egypt, established churches in Alexandria, and was martyred there. These traditions are not impossible, but they are improbable.

Conclusion

If you have a Bible Dictionary check all these details in the article on 'Mark'. See also W. Barclay, *The First Three Gospels* (SCM) pp. 150-160 (N.B. This paperback is well worth acquiring.).

Mark and Peter

Although, as we have seen, Mark's home circumstances would have given him ample opportunity to obtain first-hand evidence for the life and teaching of Jesus, the unanimous tradition of the early Church connects the writing of *Mark* with the preaching of Peter.

External evidence

Papias, bishop of Hierapolis in Phrygia in the 2nd century, quotes John the elder, an earlier

witness, as saying: 'Mark, who had been Peter's interpreter, wrote down carefully, but not in order, all that he remembered of the Lord's sayings and doings. For he had not heard the Lord or been one of His followers, but later, as I said, one of Peter's. Peter used to adapt his teaching to the occasion, without making a systematic arrangement of the Lord's sayings, so that Mark was quite justified in writing down some things just as he remembered them. For he had one purpose only—to leave out nothing that he had heard, and to make no misstatement about it.' (Eusebius, *The History of the Church*, 3: 39, Penguin ed.) (N.B. There are a number of words and phrases here whose exact meaning is far from clear. For a full discussion see W. Barclay, *op. cit.* pp.161-171; Cole pp.28-37; Martin pp. 80-83.)

Justin Martyr (c. 150 AD) quotes from a book he calls *The Memoirs of Peter* and is apparently referring to *Mark*.

Irenaeus (c.170 AD) wrote: 'After their death (that is, the death of Peter and Paul) Mark, the disciple and interpreter of Peter, also handed down to us in writing the things preached by Peter.'

For further examples of external evidence see W. Barclay, *op. cit.* p.162; Cole pp.37-40.

Internal evidence

We must now see whether this unanimous tradition can be confirmed by a study of *Mark* itself.

Read through *Mark* carefully and make notes of (a) any details that suggest that the account rests upon the testimony of an eyewitness; and (b) the part played by Peter, i.e. when he is mentioned and in what way.

Did you discover some of the following points?

- (a) Evidence of an eye-witness account, e.g. 1: 19; 3: 5; 4: 38; 6: 39; 7: 33; 8: 23; 10:16, 21; etc. (If necessary, consult your commentary.)
- (b) The preservation of the actual Aramaic words which Jesus used, in 3: 17; 5: 41; 7: 11; 7: 34; 14: 36; 15: 34.
- (c) Some of the passages which seem to show an eye-witness account describe incidents at which only Peter and a few others were present, e.g. the healing of Jairus' daughter (cf. *Mark* 5: 21-43 with *Matt* 9: 18-26 and note the extra details that *Mark* gives); the Transfiguration (9: 2-10); in Gethsemane (14: 33-42); Peter's denial (14: 66-72).
- (d) Jesus' relations with Peter frame Mark's account (1: 16 and 16: 7). (N.B. 16: 8 appears to be the last verse that Mark wrote.) *Mark* 16: 7 is not recorded elsewhere. Is it not likely that it came from Peter? It seems, in fact, that Peter was present at almost all the scenes described in *Mark* (even the crucifixion? cf. 1 *Pet* 5: 1).
- (e) Are the personal details about Peter, often

showing his failures, likely to have come from anyone but Peter? Consider the words of W. Barclay: '... it may well be that Peter deliberately drew this picture of himself, as if to say: 'Look what I was—and he still loved me. Look what I was—and see what he has done for me.' Peter may have wished to show himself as the best advertisement for the grace of Jesus Christ.' (*The First Three Gospels*, p.164)

Conclusion

The internal evidence would seem to confirm the witness of tradition that Peter stands behind *Mark*. If this is so, it means that we have in *Mark* 'a record in writing of that fundamental apostolic tradition upon which from the first the spoken message of "the Gospel" was based.' (Rawlinson, *St. Mark*, p. xxi.)

We must notice, however, that the close connection between Peter and *Mark* has been queried in recent years; it is by no means proven. *Mark* could well have used other sources. (See Cranfield, *Mark*, pp. 11-13; C. Graham Swift, *NBCR*, p. 852; Martin, pp. 52-61; Nineham, *Mark*, pp. 26ff.)

The Writing of Mark

Authorship

Whilst *Mark* provides no direct internal evidence in support of the tradition that it was written by John Mark, it contains nothing which is incompatible with it. Very few have doubted the identification of the 'Mark' of tradition with the 'John Mark' of the NT (but see Nineham pp. 39ff answered by Martin pp. 54ff.).

Date

The anti-Marcionite Prologue to *Mark* (c. 180?) says of Mark, 'He was Peter's interpreter. After the death of Peter himself he wrote down this same gospel in the regions of Italy.' See also the extract from Irenaeus quoted above.

Apparently Peter died in the Neronian persecution of 64-65 AD. Consequently *Mark* is usually regarded as having been written shortly after 65 AD (N.B. ch.13 shows no awareness of the actual events of the Jewish War of 66-70 as *Luke* 21: 20-24 does). But the traditions quoted may not be accurate, in which case it is possible that *Mark* was written at an earlier date (say between 58-64 AD) when Peter was still alive.

Place

The tradition that *Mark* was written at Rome need not be doubted (cf. NT references to Mark being in Rome). The book offers some confirmation of this view.

- (a) Mark uses a considerable number of Latin terms, e.g. at 6: 27; 6: 48; 7: 4; 12: 14; 12: 42; 15: 15, 16; 15: 39 (for details see a commentary).

(b) The 'Rufus' of 15: 21 seems to be known to the readers. He may well be the same as the 'Rufus' of *Rom* 16: 13 who seems to live in Rome.

(c) Mark gives prominence to sayings about persecution and martyrdom (e.g. 8: 34-38; 13: 9-13) which would be very understandable if the Gospel were written in Rome soon after the Neronian persecutions.

Readers

The usual suggestion is that *Mark* was written for the benefit of Christians in Rome. Certainly it seems to have been intended for Gentiles. Jewish customs and terms are carefully explained, e.g. 7: 2ff; 12: 42; 14: 12; 15: 42. The Aramaic quotations (refs. already given) are translated.

But remember, as Nineham says, 'while it is helpful to know the *kind* of community addressed, we do not need to know its precise location.' (*op.cit.* p.43)

Conclusion

These matters are relatively unimportant and do not greatly affect our understanding of *Mark*. (For further reading see the books listed at the end.)

The First Written Gospel?

It is now very widely agreed that *Mark* was the first of our Gospels to be written, and that it was later used by the writers of *Matthew* and *Luke*. The evidence for the priority of *Mark* may be studied in the following books.

Barclay W., *Op.cit.* ch.4

Bruce F. F., *NTC* pp.96-99 or *NBD* pp.485-487.

Guthrie D., *NT Introduction: Gospels and Acts* (Tyndale) pp.114-136; 209f.

(N.B. When comparing the wording of the same account in different Gospels, you must use a version based upon the best texts—the *AV* will not do—the *RV* is probably best for this purpose. You can also obtain a *Synopsis* [e.g. by H. D. Sparks] in which the accounts of the first three Gospels are presented in parallel columns.)

What Mark Actually Wrote

The original (or 'autograph') of *Mark* (as of all NT books) probably perished at an early date. What we have today are between 4,000 and 5,000 Greek manuscripts of the NT, copies of copies

many times removed from the originals, no two of which agree exactly. It is the task of textual criticism to decide which of the many variant readings correspond to what Mark originally wrote. It is a job for experts, and the most we can do is to try to understand (a) why differences have occurred; and (b) how the experts decide which readings are correct.

The following provide a helpful introduction to the subject.

Birdsall J. N., *NBD* art. 'Text and Versions, NT'.

Bruce F. F., *The Books and the Parchments* (Pickering and Inglis), ch.XIV

Cranfield C. E. B., *Mark*, pp.22ff.

Payne D., *NTC* pp.25ff.

For the particular textual problems of *Mark* (e.g. 1: 1; 16: 9-20) see the commentaries on these passages, and also refer to the following. Barclay W., *Op.cit.*, pp.192ff.

Guthrie D., *Op.cit.*, pp.72-76.

For Further Reading

Bruce F. F., *The New Testament Documents* (IVP) ch. IV

Cole R. A., *Mark* (Tyndale) pp.23-48. and *NBD* art. 'Mark, Gospel of.'

Cranfield C. E. B., *Mark* (Cambridge) pp.3-13.

Guthrie D., *NT Introduction: Gospels and Acts* (Tyndale) pp.53-58; 65-72.

Martin R. P., *Mark* (Paternoster) chs. II and III.

Rawlinson A. E. J., *St. Mark* (Methuen) pp. xxiv-xlv.

Short S. S., *NTC* p.177f.

N.B. This is only a selection. Use any other books on the Gospel that you can obtain.

Essay Questions

(1) What do we know about the writing of *Mark*? Summarize and assess the evidence that is available.

(2) What are the grounds for believing that *Mark* was the first written Gospel and that the other Evangelists made use of it?

(Try to write at least 500 words on one or both of these questions. If you would like to have your work read and commented on, please send it with a stamped and addressed envelope to John Baigent, 6 Windmill Road, London SW18 2EU.)

Next month: **The Purpose of Mark**

Professor Bruce Asks

Is the present interest in the conservation of the environment something which should be a major Christian concern? Is any light thrown on this by *Rom.* 8: 19-22?

(Correspondence, please, to the Editor at 18 Kings Avenue, Carshalton, Surrey, by 15 April)



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Looking at Books □

Genesis in Space and Time. Francis A. Schaeffer. Hodder and Stoughton. 167 pp. £1.00 paperback.

This book is primarily a collection of reflections on Genesis 1-11. It is not marred, as are others of Schaeffer's works, by pretentious synopses of intellectual history, though his idiosyncratic jargon remains in full strength. He makes many interesting observations on the spiritual message of these important chapters, and helpfully relates that message at many points to the rest of Biblical teaching.

Schaeffer claims, as the title indicates, that all the events of Genesis 1-11 must be understood to have happened at particular times and particular places. But he only asserts this, and he never shows that a less literalistic interpretation like Derek Kidner's in his Tyndale Commentary on Genesis need fail to do justice to the teaching of these chapters.

Perhaps the greatest weakness of this book as a work of exposition is that the author treats the Bible *only* as a divine revelation, and has no regard for what the human author may have intended. It is undoubtedly true, for example, that the Trinity co-operated in the creation of man, but it is doubtful whether we should see in Gen. 1: 26 a reference to the Trinity. It is worth sticking to the principle of attempting to expound the original author's meaning, for that is the only safeguard, as the Reformers saw, against making the Bible mean whatever the expositor wants it to mean.

D. J. A. CLINES

The RSV Handy Concordance. ed. Eugene A. Nida. Pickering & Inglis. 1972 (Zondervan 1962) 191 pp. 75p paperback.

This compares very favourably with the Concise Concordances published by Nelson and Oxford and often bound in their editions of the RSV. Its main purpose is to help in the locating of familiar passages and favourite texts, but to some extent it also serves as a study guide to various biblical subjects. To this end about 300 key theological terms such as 'redemption', 'sin', and 'love' have been chosen for proportionately heavier treatment. Thus, whilst it cannot replace a complete concordance (and unfortunately Nelson's *Complete Concordance of the RSV* is no longer in print—though often to be found in Reference Libraries), it does provide a fair selection of the more important references and gives some idea of the width of meaning of these key terms. It is a pity, however, that there is no indication when *all* the occurrences of a word are listed. Short biographical summaries (with references) are provided for prominent individuals in the Bible. If your copy of the RSV has no concordance, here is a handy, cheap and trustworthy edition.

J. W. BAIGENT

The Minister's Annual 1973. ed. T. T. Crabtree. Oliphants 1972 (Zondervan). 377 pp. £2.75.

It would be foolish if we were to ignore books like this simply because we do not have a settled ministry, or because our view of 'the leading of the Spirit', precludes us from getting help from others or even from planning in advance.

This book is basically a series of over 150 fairly full sermon outlines (with illustrations)—two for each Sunday and one for each Wednesday in 1973—plus some suggestions for hymns, prayers and meditations. The sermons are all evangelical (i.e. they are faithful to the Gospel as presented in the NT) and many are evangelistic (i.e. they aim to communicate the Gospel to the non-Christian). The main regret of this reviewer is that so few are truly expository (i.e. expounding the meaning of a passage as it stands in its biblical context). Mostly they are either based on one verse or thematic. They do, however, constitute a carefully planned programme for the year.

This book could be of real help to the hard-pressed part-time preacher and also to those responsible for planning series of addresses.

J. W. BAIGENT

Childrens' books

A considerable number of childrens' books have reached us, and a brief resume may be of help to our readers. First and above all—*Jungle Doctor* is now out in a series of with-it paperbacks—and those delightful drawings must be seen to be believed. Yes: *all* the *Jungle Doctors*: and from Paternoster, spare our blushes. Marcham Books (Appleford, Abingdon, Berks) present *Enjoy your Bible*, the story of Jesus designed for boys and girls up to 12. An excellent starter on a personal friendship with the Bible (40p). Scripture Union—*Magic Bible Picture Books* for the younger age groups (yes, really—and nine different at 10p each).. Oliphants, *Bible Stories*, more traditional, but good hard board covers and bright pictures in large print, eight large and eight small ones, but we did not see the prices on them. Stories—two more in the *Hawthorn Series* from Victory Press at an incredible 45p each, *Ferryman's Folly* and *A Friend from the Woods*. And some simple prayers for Sunday Schools and scholars *Let's Talk to God Again*, by Zinnia Bryan, from Scripture Union.

F. R. C.

Replies to Professor Bruce

The February Question:

In our desire to evangelize immigrant communities in Britain, especially those practising an alien religion (e.g. Islam, Hinduism), should we try to gain a sympathetic appreciation of their cultural background? If so, what means are there of gaining such an appreciation?

Mr. J. B. Hanley (a missionary among North African Arabs in France) replies:—

In response to Professor Bruce's questions and the article by my friend and former co-worker in East London, Patrick Sookhdeo. Yes, a sympathetic appreciation of cultural background is necessary, for the following reasons:

(1) To avoid behaviour offensive to someone with different customs.

(2) To avoid verbal blunders, e.g. 'Say something in Indian!' 'Tell us how they spend Christmas in Pakistan!'

(3) To present the gospel to an immigrant friend in such a way as to show how Christ meets that person's conscious needs.

Here are some suggestions as to how one can gain such an appreciation:

(1) Reading. Nida's *Customs, Culture and Christianity* I.V.F. is a must if only to convince us that different customs are not necessarily inferior ones.

There are excellent books, magazine and newspaper articles on customs, religions, geography, recent history, economic surveys and political reports. Public libraries will be glad to advise on suitable books. Such bodies as foreign embassies can supply literature. The Bible Society, Scripture Gift Mission, and Gospel Recordings will give information about languages as well as supplying Scriptures and recordings.

(2) If you have immigrant families in your locality, be a good neighbour and think twice before moving away to other suburbs. Be willing to spend time and be willing to ask for help as well as to give help.

(3) Buy regularly from some immigrant shops, taking time to be friendly and to be a good listener.

(4) Invitations to our homes are often appreciated and pitfalls can be avoided by observing a few elementary rules (another magazine article is needed here!). Invitations to meetings (not missionary meetings!) may come afterwards. The Breaking of Bread might convey more of the gospel to an Asian than some of our Gospel Meetings. It may be a shock, however, to some of us to realise that our homes and our assemblies sometimes fall short on some Asian standards of good behaviour. Husbands should be in reality, not just in theory, head of the family; wives are expected to be gracious and kind, not aggressive and dominating; children must be disciplined and respectful to their elders. It is not easy to say this, but if a home falls short of these standards and if reformation is impossible it would be better not to open it to immigrant friends. Similarly mini-skirts, transparent clothing and brethren who give 'fatherly' pats to young ladies will all confirm an Asian in his belief that the 'Christian' way of life is inferior to his own.

A foreign guest, student-type especially, may be very willing to talk about his background if he knows his hosts are interested and not too readily amused or shocked.

(5) Am I being unrealistic to suggest that learning the language is the best means of gaining a sympathetic appreciation of cultural background? There is immeasurable benefit in being able to point out a verse in the Urdu Bible or to read the title page of a Bengali or Gurumukhi Gospel when offering it, and this level of language learning is within the reach of most of us. Could an interested assembly not send one of its members to the Wycliffe School of Linguistics for a few weeks in the summer to learn some 'know-

how', and then several study a language together having weekly sessions with a Pakistani or Indian 'informant'?

I hope *The Harvester* will go on to print an article with practical guidance on methods of evangelism to reach immigrant folk.

I offer this final reflection hesitantly but I have a definite impression that our free order of worship and simple church structure could be especially attractive to those with a background in the Sikh or Muslim religions.

Mr. Arnold H. Smith replies:—

This month's issue of *The Harvester* highlights the challenge that confronts the evangelicals in this country in the approach to the Asian in our midst.

It will interest you to know of the plans which have been made in this area to bring the challenge to the notice of assemblies and churches around us at the Annual Farnborough Missionary Convention to be held on the 28th and 29th April.

The week-end will occupy fully two days, Saturday and Sunday, with the main gatherings in the spacious accommodation of Farnborough Technical College, Farnborough, Hants. The principal speakers will be Mr. Patrick Sookhdeo and Mr. William Walker. The Saturday afternoon will be a 'Workshop' at which Patrick Sookhdeo will outline the different beliefs of three Eastern religions and Mr. Walker will lead a demonstration on how (and how not) to conduct an interview with a member of each of these religions.

In the evening conference we will learn what is the situation at present, by slides and by message, Mrs. Thompson of Oxford will tell how she came to be involved in work amongst Asians, and Patrick Sookhdeo will put the challenge of the 'Open Door'.

On Sunday there will be two gatherings, one for youth at 3.00 p.m. and the main one after Church Rally at 8.15 at which there will be a Panel Interview conducted by Patrick Sookhdeo with those already engaged in outreach to the Asian and Immigrant population in this country, a testimony from a converted Sikh and a closing message from Mr. W. Walker. Throughout the week-end there will be musical items from a group of Asian singers.

Full details are obtainable from 27 Fairfield Drive, Frimley, Camberley, Surrey, GU16 5RL.

Mr. Brian R. Mills replies:—

I personally feel that there must be a wealth of gift and expertise available to meet the needs of immigrant communities in two ways.

First, in the role of education. Someone with specialist knowledge of culture, language, etc. could well be helpful in educating assemblies in immigrant areas about the background of these folk and ways in which they can effectively witness and break down the cultural, racial, social and religious barriers that exist. Secondly, there must be scores of missionaries with overseas experience who, finding themselves unable to return to their mission field, for one reason or another, could be encouraged to reside and work, either part-time or full-time, in immigrant areas, making use of the knowledge of language and training that they have already gained, under the Lord's overruling, in the countries concerned.

Correspondence

From Mr. C. F. Fraser-Smith

Dear Editor,

After January's original approach to the vital issue of our Christian responsibility to and in Europe, and the challenge thrown out by Prof. Bruce concerning this matter, the February issue could not have been more disappointing. Also we have slipped back into material (holy little articles) which is only for the good and lulling of our own souls and service.

Christ and the Apostle Paul were for ever reaching out to others—to all people and nations. In a minor way we have this in Britain; but January's *Harvester* definitely challenged us concerning Europe—and now not a word on it! May I deal with one aspect only? Millions of Muslims have come and are arriving for Euro-work. In two to five years there might be five to ten million in Europe; and we are now Europe. This influx is the greatest opportunity and opening we have ever had of putting the Word of God into their hands, and they can take it back to their lands which are so closed to the missionary (expediently and for a purpose?) In Europe Islam is an open door, but not in their own lands. In Europe Islam is on our doorstep, financially easy to reach. In Europe Islam can have an open mind, for religious freedom of thought. They are away from their own tyrannical domination.

Now is the opportunity. Later it could be, or will be, more difficult, as the Islamic missionary movement will buy redundant European churches or build mosques. They are also contemplating making Brussels the Islamic capital of the west.

The above, of course, also applies to the Asians and other nationalities in Europe. Let us remember that neither Jesus Christ nor Paul ever stayed put, bashing heads against closed doors. They moved on, seeking open doors. So the call to-day, as in Acts 16: 9-10, is the same. "Come . . ." "They immediately went . . ." Subsequent Scriptures show the fruit of direct response and obedience.

Dale Cottage, Bratton Fleming,
Barnstaple, Devon.

Yours sincerely,
C. F. Fraser-Smith.

From Mr. W. R. Culpitt

Dear Mr. Editor,

Reference was made on page 33 of your February issue to an editorial paragraph by your predecessor in the November 1972 issue.

Dr. Tatford, with whom the matter has been discussed, has accepted that the letter to which he referred was not intended to be interpreted in the manner implied in the November note and that the comments in that note were not, therefore, appropriate.

Flat 2, 3 Compton Place Road,
Eastbourne.

Yours sincerely,
W. R. Culpitt.

From Mr. Edward Cousins

Dear Mr. Coad,

In reading your review of *Chapel* in the February copy of *The Harvester* I was interested in your comment on the suggested meaning of the letters "IHS". I suspect that for many the one put forward by Mr. Young is correct, whatever the original meaning may have been. Personally I have always understood them to stand for the Latin, *Iesus Hominum Salvator*.

It would be less than just if while writing I failed to express my appreciation of the new look of *The Harvester*. As one who has followed its fortunes over the fifty-one years since it was reshaped (my father became a trustee at that time and edited the Sunday School section) it is a joy to see it taking a new lease of life.

"Arden Fields", Cottles Lane,
Woodbury, Exeter EX5 1EE.

Sincerely yours,
Edward Cousins.

(Editor's note: Our reviewer's version is supported by Chambers's Twentieth Century Dictionary "List of Abbreviations", which also rejects *Iesus Hominum Salvator*. Further ideas welcomed!)

From Mr. J. W. Forrest

Dear Mr. Coad

Regarding the article by Mr. Howard Mudditt (*God's Test for an Affluent Society*, February), I think he is right in his opening paragraph in saying, "This is not the irritable ultimatum of an exasperated God washing his hands of His rebellious people . . .", in respect of Hosea 4: 17, in the light of Hosea 11: 8. But I have thought so ever since the complete N.E.B. has been available. The former verse reads: 'Ephraim, keeping company with idols, has held a drunken orgy.' Footnote b reads: 'a drunken orgy: prob. rdg.; Heb. unintelligible.' But there, perhaps the former reading is correct, and Mr. Mudditt correct in his understanding of its interpretation.

In either case, I think the traditional understanding is erroneous; and the reference to Judah's risk of being contaminated by Ephraim, reminds me of the four verses concerning the 'disorderly brother' of which the most potent is 2 Thess. 3: 6. This weighs in favour of the usual reading but one cannot ignore modern scholarship as seen in the N.E.B.

41 Aplins Close,
Harpden, Herts.

Sincerely yours,
J. W. Forrest.

Hmmm. . .

"Frederic (sic) A. Tatford has retired after thirty-nine years as editor of *The Harvester*, a monthly Brethren magazine in Northern Ireland." *Christianity Today* XVII.9—February 2, 1973, p.43. (*Christianity Today* is of course the well known weekly which circulates among moderate evangelicals in Alaska . . . Ed.).

(from a correspondent) ". . . 'Tailpiece'. To me, it now seems clear that it was the burgundy and not the bus that knocked him out . . ." *Cup de grâce?*

Question and Answer, with Professor Bruce

A Question of Word Order

Question 1904

In the French New Testaments of Ostervald and Second the designations "Jesus Christ" and "Christ Jesus" are uniformly rendered "Jesus-Christ". Is this so in all versions of the French New Testament?

The form "Jesus-Christ" is the established one in French usage. But I see that J. N. Darby's French version gives "le christ Jesus" (i.e. "the Messiah Jesus") where the order in the original is "Christ Jesus".

Three Days and Three Nights

Question 1905

In your answer to Question 1880 (December 1972) relating to "three days and three nights", I am surprised that you make no reference to the view that our Lord's death took place on Wednesday. Would not all the scriptural data be accounted for if He was crucified on Wednesday, buried late Wednesday afternoon, and raised on Saturday evening? Would this not also account for the problem of the "missing day" in Holy Week?

On the last point, I am not conscious of any problem of a "missing day". On the main point let me say two things. First, while several varying expressions are used of the interval between our Lord's death and resurrection while it still lay in the future, once His resurrection had taken place it is almost invariably said to have been on "the third day", and I cannot see how the day which began with sunset on Saturday could be "the third day" from the day which ended with sunset on Wednesday. Second, the impression given by the Gospel record is that one whole day, the sabbath, intervened between our Lord's burial and resurrection, and I can find no reason to suppose that this sabbath was other than the weekly sabbath. True, "that sabbath day was a high day" (John 19: 31) because it coincided with the first day of the festival of unleavened bread; but it is called the sabbath because it was the seventh day of the week, not because it was the first day of the festival.

The Heart of the Earth

Question 1906

Further to Question 1880, might not the difficulty rise from a misunderstanding of "the heart of the earth" in Matt. 12: 40? Physically our Lord never was in "the heart of the earth"; He was in a rock-hewn tomb which could be entered in a few moments. Could the period indicated in Matt. 12: 40 therefore not have begun when He woke on the Thursday morning, knowing that He was never

to sleep on earth again?

Your suggestion is a possibility; I cannot say that it had occurred to me until I read something to much the same effect in an article by J. W. Forrest in *The Witness* for April, 1968. The phrase "the heart of the earth" certainly calls for further study; as you say, it is not a natural expression to use of a rock-hewn tomb. One thinks inevitably of the similar phrase in Eph. 4: 9, "the lower parts of the earth"; but I am not sure that they both mean the same thing.

The Unpardonable Sin

Question 1907

I find it difficult to reconcile those Scriptures which speak of the boundlessness of God's grace (e.g. Rom. 5: 20; 1 Pet. 5: 10) with those which speak of an unpardonable sin (Matt. 12: 24-37 and parallels). Can you throw light on the nature of this sin and on the reason for its falling outside the scope of God's forgiving grace?

God has pledged Himself to pardon all who sincerely repent, but what if some refuse to repent? His grace draws near to all mankind in the gospel, but what if some refuse His grace? Such refusal is of the essence of the sin against the Spirit (the particular instance in the Gospel occurrence was the scribes' refusal to recognize the work of God which was going on before their eyes and their ascription of the activity of the Spirit to the power of the prince of demons). Divine pardon, I think, is not forced on those who knowingly refuse to accept it. And let me add this necessary word: people who are guilty of this sin are never conscious of their guilt; people who imagine they have committed it have certainly never done so.

Antichrist—A Discrepancy?

Question 1908

In 2 Thess. 2: 8 Antichrist is slain; in Rev. 19: 20 (assuming the same person to be in view) he appears not to be slain. Is this a discrepancy, and if so, can it be explained?

The interpretation of apocalyptic literature (such as 2 Thess. 2: 1-12 and the book of the Revelation) differs from the interpretation of plain narrative prose, and such variations in language between apocalyptic passages need not surprise. It might be suggested that the beast of Revelation is a system, not an individual; it is his respective heads that are individuals, one of them being the personal Antichrist. I don't know if you will feel that this consideration helps with the apparent discrepancy. The important fact is that Antichrist perishes; the true Christ prevails.

The News Page

Press Day, May 1973, Wednesday, April 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news items.

Out and About

Evangelism:

Hedley Murphy reports that recent Campaigns in Portstewart, N. Ireland and in Stranraer, Scotland have been encouraging. A new film with a prophetic theme recently received from the U.S.A. has been attracting overflow crowds in independent halls in Ulster. Over 100 children attended most evenings during a week's campaign in a school hired by the Kennington Fellowship in Aveley early in Feb., writes George Tryon. Apart from this, Mr. Tryon's time has mainly been occupied with Ministry.

R. J. Whittern had a successful time at Wainscott, Kent, with about 130 children present nightly. From here Mr. Whittern moved on to Tilehurst, near Reading. He has also secured a site at the Herts Show on Saturday May 26th, when it is hoped to erect a Marquee and using a Daylight Screen to show Fact and Faith films, as well as distributing Christian literature, and making personal contacts. Full details may be obtained from W. Cousins of 45 Billy Lows Lane, Potters Bar, Herts. Reg Whittern also sends us a most attractive report of his work during 1972. Copies may be obtained from him at 30 Poynders Hill, Leverstock Green, Hemel Hempstead, Herts.

Ken Brighton asks our prayers for the Mission which he will be conducting in Slough during the first two weeks in April. Superficially, Slough might seem a hard, modern town where affluence and indifference walk hand-in-hand, but beneath the surface there lies the universal need of Christ.

Ministry:

The work on the Costa del sol, Southern Spain, continues with encouragement. At one English Gospel Meeting at least ten different nationalities were represented. Interest has grown during the visit of Mr. and Mrs. G. K. Lowther. Mr. Lowther has also ministered twice each week at the Malaga assembly.

Home Calls

Cecil J. Allen on the 5th February aged 87. Cecil Allen was born in 1886, and became very well known indeed for his studies and writings on railways. In 1903 at the age of 17, he joined the staff of the Great Eastern Railway, and later became an Inspector of Materials for the L.N.E.R. He was also very well known in the assemblies, being possessed of a considerable musical gift. For many years he was responsible for the organ music at the annual missionary meetings at The Westminster Central Hall, and at the half-yearly "Bloomsbury Meetings". He was one of the first union leaders of The Crusaders, and edited their magazine for many years with considerable skill. His wife pre-deceased him in 1963, and their son is a technical journalist of distinction.

William James Armer, O.B.E., on February 14th at Llanishen. Our Brother passed away very suddenly. He is survived by his wife and two daughters. The funeral took place at Heath Gospel Hall on February 19th.

Harold Lindsay Barker on February 8th aged 59. By no means in vigorous health he had none-the-less been fully engaged in his profession as a solicitor right up to his death. He qualified and commenced practice in Liverpool over thirty-five years ago. He had been articled to an uncle, and when his uncle took a Court appointment, he transferred his articles to another firm. He was

throughout his professional life a specialist in Common Law litigation.

He and his father first became committed Christians after the death of his mother, when attending a seaside service at Port St. Mary, Isle of Man. He then left his rather nominal associations, joining an assembly in Southport, where he later became very active amongst the Covenanters. About twenty years ago he moved south to join the firm of Stunt & Son, and came into active fellowship at Endlesham Hall, Balham. He frequently assisted in the Evangelistic Mobile Unit witness and served on the Council of the Covenanter Union. He became Secretary of the United Kingdom Evangelisation Trust Incorporated and of the Home Workers Fund, as well as other charities administered in that connection. In recent years however, he had to resign his appointments because of his heavy professional involvement. His state of health was not such as to enable him to give as much time as formerly to his Christian activities. He is survived by his wife and a son.

Mrs. M. Gordon on February 10th aged 100. Our sister passed peacefully into the presence of her Lord. She was converted in 1896 and was in fellowship at Inverurie for 44 years. For the past 15 years she was in fellowship at Fountain Hall, Woodside, Aberdeen. She was an example to all for her consistent attendance, and was highly esteemed by all who knew her.

Tailpiece

"On both your houses!"

Faced with the current round of Government/Trade Union intransigence, wage/price inflation and unreasonable disruptions/reasonable protest (it all depends on which side of the fence you stand!), one might forgive Christians for washing their hands of the whole business and retreating from it all with a sense of outraged pietism. For, from whichever angle you view the present situation, it seems to have very little to do with biblical Christianity. The hard-bitten members of a post-Christian society appear to be locked in a kind of dance of economic and social death, paying scant attention to the needs or wishes of their fellows who are not so fortunately placed. One thing is certain. It is many years since such determined Government faced such unyielding opposition. The fight is going to be long and hard, and we are all going to suffer before it is over.

As a Christian publishing enterprise we find ourselves involved from day to day in the workings of a system with which we have little sympathy. On the one hand we are faced with the fruit of four years of galloping inflation in both costs and overheads (almost fifteen per cent a year). On the other, we have to try to meet the needs of those who, quite often because of their Christian profession, do not have a very large share of the "economic cake". We are therefore called to walk a rather unpleasant tight-rope!

However, our common calling as Christians is clear. We cannot, indeed we dare not either retreat into disinterested neutrality or follow the other extreme of becoming more and more conformed to the go-getting society in which we live. For a Christian there is a middle path. It starts at Bunyan's "place somewhat ascending", at the top of which stands an empty Cross, and it leads, straight, narrow, unerring, to the very throne of God Himself. Our New Testament counterparts were called "Those of the Way". In our turbulent society, we should desire no better epithet.

Northern Ireland—Faith on Trial:

Just what is it like to live as a Christian from day to day in Northern Ireland? "We do not talk much about it to our relatives and friends on the mainland", writes a friend in Belfast, "as it makes very poor listening". Perhaps all the more reason why we should let the following brief paragraphs sink into our consciousness:

"Everyone is searched at entrance points to restricted central areas and at every store entrance. You may imagine there is little window shopping done. "We have had one side of the Hall bomb blasted, and old people living near have had the roof of their house damaged beyond repair, so that we had to salvage furniture and store it temporarily in the Gospel Hall, accommodating the old couple. Others have to run a gauntlet of gunfire getting to the meetings. Bomb blasts and gunfire intersperse our prayers and the proclamation of the Gospel, but in spite of all this our meetings are well attended and life carries on as near to normal as possible. "We try to visit some of the elderly and sick in daylight each Saturday, but it is not unusual to be held up by gunfire, and it is a very definite hazard taking a

car into many areas where folk in fellowship live.

"Many sordid, vendetta-type shootings occur all round the outskirts, and most nights there is gunfire and automatic firing within hearing of our home in a quiet residential street".

The report closes "I hate to sound melodramatic". Anyone who has watched the daily news on television over the past three and a half years will know that it very considerably understates the situation! Our friends in this riven province have been patient and long-suffering in a trying situation, and perhaps some of us have not quite realised that, as we sit in our living-rooms, watching the flickering picture of violence on the little box in the corner, our Christian friends are actually facing this situation from day to day, and have been doing so for years past. Next time we see the broken buildings and the mutilated bodies, let us just pause to think what it must be like for the very young, very old,—or any age between—in Northern Ireland just at the moment. Then we shall be able to sublimate that feeling of helpless rage at man's inhumanity to man in the only way possible—on our knees!

TAILPIECE

People and Places

New addresses

Bolton:

Correspondence for the Gospel Hall, Maxwell Street, Astley Bridge, should be addressed to Frank Wylde, 6 Poplar Avenue, Astley Bridge, Bolton BL1 8RB. Tel.: Bolton 57837.

Personal

D. L. Craig who now lives at 8 Fairview Gardens, Bangor, Co. Down has had a slight stroke, and though improving will be unable to fulfil any engagements for a few months to come. Our prayers will be appreciated.

Rev. A. Morgan Derham, Secretary for Information at the United Bible Societies' H.Q. since Jan. '69, will be giving up his appointment at Easter 1973, when he will become Editorial and Promotion Secretary in the international office of The Leprosy Mission, 50 Portland Place, London W1.

A. W. Grimsey will be returning to his full-time programme,—his new telephone number is Dereham 3954.

Stewardship

Home Workers Fund:

130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of February amounted to £171.19.

Missionaries' Children's Fund:

130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above Fund for the month of February amounted to £122.72.

Retired Missionary Aid Fund:

W. Archbold, 12 Cleveland Crescent, North Shields, NE29 0NP. The gifts and Legacies received towards the above Fund for the month of February amounted to £1,004.

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.

Burnham, A. E. J.:

Fareham 1; Andover 5; Southbourne 7-13; Southampton 8; Warsash 15; Havant 22; Aldershot 26; Guildford 29; Also at Selborne and other places.

German, G. H.:

Aberdeen 1-5; Swansea 7-12; Tiverton 15, 18, 22; Newton Abbot 16; Torquay 17; Loxbore 19, 25; Buller Rd., Exeter 24; Allerbridge 29.

Greenaway, G. H.:

Ipswich 1; Starcross 2-15; Finningham 19; Helions Bumpstead 20; Barningham 21; Bradford St. George 22; Denston 29; also personal Evangelism.

Greenwood, A.:

Warrington 8; Cardiff 10-18; Irvine 28-30.

Hogg, D.:

Glasgow; Cowie.

Iliffe, D.:

Caterham 1; Prep. for Summer Crusades 2, 6; Bognor Regis 7-8; Bury 9; Sheffield 10; Selsey 13; Crowbrough 15; France 18-30.

James, J.:

London 1-3; Bargoed 7-12; Pontypool 14-16; Weston-super-Mare 22.

Kagan, M.:

Chesham 9-12; Hereford 14, 15; Slavanka, Southbourne 18-30.

Lowther, G. K.:

Grimsby 1, 2, 17-25; Daventry 3, 4; Maidenhead 6-8; Norfolk 9, 10; Hopton 11; Bury St. Edmunds 12; Nuneaton 14-16; Leytonstone 26, 30; Staplehurst 27; Greenwich 29.

Meadows, D. R.:

Winton 1; Fareham 3; Blandford 8; Gosport 12; Chichester 14-15; Salisbury 29.

Murphy, H. G.:

Ayr 1; United Crusade in Bermuda 14-14 May.

Phillips, C. F.:

Rossmore Hall, Marylebone 1, 25; Berrymead Hall, Acton 3, 10, 17; Bethany Hall, Kensington 4, 11, 17, 20; Shirley Hall, Enfield 5, 12, 19, 26; Alresford 8; St. Leonards-on-Sea 14; Euller Hall, Croxley Green 15; Littleport 22, 23; Luton 29.

Robinson, A. J.:

Barnstaple 1; Honiton 8; Chittlehamholt 15; Weston, Luppitt and Awlscote 29.

Short, S. S.:

Gloucester 1, 2; Aberdeen 4; Dundee 5; Kingston and District 7-13; Warrington 14-17; Whitehaven 22-27; Andover 28; Southampton 29.

Tatford, F. A.:

Johannesburg, Pretoria, Reef 1-7; Durban 8-14; Wynberg 15-19; Cape Town 20; Parow 21; Plumstead 22; Mowbray 24, 25.

Tryon, G.:

Starcross 1-15; Bush Hill Park 18; Fetcham 20, 22-29; Highgate 30.

Walker, E. N.:

Brixham 1; Dorchester 3; Weymouth 4; Chesham 8; Westcliff-on-Sea and Shoeburyness 12-15; Isle-of-Wight 24-30.

Whitcomb, R. J.:

Luton 1-8; Jeters Bar 10; Honiton 11-15; New Milton 17-29.

Wilcox, R.:

Wenhams 1; Combs 4, 11, 18, 25; Brockford 8; Hartest 15; Walsham-le-Willows 22; Mickfield 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.

Ashford (Kent):

The Gospel Chapel, Francis Rd. Women's Missy Day, Apr. 7 at 3.15. Speakers: Mrs. McGregor, Mrs. Howell, Mrs. Kennedy.

Ealing:

Grove Hall, The Grove, Apr. 7 at 7. B. Davies.

Nottingham:

Wm. Booth Memorial Hall. United Missy Cfc. Sat-Tues Apr. 7-10. Sat 3 and 6.30. Speakers: F. Wilkinson, W. Wilson, L. Clifton, J. Anderson.

Canterbury:

Red Cross Hall, Lower Chantry Lane, East Kent Missy Rally Apr. 14, 3.15 and 6.15. Speakers: Colin Tilsley, Alex McGregor, Ken Stunt.

Devizes:

Salem Chapel. Annl. Cfc. Apr. 14 at 3.30 and 6.15. E. W. Rogers, G. Harpur.

Bromley:

Whitefoot Chapel, Whitefoot Lane, Ann. Cfc. Apr. 20. 4 and 6.30. F. L. McGill.

Croxley Green:

Fuller Hall Apr. 20, 3.15 and 6.0. B. Osborne, P. Wilkinson.

Newcastle:

Central Methodist Church, Northumberland Road, Tyneside. Ann. Cfc. Apr. 20 at 2.30 and 6. Apr. 21 at 6.30. Apr. 23 at 2.30 and 6.00. A. M. S. Gooding, G. Harrison, T. Ledger, J. R. Rollo.

Windsor:

The Gospel Hall, Garfield Place. Ann. Fellowship Mtng. Frid. Apr. 20 at 3.15 and 5.45. Speakers: D. C. McGarey, J. Peters.

Babbacombe:

Kingsway Gospel Hall, Bible Reading and Ministry. Easter Mon. 3 and 6. K. T. C. Morris, D. Hinton.

Colyton:

Gospel Hall, (The Butts). Ann. Cfc. Apr. 23 at 3 and 6. Speakers: D. West, I. Steeds.

Reading:

Silver St. Gospel Hall, Spring Cfc. Apr. 23 at 3 and 6. Speakers: Mr. Goldfinch and Mr. Thomas.

Sharnbrook:

Digby Memorial Hall, Digby Rd. Ann. Cfc. Mon. Apr. 23 at 3 and 6. Speakers: C. S. Jarrett, H. Hobbs.

Cambridge:

Queen Edith Chapel, Wulfstan way, Apr. 25 at 7.45. Counties Evangelistic Work new Film "New Horizons".

Dublin and District:

Merrion Hall. Missy Conv. 27-30.

Andover:

Silver Birch Hall, Silver Birch Rd. Annl. Cfc. Apr. 28 at 3.0 and 6.0 p.m. Speakers: Dr. S. Short and Dr. A. Hanton.

Ealing:

Bethany Eventide Home Ann. Mtng. Grove Hall, Apr. 28 at 3.30. T. Watt.

Farnborough:

Farnborough Technical College, Missy Conv. Apr. 28 at 2.45 and 6.30. Apr. 29 at 3.0 (Youth) and 8.15. Theme "Asians in Britain". Exhibition Speakers: Patrick Sookhdeo and W. Walker. Information from Arnold H. Smith, 27 Fairfield Drive, Frimley, Camberley, Surrey GU16 5RL, Camberley 21050.

London N.20:

Oakleigh Chapel, Oakleigh Rd. Nth., Whetstone. Ann. Cfc. Apr. 28 at 6. F. N. Martin, H. L. Ellison.

London W.10:

Hope Hall, Kilburn Lane. Mtg. Apr. 28 at 7. M. Browne.

Quenington:

Quenington Chapel. Ann. Mtng. Sat. Apr. 28 at 3 and 6. S. Mustow and A. T. Shearman.

Sheffield:

Fitzwilliam Chapel. Ann. Cfc. Apr. 28 at 3 and 6. Dr. A. D. Scott and R. Walker.

Bournemouth:

Conv. May 1, 2, 3. Morning Bible Readings 11-12, 15 Drummond Hall, Drummond Road, Boscombe. Evening 7.30-9.0 St. John's Church, Christchurch Rd., Boscombe. Speakers: Doug Barnett and G. C. D. Howley.

Bexhill-on-Sea:

Hamilton Hall Evangelical Church, Eastwood Rd. Annl. Cfc. May 5 at 3.30 and 6. Speakers: G. Stokes and E. W. Crabb.

Felixstowe:

Ranelagh Hall, Ranelagh Rd., Womens Cfc. Sat. May 5. Speakers: Mrs. N. Cawston and Mrs. D. Patching.

Wimbleton:

Haydon Evangelistic Church, 94th Ann. Sat. May 5 at 7. W. Reed and J. Baigent.

South Shields:

Maxwell Hall, John Clay St., near The Chichester. Merchant Navy Christian Fellowship Ann. Mtgs. Sat. 12 May at 3.30. Fellowship Reports and Ministry, 7.00 Evening Rally. Speaker: R. R. Walker.

The Harvester Classifieds

The charge for Classified Advertisements is £1.00 for 30 words (min.) and 4p per word thereafter. Box numbers 15p extra; also allow for 6 words to be added to your advertisement.

Personal

A WARM WELCOME FOR 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. (11)

ALL CHRISTIANS coming to London warmly welcomed at Parkhill Chapel, 17 Fleet Road, Hampstead, N.W.3. Sundays 11.00, 6.30. Buses 24, 46, 63 (Sundays only), or near Belsize Park (Northern Line). (12)

CAMBRIDGE Queen Edith Chapel (Wulfstan Way), off Queen Edith's Way. Visitors warmly welcomed. Sundays: Lord's Supper 11 a.m. Morning service 11.45 (creche). Evening service 6.30. Near the new Addenbrookes Hospital. (12)

CROYDON AND DISTRICT Visitors warmly welcomed at Cranmer Hall, Silversdale Road (not Cranmer Road), Croydon. Sundays 11 a.m. and 6.30 p.m. Wednesdays 8 p.m. (973)

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 Peoples Work). (12)

EPSOM Stanway Chapel, Cheam Road, Ewell, Surrey. The Lord's Supper 10.30. Sunday School 12 noon. Evening service 6.30. Large car park. Believers moving to this area invited to ring 01 393 4709. (12)

FOR THE COST OF POSTAGE Bible studies by well-known ministers of the Word. 250 addresses suitable for group or personal study. Send 5p for catalogue. Biblical Tape Recordings, 30 Cromer Road, Norwich NR3 6N. Tel: 45978 (12)

RETIRING Consider beautiful Salcombe, S. Devon where a few sisters need help to maintain the testimony. Details from Mr. G. F. Symons, 1a Barnfield Crescent, Exeter. (4)

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July—A Preview

The theme of the conservation of the environment, raised by the replies to Professor Bruce in this issue, receives a positive development in July, when Dr. Harry Darling, Principal of Wye College, writes on *A Christian Contribution to the Third World*. This will be supplemented by Bill Latham, writing on the work of *Tear Fund*. We also feature the first of a series of *Open Letters* in which we have invited friends from other connections to write to us frankly about ourselves: the first contributor will be Gilbert Kirby, Principal of the London Bible College.

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Editorial

What does it all mean?

Most of us, at some time, have asked that question about our faith. If we have *not* asked the question of ourselves, perhaps it is time that we did so!

We sit at the Lord's Supper, and the deep joy of our communion with Him seems its own fulfilment; as indeed it is. Yet we are poor disciples if, when we go away, we do not ask 'what difference does this make to the sort of person that I am?' We take part in a large evangelistic campaign, and are stirred by the fresh enthusiasm it brings with it, and the first love of some for whom we have prayed and worked and who have now avowed their allegiance to our Lord. Yet we are strangely short-sighted if we have never asked 'Why? To what are they converted, and to what purpose? For the next world only, or for this also?'

Do we draw the sting of our own enquiries by confining the expression of our discipleship to the set rhythms of our church life and its round of activities? Safely based within that structure which we have ourselves created, can we be content that we and our converts are comfortably secure?

Secure for what? Is it the full message of the Gospel, that is content that men should be saved to an undisturbed and undisturbing conformity? That encourages them in turn to seek the salvation of others, only to pattern them to the same safe conformity? Is it the full Gospel that makes man safe for the next world, but has neither message nor hope for this, except that men should be as we are?

It is no message at all that devalues or devitalises the basic proclamation of the redeeming grace of God. Our Gospel is and will always be the good news of salvation through the crucified Saviour; of a God Who 'so loved the world, that He gave His only begotten Son'; of the Son 'Who loved me and gave Himself for me.' But do we honour or dishonour that greatest message of all, if at the end of it men can challenge us with the taunt: 'What can you show us that you have, that we do not have, except a different sort of cosy life?'

As individuals we try—God knows we try. Perhaps the question must be seen by the world to be answered also by our actions as fellowships of Christian believers. What sort of actions? The words of the prophets, and the words of our Lord Jesus Christ Himself might answer us, if we read them with fresh minds.

Missionaries for Modern Asia G. D. James

(Dr. G. D. James, born a Hindu, but now a member of an assembly in Singapore, has a word for missionaries to modern Asia that may not be inappropriate to missionaries to modern Britain.)

Asia needs more missionaries today than perhaps at any other time in history, but modern Asia does not need the old type of missionary, who may do more harm than good. One good missionary in Asia today is worth much more than 10,000 wrong ones!

Deeds Speak Louder Than Words

A Christ-like life speaks louder than the most eloquent sermon and captures the attention of friend and foe alike. The walls of pride and prejudice crumble before it. Both the man with the granite heart and the bigoted fanatic are powerless and disarmed when confronted with its dynamism and heavenly influence.

In his book *The Unfinished Task*, Bishop Stephen Neil tells us that hundreds of foreign missionaries had worked in the part of India he knew best, yet of these only two earned an eminent and secure place in the memory of the Indian Church. Neither was exceptionally brilliant, but both rendered faithful service. And both are remembered for one quality in particular—he was a saint. The Bishop adds a searching question which should shake any missionary worth his salt out of his complacency: unless he stands out, amidst the low level of devotion which is all too common in the Church, by a conspicuous and recognizable likeness to Christ, perhaps he would have done better to stay at home.

'By whose preaching were you saved?' a young university graduate was asked. He replied: 'By nobody's. I came to Christ after observing my mother living, not merely speaking about, the Christian life.'

Identification, Not Isolation

Father Damien, who lived with and worked among the lepers on the Moloki island for many years, was respected and loved by all with whom he came in contact. One day, he discovered that he himself had contracted leprosy. The following Sunday, he used the phrase 'we lepers' constantly in his sermon, and forever forged a new, invisible, yet abiding link between himself and the people to whom he ministered the Gospel.

His ministry was never the same again.

One of the most touching things mentioned about the Good Samaritan is the fact that while the priest and the Levite 'passed by' the pitifully bruised and beaten victim, he 'came to where he (the victim) was' (Luke 10:33). This was the first of the laudable acts of mercy the Samaritan did that day. He did not remain seated on his animal, and expect the wounded

man to come to him; he descended to the place where the unfortunate man was and extended a helping hand.

This is precisely what our blessed Saviour did for us. He came to the very place we were—a place of utter shame and sin and degradation. And by doing so, He identified Himself once and for all with a deprived and desolate humanity.

Why do some missionaries, pastors, and evangelists fail so miserably in their ministries? Nine times out of ten, it is because they lock themselves in their ivory tower of superiority (or inferiority) complex and are unwilling to go to where the people are. They are reluctant or unable to meet their sheep on their own ground, presenting nothing but the Word of God and Calvary's love.

A European missionary in Malaysia punctuated an excellent and eloquent Gospel message with the phrases 'my sinner friend' and 'dear unsaved person'. The service over, a highly educated Hindu acquaintance of mine who was in the congregation came up to me and said:

'Who on earth does that arrogant friend of yours think he is? A holy man from outer space? He is "saved" and we are not! Whatever it is he may be "saved" from, it is certainly not colonial phobia and pride!'

As a preacher, I present the Gospel to my fellow men and invite them to receive Christ as Saviour not with an air of superiority, like a maharajah addressing the most menial of his servants, but with humility. There is a thrilling and majestic dignity about the Gospel, but it should be heralded humbly or, in the words of Dr. D. T. Niles of Ceylon 'as one beggar telling another beggar that there is bread.' The average Asian finds this both appealing and gripping.

Resignation, Not Possession

What attracts most Asians to a religion is not what a man possesses but what he is willing to forsake or resign for the sake of his convictions. This is particularly so in places like the Middle East, India, Pakistan, Thailand, China, Japan, and Korea. People here see their own priests and monks wearing inexpensive robes, walking barefooted or in cheap slippers, eating simple food or going without food altogether.

They find this very intriguing. They think to themselves: 'This man's religion is costing him something. That means he really believes what he believes. As such, he demands respect and an attentive ear.'

When an American missionary sails through the city streets in a gleaming Cadillac, lives in a palatial bungalow and employs half a dozen servants to maintain his home, he is sure to alienate the Asians who live near him. This happens partly because the average Asian cannot afford these luxuries and

resents someone who can, and partly because he cannot reconcile this kind of high living with the teachings of his own religion, let alone with those of Jesus Christ's.

Some missionaries convey the impression that the Gospel belongs to Western aristocrats, or the educated elite. Is it any wonder, therefore, that the Asian is repelled by Christianity?

Missionaries, Not Stationaries

The missionary's privileged vocation is to communicate the content of the Gospel message (or the *kerygma*) in all its simplicity and authority, and to engage himself in the teaching (*didache*) ministry with the object of establishing a local church. Once this is done, off he goes to another city or town to do the same thing, leaving the administrative responsibilities of the church he has established to the Holy Spirit and the local church leaders, whom God has called and equipped for the special task of 'shepherding the flock.'

The apostle Paul set an excellent example in this kind of missionary service. He never stayed in any given town or city for more than two to three years. Since then, many missionaries have followed this scriptural practice and lived up to the honourable name 'missionary.' Others have taken the line of least resistance and have stayed put in one place for twenty to thirty years. Such people are not missionaries but stationaries! A stationary-missionary (a contradiction in terms) is no good to himself; he gets into a rut, his message loses its pungency, and his ministry grows stale. And this kind of worker is no good to the local church because he offers the local people no opportunities to exercise their initiative and talents, and because he hinders the growth of the church.

Reproducing National Workers

One of the saddest deficiencies in missionary enterprise in Asia on the whole is the fact that missionaries and missionary organisations do not map out or follow a 'pull-out' plan. They continue their work as if they will remain in Asia forever! Paul's exhortation to Timothy was *You heard my teaching in the presence of many witnesses; put that teaching into the charge of men you can trust, such men as will be competent to teach others* (2 Timothy 2:2). This is the divine reproduction plan.

Although some missionaries pay lip service to the fact that they should encourage local men to undertake missionary and evangelistic work, in actual fact they are very protective as far as their ministry is concerned, and jealously guard their own position, unwilling that their Asian brethren take the reins from their hands. An ideal, far-sighted missionary is one who will so organise his ministry and train his congregation that he will in due course work himself out of a job.

'It is the hangover of colonialism's mentality which

hurts the cause of missions,' says Dr. Paul Rees, who has spoken at more pastors' Conferences among different nationalities than any other person I know. 'It is the mission board "at home" that still insists on laying down the law for the Christian nationals overseas.'

Dr. Rees goes on: 'It is the missionary on the field who still operates in the old maturity-immaturity pattern. He is paternalistic, condescending and, in cases, unconsciously resentful of the emerging national leadership' (*The Reaper*, July 1969).

As a full-time evangelist in Southeast Asia for the past thirty-one years, I have had contact with no fewer than 1,800 missionaries—good, bad and indifferent! Out of these, I know of no more than five or six who have genuinely helped to train and equip local brethren for full-time missionary service.

This may be one of the reasons why Asia is woefully short of capable and articulate Christian leaders.

Fellow-Workers, Not Bosses

Infinite damage has been done to the cause of Christ by many a missionary who dominated and bossed over national workers. This was largely because they belonged to the colonial period and practised what may be called a missionary "hand-out" policy. On the one hand, the national workers' relationship with the missionary was that of a humiliating servant-master kind; on the other, the unfortunate national workers who were compelled to behave like this, were disparagingly dubbed as the "missionary's tool" or, worse still, "white man's under dog."

How unlike the pure Son of God, who became lowly enough to reach the lowliest! In Romans 1:1, Paul calls himself 'Paul, the servant of Christ.' In the Greek, this is delightfully expressed: *Paulos doulos*—'Paul, a slave'.

Paul! Are you not the great missionary, the prolific writer, the renowned philosopher? No! *Paul, a slave of Jesus Christ*. The missionary is also a slave, and as a slave he has nothing to boast of, nothing to show off, and no right to boss over anyone.

Modern Asia needs many missionaries and specialists, but only those who come in the spirit of Christ and Paul—a slave, a fellow-servant.

Understanding And Compassionate

What a comfort it is to know that the Master we serve understands us. *He knows how we were made; He knows full well that we are dust* (Psalm 103:14). Our Lord understood the dispositions and idiosyncrasies of his disciples. If anyone had the right to criticise and condemn others, He had, yet He always applauded the good before he denounced the bad in a person. Classic examples of these instances are found in His words to the Seven Churches of Asia.

If someone calls me a fool, there may be several reasons for it. I may actually be a fool and not realise it; I may appear to be a fool without being one; I may pretend to be a fool for a reason; I may have

been made a fool of by somebody else without being aware of it; or the person who called me a fool may be a fool himself and have projected his own self to me! Understanding people is an intricate art, and the missionary cannot afford to be ignorant of it.

Some of the missionaries we have had in Asia may do very well as policemen, FBI agents or intelligence officers, but certainly not as missionaries! Some Asian Christians suffer more from the problems and persecutions created by such missionaries than from the enemies of the Cross.

Understanding human psychology is not enough. It must be accompanied by love and compassion.

Our Lord had both. 'I have *compassion* on the multitude', He sighed. On another occasion, He 'wept' over Jerusalem. When the rich young ruler turned away from the Lord, what was our Saviour's reaction? 'He looked on him and He *loved* him'.

General Booth of the Salvation Army received a letter from a young officer saying that he had tried preaching, working, praying and everything else, but to no avail. He was ready to quit the ministry. The General's reply consisted of only two words: *Try Tears*

Love and compassion will never fail.

Professor Bruce Asks

I knew a teacher among Brethren who in his spoken and written ministry strongly deprecated a Christian's involvement in national politics. But on one occasion when a new government was returned to power, he was disquieted by the fact that, as he put it to me, so many of its members were 'blank atheists'. Is there an inconsistency here which suggests that a long hard look should be taken at traditional Brethren attitudes to political involvement?

(Correspondence, please, to the Editor, at 18 Kings Avenue, Carshalton, Surrey, by 15 June)

Readers' Forum

An encouraging response to the notice in the April issue has provided us with a good supply of questions on which readers are invited to let us have their practical suggestions and comments. The first two of these questions are set out below. Readers are invited to send comment, preferably of a practical nature and based on their own experience, to the editor (18 King's Avenue, Carshalton, Surrey) by the dates specified:-

Question 1 (submitted by Mr. Reg. Richmond)

As most assemblies have more than one cup at the Breaking of Bread Service, would it not be preferable and more hygienic to have individual cups?

(Replies, please, by 15 June, for August issue).

Question 2 (submitted by Mr. I. Chaman)

What *practical* social service does your church do in the community?

(Replies, please, by 15 July, for September issue).

Bible School Essay Question (see page 115)

(1) What, according to *Mark*, did Jesus preach about the Kingdom of God?

(2) How far is the concept of the Kingdom of God relevant for us today? Is it possible/desirable to express it in other terms?



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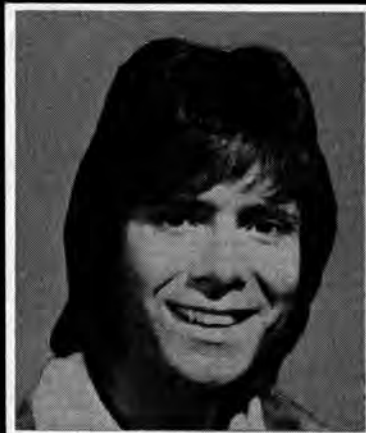
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Understanding Old Testament Poetry Leroy Birney

(Leroy Birney, a missionary from U.S.A. assemblies working in Medellin, Colombia, contributes a study which first appeared in the American magazine Letters of Interest [now known as Interest])

'Poetry is the art of uniting pleasure with truth by calling imagination to the help of reason' (Samuel Johnson). Poetry not only states facts. It also stirs the imagination and elicits an emotional response to the facts.

Fully one-third of the Old Testament revelation was given in poetic form. Therefore, an understanding of Old Testament poetry is very helpful for studying God's Word. Books such as Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, and most of the Minor Prophets are largely poetic in form. All but seven¹ of the remaining books contain some poetic passages.

Let us compare a passage of English poetry with a passage of Hebrew poetry from the Old Testament.

The fair breeze blew, the white foam flew,
The furrow followed free;
We were the first that ever burst
Into that silent sea. (Coleridge)²

Let the sea roar, and the fullness thereof,
The world and they that dwell therein.
Let the floods clap their hands,
Let the hills be joyful together. (Psalm 98: 7-8)

There are certain similarities between the two types of poetry. Both the English and Hebrew poetry use imagery—words that bring pictures to the mind. Both use figures of speech. Both transmit a mood or feeling. And both have a certain amount of rhythm.

However, the Hebrew poetry does not have the rhyme and meter that characterized much English poetry. Instead it uses a poetic device called *parallelism*. Parallelism makes the lines of poetry similar in thought rather than similar in sound.

Notice how the first two lines in the quotation from Psalm 98 are parallel in thought (though not identical), and how the third and fourth lines are parallel in thought. This parallelism gives the verses a pleasing balance, adding to our enjoyment of God's Word.

There are three major types of parallelism in Old Testament poetry. They are called (1) synonymous parallelism, (2) antithetical parallelism, and (3) constructive parallelism.

In *synonymous parallelism*, the second line echoes the thought of the first with substantially the same meaning. There are a number of examples of this in Jacob's prophecy in Genesis 49:2-27, which is poetic in form. Speaking of Simeon and Levi, he says:

Cursed be their anger, for it was fierce,
And their wrath, for it was cruel.
I will divide them in Jacob,
And scatter them in Israel. (verse 7)

The second line echoes the meaning of the first in different words, and the fourth line echoes the meaning of the third. Thus line 1 and 2 are synonymously parallel and lines 3 and 4 are synonymously parallel.

Job 3:2 to 42:6 is also written in the form of poetry. Chapter 40 verse 5 is an example of synonymous parallelism. Job says:

Once I have spoken, but I will not answer;
Yea twice, but I will proceed no further.

There is an example of synonymous parallelism with three lines instead of two in Psalm 46:9.

He maketh wars to cease unto the end of the earth;
He breaketh the bow and cutteth the spear in sunder;
He burneth the chariot in the fire.

The book of Isaiah also abounds with examples of synonymous parallelism.

But he was wounded for our transgressions;
He was bruised for our iniquities.
The chastisement of our peace was upon him;
And with his stripes we are healed.
(Isaiah 53:5)

In *antithetical parallelism*, the second line gives the thought of the first in negative form. The second line presents a contrast. There is an example of this in Hannah's prayer in I Samuel 2:4.

The bows of the mighty men are broken,
And (=but) they that stumble are girded with strength.

Antithetical parallelism is especially prominent in the book of Proverbs. A famous example occurs in Proverbs 15:1.

A soft answer turns away wrath;
But grievous words stir up anger.

The phrase 'a soft answer' is the opposite of 'grievous words,' and 'turns away wrath' is the opposite of 'stirs up anger.' The two lines of the parallelism underscore the same truth although they are antithetical in form.

Proverbs 15:18 is another instance of antithetical parallelism.

A hot tempered man stirs up strife,
But he who is slow to anger quiets contention.

There is a slightly more complicated example of antithetical parallelism in Amos 5:11b. The Lord says to those who oppress the poor:

Ye have built houses of hewn stone,
but ye shall not dwell in them.
Ye have planted pleasant vineyards,
But ye shall not drink wine of them.

In *constructive parallelism* (sometimes called synthetic parallelism), the second line builds on the first. The second line adds something new to the first line or explains it. Psalm 29:1 is an example.

Give unto the Lord, O ye mighty,
Give unto the Lord glory and strength.

In this case, the second line completes the thought of the first.

There is another occurrence of constructive parallelism in Proverbs 18:21.

Death and life are in the power of the tongue,
And they that love it shall eat the fruit thereof.

This is a very powerful statement in which the second line drives home the point of the truth expressed in the first line.

Proverbs 20:19 is a similar example of constructive parallelism.

He that goeth about as a talebearer revealeth secrets;
Therefore meddle not with him that flattereth with his lips.

The ability to recognize these *three kinds* of parallelism in Hebrew poetry can increase both our understanding and our enjoyment of poetic passages in the Old Testament.

How can the reader recognize the poetic sections of the Old Testament? If I am reading a modern novel or sermon and come to a section where several

lines rhyme, I immediately recognize it as poetry. Similarly the reader can recognize poetry in the Old Testament when he comes to a section in which the lines are parallel in thought. This is especially likely to occur in psalms, prayers, songs, prophecies, proverbs, and short sayings.

Of course, it is even easier to recognize poetic sections (in English or Hebrew poetry) when the print is set so that each line begins anew at the left. Many recent translations of the Old Testament, such as the New English Bible, do this. It was not done that way in the King James Version because very few Christian scholars understood the nature of Hebrew parallelism until it was set forth in a book³ published in 1753, 142 years after the King James Version was translated. It would be edifying to copy a poetic portion such as a psalm arranging the phrases as poetry, then to check your arrangement with a recent translation.

It is a happy contribution to the transmission of the Word of God that the Hebrews should have used parallelism instead of rhyme in their poetry. It is almost impossible to translate rhymes accurately from one language to another, but Hebrew poetry may be translated into any language without losing its meaning, beauty, and power.

¹The seven are Leviticus, Ruth, Ezra, Nehemiah, Esther, Haggai, and Malachi.

²Samuel Taylor Coleridge, *The Rime of the Ancient Mariner*, part II.

³Robert Lowth, *Lectures on the Sacred Poetry of the Hebrews*, written in Latin in 1753 and translated into English in 1815.

CBRF Notes

Christian Brethren Research Fellowship. Secretary: P. H. Stunt, 71 Duke Street, Chelmsford, Essex.

1 *A Modern Poet*. CBRF Members will remember that *Broadsheet* 4 picked up a reference to the poetic gifts of the late Robert Rendall of Orkney from George Mackay Brown's *An Orkney Tapestry* (Gollancz £2.10). To this and to the two dialect poems of Robert Rendall that have already appeared in *The Oxford Book of Scottish Verse*, it is of interest to add another recognition of his gifts, a short poem of two verses appearing in the recently published *The Oxford Book of Twentieth Century English Verse*—where incidentally he rubs shoulders with C. S. Lewis.

2. *CBRF Overseas*. From the New Zealand CBRF comes their latest publication: Issue 56 of their *Journal* (containing, *inter alia*, an article *The Christian as a Public Servant* by G.D. Malcolm,

with comment.) (P. O. Box 3057, Wellington, New Zealand).

From CBRF Melbourne a useful booklet, *Bible Teaching in the Local Church* by J. M. Hitchen. (P.O. Box 70, Camberwell, Victoria 3124, Australia.)

3. *Humorist among the postal codes*? It is our suspicion that behind the allocation of postal codes there lurks a gremlin who combines an intimate knowledge of the niceties of ecclesiastical politics, with a wry sense of humour. How else to explain the allocation to the Evangelical Alliance of the initials of the Jesuit Society (SJ)—or to our own publishers (tell it not in Glasgow) of those of a common heretical sect (JW)? But our suspicion was almost confirmed when our friends of Gervase Duffield's ardent Anglican Marcham Manor Press notified us of their new code, with its closing initials—PB!

Spectator's Viewpoint

with David Manzie

(David Manzie considers how our contemporaries of the religious press are dealing with issues of the day.)

Reading the religious weeklies I often feel an enterprising editor could profitably introduce a Business News Section comparable to those so successfully established by the secular press. It would not have to be too highly technical — rather along the lines introduced by the *Daily Telegraph* and *The Times* on Saturdays, or by *Daily Mail* 'Money Mail'. Such a section could encourage publication of Annual Reports from Societies, include details of appeals and projects, and alert the Christian public to government policies beneficial or otherwise.

These are a few exploitable suggestions aimed at informing readers and mobilising resources. At present, or so it seems to me, there is decided reluctance and limited interest in publicising such matters which would thereby arouse the Christian conscience to obligations of stewardship and involvement.

Too often money is primarily and unfairly identified as 'the mammon of unrighteousness', whereas it is only a means of exchange and measurement of wealth. A financial journalist sympathetic and competent could bring much light and interest to a subject viewed with suspicion, and suffered with the fond hope that it will go quietly if ignored.

These thoughts were sparked off by recent accusations against a number of well-known British companies with investments or subsidiaries in South Africa. The accusations concerned the treatment and wages paid to coloured workers in a land where racial segregation is part of government policy rigidly enforced and policed. Company reactions, reported the Cape Town correspondent of *The Times*, were a mixture of indignation, embarrassment, confusion and excuse. None, it was reported, issued a firm denial supported by facts and figures. Some flatly refused to discuss the matter. One took firm action and doubled African wages.

Which brings me to reactions in the religious press from time to time. Religious organisations are urged to review investment policy and there have been demands that shares in South Africa, or companies operating in that country, be sold. The demand appears simpler to make than to fulfil, as a major question in stock markets today is 'Who owns whom?' Conglomerates, mergers and multinational companies offer no clear-cut moral guide to hidden and unacceptable interests. Business is so complex that in spite of legal requirements for disclosure it is impossible for an outsider to trace the source of every dividend, or the destination of every financial transaction.

What is the Church to do? It is too easy to decry all investment and shout 'withdraw', although the

World Council of Churches has taken this action and black-listed some 650 firms with links in South Africa. There is, it may be argued, some logic for this action by a body dominated by a large number of African and Asian delegates, but it will not commend itself as a universal policy for all churches.

Where to invest is another of those questions on which there is no clear answer, and both the Methodist and Baptist boards of finance have set up working groups to examine the ethics of investing. The Methodists, also, propose to avoid buying shares in any company with more than 10 per cent of its capital tied up in South Africa, quaintly referred to as a 'contamination rate'.

There is no cut-and-dried solution, as recent statements have demonstrated. Some feel complete withdrawal of church funds will indicate absolute disassociation from doubtful policies or South African involvement. There are others, equally sincere and concerned about racist policies and the plight of coloured South Africans, who advocate continued involvement.

In a leading article the *Methodist Recorder* referred to the complex world of finance and asked 'is there actually any "clean" money?' Logically, another Methodist leader pointed out, all bank accounts should be closed. To withdraw completely ensures that one's own hands remain untainted, but the alternative suggestion that shareholders influence company policies requires know-how and considerable expertise. According to the *Baptist Times* American Baptists have done this for some time. Raising questions at company annual meetings has produced neither action nor information, but placing a specific resolution on the agenda produces positive action.

This is a vexing question which also raised controversy at the recent Church of England synod, when various voices called both for withdrawal and involvement. Writing with authority and experience in the *Christian Record*, the former Dean of Johannesburg, Canon Gonville French Beytagh, pleaded for opportunity to be accepted with responsibility. Even could the international giants be forced to withdraw, the plight of Africans would almost certainly be worse, he wrote, as industries would be brought almost entirely under South African control with no possibility of even limited external influence.

Is there then no hope? Crumbs of comfort may be gleaned from the fact that although company reactions to recent accusations were not particularly sympathetic, one U.K. investment house is sending a senior official to investigate allegations concerning companies in which they are involved. An ex-President of the South African Methodist

Conference is serving with the Anglo-American Corporation in connection with social aspects of their employment policy; and, reported the *Methodist Recorder*, Philips the Dutch electrical giant has appointed a senior member of staff to deal with questions being asked by Churches.

Which really brings me full circle to my opening

conviction—if churches and Christians are to be involved in business, and it is difficult to see how this can be avoided short of emulating ostriches, Christians' own financial policies must be more open to scrutiny, and people in the pews must take an active interest in matters often dismissed as 'unspiritual'.

The Evangelical Alliance Assembly

There were no pat answers at the National Evangelical Assembly held at Friends' House, Euston, London on 3rd and 4th April. However, evangelical leaders ranged both widely and deeply as they considered basic and often controversial questions.

On the first morning the issue of Pentecostalism was discussed openly and with remarkably little heat. It was closely related to the 'spontaneous' house church movement which was described by the Rev. George Tarleton. He saw the house church as a simple gathering of all true believers in an area, irrespective of denomination. However, while the Assembly was happy to accept new forms of life (and of method) in the church, it appeared doubtful whether these new forms would retain their freedom and avoid becoming in turn stereotyped. There was also misgiving from some members whether an undue stress on techniques in training lay people for evangelism brought the dangers of psychological manipulations, though the advocates of these techniques were quick to assert that the method was a servant not a master. At the end of the morning the conclusion seemed to be that the church needed a right balance between giving freedom to new forms of spiritual life and exercising discipline under the authority of the Bible.

On Tuesday afternoon the Rev. Donald English, from the Methodist Hartley Victoria College in Manchester, gave a biblical introduction to the subject of Christian involvement in political and social action. He asserted that evil in society is blasphemous, because it is a denial of God's pattern for the universe. For this reason Christians dare not stand apart from social wrongs, and they must ask where is power in society today so that we may reinterpret in modern terms the message of the Old Testament prophets?

This concern was worked out in three different areas by Professor Norman Anderson of London University, speaking on abortion and euthanasia, the Rt. Rev. David Sheppard, Bishop of Woolwich, speaking on social and racial justice and the Rev. Eddy Stride, Rector of Spitalfields, on the control of obscenity. Professor Anderson believed the abortion law had been misused so that abortion on demand was now much too easy, and that we needed a new law under which the genuine health of the mother would be main criterion and there would be safeguards against unscrupulous doctors. On euthanasia, he pointed out the dangers of any system of voluntary euthanasia (which would open the door to all kinds of undesirable pressures from within and from outside the family of the dying person) and urged that the law be kept as it is: most doctors were satisfied.

Bishop David Sheppard believed that the danger of our permissive society was that it permitted the powerful to impose upon the poor (meaning the powerless). As Christians our sin was withdrawal and a 'laissez faire' attitude to the evils in our midst. Much time and effort was needed to put this right. It was perhaps significant that when the Assembly divided into three sections for discussion with the three afternoon speakers the largest number went with Bishop Sheppard.

The third speaker of the afternoon, the Rev. Eddy Stride, spoke of the need for those present to be active in opposing obscenity and seeing that the law was not flaunted. Letters to authorities and reports to the police were both needed. Here as in the other subjects it was agreed that evangelicals needed to be identified with the problems of their local community and to be seen to be working *within* society.

The need for evangelism as such was, however, also stressed and this was reinforced in the evening meeting which introduced the *One Way Only* project* for a national evangelistic thrust in 1974/75. The evangelistic situation was portrayed in realistic terms both of human need and Christian ineptitude on the one hand, and spiritual encouragement on the other.

The Rev. John Bird, Director of Evangelism at the Evangelical Alliance, outlined the *One Way Only* project, and the E.A. President, the Rev. John Stott, Rector of All Souls', Langham Place, gave a concluding message on three doors which God has to open—the door of external opportunity in society around, the door of the evangelist's mouth, and the door of the unbeliever's heart.

On the second day of the Assembly the theme was the Christian family in today's society, and the Bishop of Norwich, the Rt. Rev. Maurice Wood, was in the chair. Much of the time was spent in four workshop groups, and it was agreed that deep and searching questions about family relationships had seldom before been discussed in such a conference. It was seen how society was in flux in its attitudes, and that permissiveness forced us to assess our standards and values from first (biblical) principles and not take for granted values that were merely handed down in our culture. There were no set answers at the end of the day, but members took back to their churches a better understanding of some of the questions that lie behind family relationships—the nature of true authority, the need for honesty in facing difficult relationships and for time and effort to build strong personal links in a family. The importance of setting priorities between the demands of church activities and of family life was also stressed.

*The project has now been renamed *Power Ed*.

'To Win Christ' Leslie Rainey

(Leslie Rainey contributes a meditation on Philippians 3: 7-10).

Never do I consider the book of Philippians but what I liken it to a certain Christian camp in a picturesque valley at the foothills of the Allegheny Mountains. On each side of this valley are the towering hills of southwestern New York.

So Philippians nestles between two mountain peaks of truth, Ephesians and Colossians. In the former the subject is the Church; in the latter it is the Christ; whereas in the Epistle of Joy, it is the Christian. In this letter, Paul depicts the Christian life at its brightest and best. Surely it is one of the fairest and dearest regions in the book of God.

The striking phrase 'that I may win Christ' is the focal point in the spiritual experience of the Apostle. Paul knew the Lord, indeed; for almost thirty years he had sought to know Him in a richer, deeper way. What then does he mean by winning Christ? First, Paul had learned to evaluate that which was natural and that which was spiritual. This knowledge can come only through the Holy Spirit, for spiritual things are worthless to the natural man.

As a spiritual accountant he says, 'I count,' and then proceeds to show profit and loss. In the third chapter the author traces his own pedigree, profit, and prospect; giving a comprehensive biography of his past, present, and future.

In Paul's day men gloried in rites, race, religion, and personal righteousness. These things which

had seemed great gain to him were now, in the light of eternity, investments completely depreciated and yielding no lasting dividends. So he lists these on the side marked 'loss'. The more one seeks to win Christ, the more one realises the worthlessness of all things apart from Him.

Paul then points to the knowledge of Christ, the righteousness of Christ, the resurrection of Christ, and the sufferings of Christ as those profitable things to which he longs to be conformed. To know Christ in the power of resurrection is to live above this world marked by disease, death, and coming destruction. It is to experience the life-giving, quickening work of the Spirit of God. Not only is it to know Christ but to make Him known, and buy up every opportunity of furthering His kingdom here on earth. It is to enter into His sorrows, His sufferings, and His sympathies in this world of grief. Think of His yearning, unquenchable passion for the race which rejected Him, and His heart is the same today.

Winning Christ is the possessing of our possessions and learning in daily experience that all our springs are in the Eternal. Luther once said, 'The Christian is not yet made, but only in the making.'

More and more as we follow Paul in the Christian life and learn to say 'no' to self and 'yes' to God, we shall learn what it means to win Christ and woo others to the One who loved us and gave Himself for us, the Lord Jesus Christ.

Looking at Books (continued from page 117)

Three Missionary Books from the Overseas Missionary Fellowship:

He Wanted To Die. Dorothy R. Pape. 110 pp. 45p paperback.

An encouraging story of the life of a Japanese teenager who found life was worth living after listening to a radio broadcast.

The Voice of China's Christians. Ed. A. Reynolds. 24 pp. 12p paperback.

The emphasis is on complete commitment. Three servants of God calmly face death for His Name's sake. The fear of death and the way of deliverance is dealt with sensitively and scripturally.

Get Involved in Missions. Michael Griffiths. 36 pp. 15p paperback.

This booklet shows that the volunteer system linked with appeals for recruits is suspect on Biblical as well as practical grounds. Helpful suggestions are also made about the use of furloughs and increasing local church involvement in missionary work.

50 Lives For God. Cyril Davey. Oliphants. 163 pp. £1.95.

This is a source book for real-life examples of courageous Christians. The fifty chosen are mostly contemporary, from thirty different countries, and all denominations. They are as different as Billy Graham and Pope John XXIII, Lilian Baylis and Martin Luther King. Side by side with such famous names as Emperor Haile Selassie and Queen Salote, come L'Abbe Pierre and Dale Rogers. There are also stories of the founders of the Flying Doctor Service of Australia, the Save the Children Fund and the Pestalozzi Childrens Village.

Each chapter is too long to read aloud in school prayers or Bible Class and too short for more than an outline biography. However each life story is followed by references to other books where more detailed information can be found.

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Family Forum □

Approach to Asians

Ugandan refugees are no longer headline news. Most of the reception camps have closed down. Many problems still remain, however.

Recently, a meeting was advertised in our local paper, 'Meet the Asians' to be held one Sunday afternoon in a church hall. I went along only to find there was no other representative from evangelical churches in our area. I report this fact, not to pat myself on the back, but to point out what wonderful opportunities we are missing. Most of these churches send out hundreds of pounds annually to missionaries in 'foreign fields'. Yet they ignore Asians on their own doorstep who are crying out for help and understanding.

We put out the play equipment for the toddlers and then served refreshments to the families as they arrived. A kindly Roman Catholic sister introduced me to several groups. The older children chatted quite competently in English while the older ladies sat shyly together, rather bewildered by the noise around them.

After washing up, I asked the Community Relations Officer in what ways they particularly required help. He replied the pressing need was for English teachers for the women during the day*. As I wasn't free then, he suggested that I might care to offer overnight accommodation to Asians travelling to the town for interviews for jobs.

It is no use thinking we can present Christ to these people immediately. Although ultimately we hope they may realise their need of Him, they belong to a tightly-knit community with a culture of their own.

All Asians cannot be bracketed together under one umbrella term. They come from many different countries and can be adherents to Islam, Sikhism, Hinduism or Buddhism. Therefore it is imperative to find out details about the particular families one may plan to visit.

In a few instances the father may not have been sent to the same country as the rest of his family. His womenfolk will be confused about British customs and will need help with official forms and national health details.

By showing kindness and compassion to them, we hope eventually they may want to know about the One we serve, our perfect pattern.

Mixing with immigrants of any nationality requires specific knowledge. It is essential to read relevant publications. *Asians in Britain* by Patrick Sookhdeo (Falcon Press 30p) contains valuable information. The Evangelical Alliance has issued a helpful broadsheet *Hints for Churches and Christians in Immigrant Areas* and *You need Christ*. Crusade has written

Action Sheet No. 20 on *Asian Immigrant Evangelism*. All these are obtainable from the Evangelical Missionary Alliance, 19 Draycott Place, London S.W.3.

Certain rules must be observed in order not to offend. For instance, in Asian culture it is improper for unmarried mixed couples to be seen in public so if you cannot visit as a married couple, pairs of workers of the same sex should go together. Modesty in dress is essential. Other nationalities demand our respect. We must be prepared to accept their food and drink and to answer their questions without embarrassment.

Recently, an Asian girl came to the school where I teach. Her guardian expressed a wish that she should participate in every school subject, including Scripture. At the end of term, with the Head's permission, I showed the girls a Scripture Union filmstrip *The Stranger*. Afterwards, we held a discussion on the lines suggested by the accompanying leaflet. I was very thrilled when this girl made a few comments voluntarily. For the first time, I felt I was getting through to her.

Asians would probably find our ordinary services rather difficult to follow at first. By putting on a few special events, we might find we have established a better relationship and understanding with them. One suggestion on the broadsheet was an International Evening when different races can be invited to a social gathering with church members. A fund of unselfish love for them as people is essential.

'Love is patient; love is kind and envies no one. Love is never boastful nor conceited, nor rude; never selfish, not quick to take offence. . . There is nothing love cannot face; there is no limit to its faith, its hope and its endurance. Love will never come to an end.' N.E.B. 1 Cor. 13: 4-8.

There are two loves only, Lord,
Love of myself and love of you and of others.
And each time that I love myself, it's a little less
love for you and for others.
It's a draining away of love.
It's a loss of love,
For love is made to leave self and fly towards
others.

Michel Quoist *Prayers of Life*.

*The following books are recommended to persons teaching English to immigrants. The first has its own bibliography:-

Teaching English to Immigrants, by June Derrick (Longman) 85p.
Success with English, The Penguin Course, by Geoffrey Broughton (Penguin) 3 vols. at 50 p each.
Living English Structure, by W. S. Allen (Longman) 65 p.
The New Concept English series of booklets, by L. G. Alexander (Longman)

In case of difficulty, consult the The International Language Centre, 33 Rupert Street (off Piccadilly Circus), London W.1.

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 MESSAGE OF JESUS

Mark 1: 15 gives us a summary of the message of Jesus. It was basically a proclamation of 'the Kingdom of God'. (At this point it would be a good idea for you to jot down in a sentence or two what you understand by 'the Kingdom of God'.) There is no record that Jesus ever defined what he meant by the phrase 'Kingdom of God', or that anyone asked him what it meant. It was apparently so familiar a concept that it did not require definition. What did it mean to those who heard Jesus? To answer that we must look at the teaching of the OT and then at the Jewish interpretations of that teaching in the apocryphal literature. But first let us examine the key word 'kingdom'.

The Meaning of 'Kingdom'

In this section we will confine our attention to non-religious (secular) uses of the word. (The secular meaning of a word in the Bible usually forms the basis of its religious meaning).

In English

Look up 'kingdom' in your English Dictionary. Notice that the basic meaning in modern English is 'realm', i.e. the territory (including the people) ruled over by a king (cf. The United Kingdom).

In Hebrew

Using your concordance, look up 'kingdom/s'. Now cast your eye over the OT references to human kingdoms and pick out any where you could not easily substitute the word 'realm' for 'kingdom'. What word/s do you think would better express the meaning of 'kingdom' in these references?

Did you find some references (such as the following examples) where 'kingdom' refers to the activity of a king in ruling (his 'reign', 'rule', 'dominion') rather than the area or the people over which he rules? See e.g. 1 Samuel 10: 16 (cf. NEB); 11: 14 (cf. v.15. cf. JB); 13: 13, 14 (cf. NEB); 2 Chron 12: 1 (cf. RSV); Dan 2: 37 (NB synonyms); 5: 26; 8: 23 (cf. RSV). One of the Hebrew words usually translated 'kingdom' (*malkuth*) occurs in verses like Ezra 8: 1; Dan 8: 1 etc., but here virtually all translations give 'reign'.

The fact is that the basic meaning of the

Hebrew words often translated 'kingdom' (i.e. *melukah*, *malkuth*, *mamlakah*, etc.) is 'kingship', 'royal power', 'sovereignty', 'reign', 'dominion' etc., and only secondarily 'kingdom', 'realm', 'domain'.

In Greek

Using your concordance again, look up the NT references where 'kingdom' refers to a human kingdom, and pick out those where 'realm' does not appear to fit the meaning.

Did you notice e.g. Luke 19: 12, 15 (cf. RSV, NEB); Rev 17: 12, 17 (cf. RSV. cf. v.18 which reads literally 'has a kingdom')?

The Greek word *basileia* is primarily an abstract noun meaning 'the rank, authority and sovereignty exercised by a king', and only secondarily, in a derived sense, does it become a concrete noun—the territory or people over which a king rules.

Check your findings in a lexicon or Bible Dictionary (e.g. Vine's *Expository Dictionary of NT Words*).

The Kingdom of God

In the OT

Using your concordance, find the OT references to God's 'kingdom' and look them up in their contexts. In what senses is the word 'kingdom' used of God in the OT? Did you notice the following points?

(a) The phrase 'kingdom of God' does not occur in the OT; but the idea certainly does.

(b) In virtually every instance God's 'kingdom' is not a 'realm' but his 'rule' or 'kingship'; in other words, it has a dynamic sense: the exercise of God's sovereignty. See e.g. 1 Chron 29: 11 (cf. NEB); Psalm 22: 28 (cf. RSV, NEB); 103: 19 (cf. NEB); 145: 11-13 (cf. JB).

Now look up some of the references for the noun 'king' when it refers to God and for the verbs 'reign' and 'rule' when they apply to him. What does the OT say about the nature, the areas and the times of God's 'kingship'?

Did you discover the following points?

(a) God is King of all the earth. He is Creator

and Sovereign Sustainer of the universe; everything is under his control, nothing can happen outside his will. See e.g. 2 Kings 19: 15; 1 Chron 29: 11f.; Ps 29: 10; 47: 2; 93: 96; 10: 97; 1ff; 99: 1-4; 145: 11ff. Isa 6: 5; Jer 10: 7; 46: 18; Mal 1: 14; Dan 4: 34, 35.

(b) God is King of Israel. Israel is the sphere in which the kingship of God is recognised and accepted; his rule is realised in Israel's history. See e.g. Exod 15: 18; Num 23: 21; Deut 33: 5; 1 Sam 12: 12; Isa 41: 21; 43: 15; Jer 8: 19.

(c) God is not yet fully acknowledged as King; his Kingdom has not yet fully come. Even in Israel his kingship is only partially and imperfectly realised (cf. 1 Sam 8: 6, 7). The prophets therefore look forward to a day when God's rule will be fully experienced, not only by Israel, but by all the world. See e.g. Isa 24: 3; 33: 22; 52: 7; Micah 4: 6ff.; Obad 21; Zeph 3: 15; Zech 14: 9ff; Dan 2: 44.

God's kingdom can come in its fulness only through a personal visitation by God in judgment and salvation—often referred to as 'the Day of the Lord'. See e.g. Ps 96: 13; 98: 8, 9; Isa 2: 21; 26: 21; 29: 6; 35: 4; 59: 20; 63: 1-6; 64: 1ff.; 65: 15-16; Zeph 3: 8; Zech 14: 3f. cf. also Zech 2: 10-11; Isa 66: 18ff.

Some OT passages associate the coming of the Kingdom with a future Davidic king (later termed the 'Messiah'). See e.g. Isa 9: 6ff.; 11: 1ff. Jer 30: 9; 33: 14ff.; Ezek 34: 23; Micah 5: 2ff.; Amos 9: 11ff.

One passage (Dan 7) describes the kingdom being given to 'one like a son of man' who represents the 'saints of the Most High'.

A. M. Hunter labels the three aspects of God's Kingdom in the OT as: 'the eternal sovereignty, the covenant relationship and the divine intervention.' He says, 'We may sum them up in a single sentence: "The eternal sovereignty of God, now acknowledged in Israel, will one day be effectively manifested in the world."' (The Work and Words of Jesus, p. 70).

We should notice, however, that all God's judgments in history are regarded in the OT as divine visitations (interventions) in which his royal purposes find concrete expression (cf. Micah 1: 3-4). 'God who visited Israel in Egypt to make them his people, who has visited them again and again in their history, must finally come to them in the future to judge wickedness and to establish his Kingdom.' (G. E. Ladd, *Jesus and the Kingdom*, p. 47).

In Jewish Thought

The OT hope underwent considerable development in Jewish thought during the last two centuries before Christ. (For details see NBD articles: Apocalyptic; Apocrypha; Pseudepigrapha; see also G. E. Ladd, *Jesus and the Kingdom*, ch. 3, D. S. Russell *Between the Testaments* [SCM] pt 2).

By the time of Jesus there was a great variety of belief regarding the future 'Kingdom of God' in which sometimes the national element and at other times the cosmic element was prominent. Normally, however, it involved the expectation of the decisive intervention of God to restore his people's fortunes and liberate them from the power of their enemies, whether through or apart from a Messiah. The following quotations illustrate the sort of views held at the time. (For further details see R. H. Charles, *Apocrypha and Pseudepigrapha*, available in libraries):-

'And then his Kingdom shall appear throughout all his creation,
And then Satan shall be no more,
And sorrow shall depart with him . . .
For the Heavenly One will arise from his royal throne,
And he will go forth from his holy habitation
With indignation and wrath on account of his sons . . .
For the Most High will arise, the Eternal God alone,
And he will appear to punish the Gentiles,
And he will destroy all idols.
And thou, Israel, shalt be happy . . .
And God will exalt thee,
And he will cause thee to approach to the heaven of the stars.'

(Assumption of Moses, ch. x)

'And it shall come to pass;
When he (the Messiah) has brought low everything that is in the world,
And has sat down in peace for the age on the throne of his kingdom,
That joy shall then be revealed,
And rest shall appear.'

(Apocalypse of Baruch, ch. lxxiii)

Alongside this future expectation was the idea of the Kingdom of God as a present reality. The Rabbis taught that 'to take upon oneself the Kingdom of Heaven' meant to accept and fulfil an unquestioning obedience to the Law, which is the instrument of God's Fatherly Rule over his people. (For further details see A. Edersheim, *The Life and Times of Jesus the Messiah*, vol. I, p. 267f.)

The Kingdom in Mark

In this study we must confine ourselves to *Mark*, but of course to obtain a fuller view of the teaching of Jesus about the Kingdom we would need to consult the other Gospels. You might like to do this later, if you have time.

Use a concordance to find the references to the 'kingdom' in *Mark* (alternatively, read through *Mark* and discover them). Then study each one carefully in its context and also consult any

commentaries you may have. Pay particular attention to 1: 15 ('at hand' or 'arrived'? Is the idea temporal or spatial?); 4: 11 (what is the 'mystery'?); 9: 1 (to what does this refer?); 10: 15 (what is received?); the parables of ch. 4. Make careful notes of what you learn about the Kingdom of God. Can you distinguish different ways in which Jesus used the phrase?

Notes

(a) Moffatt's translation seems to be the only one which drops 'Kingdom' in favour of 'Reign' or 'Realm'. Do you agree with the way in which he translates the references in *Mark*? 'Reign' in 1: 15; 9: 1; 10: 15; 11: 10; 15: 43; and 'Realm' in 4: 11, 26, 30; 9: 47; 10: 14, 23f; 12: 34; 14: 25. 'Realm' need not have a spatial sense; it could refer to a 'state', 'domain' or 'sphere' (even perhaps 'community') in which God's kingship is acknowledged (cf. *Matt* 6:10 and W. Barclay's comment: 'To do the will of God and to be in the Kingdom of God are one and the same thing.' *The Mind of Jesus*, p. 63).

(b) In some passages the Kingdom is thought of as present (e.g. 1: 15?; 4: 11, 26, 30?; cf. *Luke* 11: 20; 17: 21). It is the realm into which men may enter to experience the blessings of God's reign; a state of being consciously under God's rule (e.g. 10: 15; 12: 34). Do you agree with Alexander Jones when he says: . . . 'Jesus is not simply pleading for an acknowledgement of God's rights in the hearts and over the hearts of men, he is announcing the coming of something from God into the world, something outside man's heart but demanding reception into it.' (Commentary on *Mark*, p. 42)

(c) In other passages the Kingdom is still future, though imminent (e.g. 9: 1; 14: 25; 15: 43). Does the consummation await the return of Jesus (13: 26ff) or will it come in power through the death, resurrection and ascension of Jesus (9: 1, but cf. *Matt*. 16: 28)? Has the destruction of Jerusalem in AD 70 any relevance to the coming of the Kingdom (13: 29; cf. *Luke* 21: 31)?

(d) In some passages it is not clear whether the sense is present or future. What did you make of 9: 47; 10: 23ff.?

(e) What is the relationship between the present and future aspects of the Kingdom? Is it a contrast between 'partial' and 'complete'? Or between 'hidden' and 'revealed'? Is Cranfield right when he refers to the Kingdom in the ministry of Jesus as a 'veiled manifestation'? . . . 'he revealed his kingdom, not in such a way as to make assent unavoidable, but in a way that still left room for men to make a personal decision.' (*Mark*, p. 67) cf. 4: 11f, 21.

(f) The Kingdom is intimately connected with the person of Jesus; in his words and works and person the Kingdom has come; he is the embodiment of the Kingdom. (10:14. cf. 10:29 with

Matt 19:29/*Luke* 18:29) 'The Kingdom has both come and is still to come, because Jesus has come and is to come again.' (Cranfield, *Mark*, p.66)

(g) The Kingdom is equated with 'life'/'eternal life' (cf. 9:43,45,47; cf. 10: 17, 23f.).

(h) The parables play a very important part in Jesus' proclamation of the Kingdom. Bacon has written of the parables of growth in *Mark* 4: 'All four comparisons have a common object, to confirm the glad tidings of a coming kingdom as a power of God already at work. . . . the chief lesson is the present inward working of God's Spirit unseen by dull or hostile eyes, a Kingdom of God which is already in the midst, silent, omnipotent, overtaking unawares those whose spiritual eyes are closed.' (*The Story of Jesus*, p. 212) Is that a fair interpretation?

(For a full discussion of the parables see commentaries and books like the following. C. H. Dodd, *The Parables of the Kingdom* [Fontana] A. M. Hunter, *Interpreting the Parables*, [SCM] J. Jeremias, *The Parables of Jesus* [SCM] R. V. G. Tasker, art. 'Parables' in *NBD*)

(i) The Kingdom of God is not identical with the Church (as Augustine taught). How then would you describe the relation between the Kingdom and the Church? (See *NBD* p. 695b.)

Conclusion

Try to formulate your own definition of the Kingdom of God and then compare it with your previous attempt. Do you agree with Edersheim's summary of the NT presentation of the Kingdom? . . . 'the rule of God; which was manifested in and through Christ; is apparent in the Church; gradually develops amidst hindrances; is triumphant at the second coming of Christ; and, finally, perfected in the world to come.' (*The Life and Times of Jesus the Messiah*, vol. I p. 270, with a full set of references.)

For further reading and study

- W. Barclay, *The Mind of Jesus* (SCM) ch. 6
- F. F. Bruce, *This is That* (Paternoster) ch. II
- C. E. B. Cranfield, *Mark* (Cambridge) pp. 63-67
- A. Edersheim, *The Life and Times of Jesus the Messiah* (Pickering and Inglis) vol. I pp. 160f., 265-276
- A. M. Hunter, *The Work and Words of Jesus* (SCM) ch. X
- G. E. Ladd, *Jesus and the Kingdom* (SPCK)
- G. E. Ladd, *The Gospel of the Kingdom* (Paternoster)
- J. Orr, art. Kingdom of God, *Hastings' Dictionary of the Bible*
- N. Perrin, *The Kingdom of God in the Teaching of Jesus* (SCM)
- H. Ridderbos, art. Kingdom of God, *NBD*

ESSAY QUESTIONS—SEE PAGE 104

Next month: The Mighty Works of Jesus

...and there was light.



In Burundi – a small country in Central Africa – there is one Christian hospital which provides the only medical help for 200,000 people in the area. Another shares 250,000 people with one small Government hospital. And a third does more major surgery in a year than any other Burundi hospital.

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Looking at Books

A Militant Man of Peace

(Morris Stuart, the black evangelist, reviews a significant book)

MY LIFE WITH MARTIN LUTHER KING JR.
Coretta Scott King. Hodder and Stoughton. 384 pages. 50p., paperback.

Few men have aroused such strong passions in others as Martin Luther King. He evoked equally admiration and indignation. This book introduces the man and his work. It also gives a bird's-eye view of the Civil Rights Movement which shook America into adjusting her racist posture. Beginning triumphantly with the events surrounding the presentation to Dr. King of the 1964 Nobel prize, the book ends with the tragic assassination in April 1968. The intervening pages tell of the life and times of the Kings.

Although a lot is said about him, this is not a biography of Dr. King. Neither is it a book about his beliefs. His immense spiritual depth is never really brought out. He is seen truly in his own writings. This book is about a woman who shared the life of a great—and godly—man.

This is a moving story of a people, crumpled by segregation and injustice, militantly throwing off their yoke and announcing that *their humanity is non-negotiable*, and justice is their right.

The endless mention of names is irritating, as they are unlikely to interest the readers as they do the author. But this weakness is one of the strengths of the book. Coretta King is a people-centred person, so she must mention a lot of names. She is also a woman of intense faith, she believes in prayer, and was a tower of strength to her husband. She is a fulfilled

woman who has tasted life's most acute experiences. She bristles with pride; at times a selfish pride for which she must be forgiven, for who can share the life of Martin Luther King and not be proud?

Martin Luther King dominates the book. His perception everywhere combines with his eloquence to produce a prophet-like irresistibility. His consistent adherence to the principle of non-violence and his conviction of a Divine commission are inescapable. His wife's account of his life is powerfully descriptive . . . 'A militant life and a militant love'. His evaluation of his life defies contradiction . . . 'I did try to feed the hungry . . . I did try to clothe those who were naked. I tried to love somebody.'

Jesus said 'Inasmuch as you did it unto one of the least of these . . . you did it unto me.' This is a challenge to men everywhere, to Christians, and especially to Evangelicals preoccupied as we are with the 'sweet by and by' to the almost total exclusion of the 'bitter here and now'. Quoting Dr. King's own words out of context, we are more concerned with . . . 'the temperature of hell and the furnishings of heaven!' Listen therefore to his appeal to work out our faith *on earth*; to 'put skin' on words like love, light and justice. The God of life is interested in life *before death* as well as life after death. Evangelicals tend to limit themselves to 'micro-ethics'—dancing, drink, dress, sex etc.—maybe God can do nothing about war, poverty and racism! Beyond this narrow confine, evangelical social action is limited to philanthropy, patching up the casualties of society. But following Christ demands more. *Justice cannot be sacrificed for order*. The power structures which create these casualties must be prophetically engaged. Martin Luther King showed us how. Anyone who disagrees with what he did is under obligation to show that there is a nobler and more Christlike way.

Come! Live! Die! The Real Revolution. George Verwer. Hodder and Stoughton. 95 pp. 30p paperback.

Many Christians feel they have lost much of the original fire their new life once had. They feel bogged down by life in churches that produce what this book calls 'insipid' Christianity. Explaining the problems Christians have, Verwer draws on personal experience to produce this readily understood analysis of how today's church tends to create an 'unfavourable spiritual climate for healthy Christianity'. It clearly defines how Christian living can be enriched, improved and made more effective by following closely the literal teaching and example of the Lord Jesus, and the striking results that should be forthcoming from Christians.

JAMES PENALIGGON

Women and the Liberator. William P. Barker. Lakeland. 128 pp. 40p paperback.

The 'blurb' suggests that this book is for 'bored, trapped, depressed, unfulfilled women' who can be liberated by Jesus; as were the women in the gospels who are described in this book. We have *Salome the super-mom, a call girl, a tired housewife* and a dozen more characters outlined in a racy, fictional style with several of the author's imaginative ideas put over as facts; for example, that Mary, our Lord's mother was caterer at the wedding at Cana. The stories are well researched and suitable for modern young readers but what a pity the print is so small.

BARBARA BAIGENT

(continued on page 110)

The Word of God for an Age of Travel

Arthur Coffey

(Arthur Coffey writes on the half-centenary of the Bible Text Publicity Mission)

John Wesley was the 'little man that God used in a big way.' Was it not he who wrote: 'Do all the good you can, by all the means you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.' Dr. G. M. Trevelyan in his *English Social History* states that the revivalist preaching of the Wesleys, Whitefields, and their contemporaries deeply moved a vast mass of people. In this country of ours we have been favoured by many visitations of God, and these interventions have certainly changed the life of society, both spiritually and socially.

Fifty years ago a man of God, Charles Phillips, a London business man, was so impressed when seeing Sports News and Commercial Advertisements being displayed to the crowds by scintillating signs at the Elephant & Castle, that he was stirred in his spirit to display the Christian message by the same means. This work first began as the Gospel Sky Sign Mission.

What of today? After 50 years, and now known as the Bible Text Publicity Mission, we are privileged to display the Scriptures by way of posters on 376 British railway stations, and this includes 50 car cards on London's Underground lines. It is quite obvious that the average man has little if no time for the organised church, and at times we are perplexed as to how we can effectively reach the outsider. The Word of God is actually reaching the man in the street. Let me give you some concrete examples from letters received (though at times contact comes by a telephone call).

Here is a business man who writes: 'While travelling and changing stations I caught the words on one of your placards. It was the right message for me at that time and encouraged me to go on. I have proved that the Christian way is the only path to travel.'

The Matron of a home for retired missionaries writes: 'One of our nurses here gained assurance of salvation from one of your Scripture posters when travelling by train some years ago.'

A young man sends a letter: 'After years of searching and intellectual doubt, the words on a railway station from the Bible brought peace to my heart and a sense of release, and so I found Christ.'

And what about this most unusual letter sent to me personally? 'Having seen your poster on a railway station hoarding, I write to you for the said

spiritual help. I am a man who may well be described as an unnecessary worrier. I find faith a difficult characteristic to sustain for very long. Please help me on the question of faith in a supposed Resurrected Carpenter of Nazareth.'

Or a widow writes to us: 'Thank you for your comforting words "Come unto Me and I will give you rest." This was such a help to me soon after I lost my husband, and as I stood on the station platform.'

The Council of this Society is representative of professional and business men, who prayerfully select the texts during the course of the year. The verse may be a word of comfort, or a direct Gospel message. Last year we undertook to display the Ten Commandments right across the country.

In effect this relevant word may become The Word of Life to a dead soul, The Word of Pardon to a guilty conscience, The Word of Light to a darkened mind, The Word of Power to a weakened will, and The Word of Peace to a distracted mind.

In this our Jubilee year, our aim is two-fold. First, to praise God for His faithfulness these fifty years, for applications for new sites practically every month, and for the truth of the 'Gospel which is the power of God unto salvation.' Secondly, to meet a challenge; for in this day of permissiveness, when moral standards no longer hold, and when our nation above all else needs God, we desire to strike a note of warning in calling the nation back to God. Our annual brochure this year contains a timely article from the pen of Dr. Raymond Brown, tutor at Spurgeon's College.

For practical purposes may I add that we produce double crown posters for railway stations at a cost of £8.32 per year, quad crown £15.60 per year. On Underground stations—double crown £9.00, and in London's Underground trains car cards at £3.00 per year. Individual posters may be obtained for church notice boards at a cost of 18 pence for double crown and 36 pence for quad crown. The address of the office of the Bible Text Publicity Mission is The Metropolitan Tabernacle, Elephant & Castle, London SE1 6SD.

May we seek the prayers of all Christians, that the Holy Spirit will create within the hearts of men and women a hunger after God, and that more and more Christian people will see the need to support this essential ministry of displaying the Scripture on our British railway stations. It is estimated by the railway authorities that well over 40 million people use ten of the larger stations chosen from our list.

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

Treaty of Rome

Question 1912

Do you see any significance (from a Biblical point of view) in the fact that the international agreement on which the European Economic Community is based is known as the Treaty of Rome?

No. Politically one must distinguish between Rome the centre of the late Roman Empire, Rome the seat of the papacy, and Rome the capital of the modern Republic of Italy. In the Treaty of Rome it is the third of these senses that is used; in the Bible it is the first.

Various Designations

Question 1913

Among the various designations used by Christians for the Lord's Supper, is there any single one which is preferable to all the others?

I do not think so. Most of the designations concentrate on one aspect of the ordinance and have a New Testament basis. Thus 'Holy Communion' relates to 1 Cor. 10: 16; 'Eucharist' (or 'giving of thanks') to 1 Cor. 11: 24; 'Breaking of Bread' to one of the principal manual acts which stands as a part for the whole (Acts 2: 42; 20: 7; 1 Cor. 10: 16; 11: 24); 'Memorial Feast' to 1 Cor. 11: 24 f.; 'Lord's Supper' to 1 Cor. 11: 20. I knew a Bible teacher in Scotland who maintained that 'Lord's Supper' was a mistranslation and ought not to be used as a designation for the memorial feast, because (as he argued) 1 Cor. 11: 20 should be rendered, 'when therefore you come together, it is *not* to eat a lordly supper'—which simply showed that he knew a little Greek, but not enough. The term 'Mass', used by Lutherans, Anglo-Catholics and Roman Catholics, is derived not from the New Testament but from the Latin words of dismissal at the end of the service (*ite missa est*). But, as C. S. Lewis made Screwtape say, 'the real fun is working up hatred between those who say 'mass' and those who say 'holy communion' when neither party could possibly state the difference between, say, Hooker's doctrine and Thomas Aquinas', in any form which would hold water for five minutes' (*The Screwtape Letters*, 1942, p. 84). In the early days of my responsibility for this page, I unthinkingly used the expression 'to make one's communion', which happened to be familiar to me. I received a letter of protest from a horrified reader in the Republic of Ireland, who was mollified, however, when I assured him that I meant exactly what he meant when he used the

expression 'to break bread'. And more recently a Methodist scholar, reviewing my commentary on 1 and 2 Corinthians, speaks (with his tongue in his cheek, I guess) of 'the curiosity of a member of the Christian Brethren referring consistently to some Christian rite known as "the Eucharist"'. I like, in fact, to use a variety of designations for the ordinance, in order to align myself with as many strands of Christian tradition as possible, so long as I make my meaning clear to those to whom I am speaking. (Some member of C.B.R.F. might profitably do a little research on the designations used for the ordinance on the notice-boards of Brethren meeting-houses).

A Greek Scholar

Question 1914

Could you form a judgment on who has been the best Greek scholar in the Brethren movement?

Yes; so far as my knowledge goes, I should unhesitatingly assign the first place in Greek scholarship to William Kelly.

Common Bible

Question 1915

Could you express an opinion on the recently published 'Common Bible'?

The *Common Bible*, published by Collins, is an edition of the R.S.V. with the Apocrypha placed between the two Testaments in an unusual arrangement. The two books of Esdras come not at the beginning of the Apocrypha, but at the end, followed by the Prayer of Manasseh (which in the usual arrangement comes before 1 Maccabees). This is because the two Esdras books (called 3 and 4 Esdras in the Vulgate and versions based on it) and the Prayer of Manasseh are not recognized as canonical in any degree by Roman Catholics, and so in this edition they are placed after the apocryphal books which they do recognize as 'deuterocanonical'. Apart from that, the New Testament in the *Common Bible* represents a further revision (1972) of the R.S.V. following on those of 1952 and 1962. It is interesting that the *Common Bible* receives the approval of an Eastern Orthodox churchman as well as of representatives of Protestantism and Roman Catholicism, since Eastern Orthodoxy regards the Septuagint as the authorized version of the Old Testament, not the Hebrew Bible on which the R.S.V. is based. This edition of the R.S.V. without the Apocrypha is available from Nelson.

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Musical Items by the Croyland Gospel Quartette

Testimonies by Unit Workers. Leader W. R. Raymond
Prayer Session 3.45 p.m. to 4.45 p.m. in the Orange
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Replies to Professor Bruce

The April Question

Is the present interest in the conservation of the environment something which should be a major Christian concern? Is any light thrown on this by Rom. 8: 19-22?

Mr. C. F. Fraser-Smith replies:—

There is no doubt that the Christian can use the present national interest in conservation to great advantage for spreading interest and belief in the Bible.

A very well prepared programme in one's local area, bringing in Biblical material, will draw people. Better still, the local press will often report it well, if you take the trouble to send a well thought out résumé, not loaded. But don't expect them to print it exactly as you sent it. The local papers reach into thousands of homes and, I am sure, a report stressing the Biblical aspect of the meeting can be worth more than thousands of sermons delivered to the same holy huddles, who sit like rows of cabbages, and afterwards pat the speaker or each other on the back.

Jesus Christ referred to nature to illustrate His teaching, and there are endless references in the Bible to natural history, agricultural and horticultural science, and wise instructions on conservation.

God has given to us a beautiful land, and He means us to seek to preserve it against man's foolishness which brings drabness and desolation to soil and soul.

As this is 'Plant a Tree Year' take, for example, the exploitation of forests contrary to God's instructions: 'You shall not ruthlessly destroy trees by wielding an axe against them . . . are trees as men that they should be besieged by you?' (Deut. 20:19. *Arabic*)

Deserts, through man's greed, have been created even in America, and also throughout the 2,000 miles of N. Africa, where I have farmed and planted many trees. The greatest desolation is the Sahara which, if reclaimed, as is now possible, could feed the present world population. This statement could not have been proved fifteen years ago when I took the subject up with the U.K. head of scientific research but today it is possible. It does not suit the present power game of economics; but in the millennial reign of perfect justice the statements in the pastoral and prophetic Books of the Old Testament concerning the desert blossoming (i.e. being productive) and the abolition of world food shortage, can now be understood physically as well as accepted prophetically.

In the meantime it is up to the believers in the Bible to seek to conserve our country from exploitation of its soil and beauty. We do not put the Bible into practice; but use it far too much for a round of meetings, ponderous discourses, mental gymnastics and gyrations, comfortable conferences, along with separatism or the compromise of ecumenism, instead of following Christ's command 'Be ye doers of the Word' and 'Go ye . . .'

Perhaps the most practical illustration to implement the aforesaid is to be personal. Some years ago I felt the need to break away from the eternal round of meetings which enslave churches and assemblies, and started along lines that emphasised Britain's greatness in Nature (with slides), the Bible's greatness in Nature, and Britain's great need (the Bible). Instead of the usual group of 25 or so turning up to a meeting, up to 250 have come and very many came for the first time under the sound of the Bible message, and, in addition, we had excellent press coverage. At the same time considerable funds have been raised for the printing and spreading of the Bible.

Christ tells us ' . . . we are in this world' (Jo. 17:15 etc.) created by God. The best solution to the present day evil and insidious mass media attack and pollution of the mind is to get to Nature and the Bible, which can bring true healing to soul and body—'Whatsoever things are pure, lovely, true . . . think on these things' May we strive to conserve them!

Mr. Peter J. Hill replies:—

It is my personal conviction that only those issues that concern relationships between personalities should be of major Christian concern. Within this field there is much to occupy us: teaching that men can be reconciled to God; building up local churches; ministering to the poor who Jesus taught will always be with us; to name a few.

For us to have a major concern for the environment is equal to, I think, having a major concern for whatever political party happens to be in power; and whilst the latter is important, I feel that most believers would agree to it not being a major concern for them, and their time and energy. We shall always be in danger of being side-tracked.

Some months ago a high-ranking American official suggested that pulpits in his country were occupied by 'with-it' preachers pleading for environmental control (or jumping on other popular bandwagons) rather than preaching a Christ who regenerates men.

The pollution we refer to is understood to mean the blotting out of that which is natural by the by-products of industry. A modern technical problem. I feel that we are offered little help to solve it, or to understand our relative position to it, from Romans 8: 19-22.

It is only fair to say that some believers, from the nature of their work as government officials, engineers, industrialists, and so on, will find this issue one of major concern. It may well be that a child of God will be used to solve the problem as in the abolition of slavery. But for most of us we understand that our purpose is to concentrate on the issues near to the heart of God—His Son seeing the fruit of the travail of His soul.

Editor's note

It is good to be able to present two thoughtful contributions from contrasting points of view, but perhaps a little disappointing that fuller attention has not been paid to precisely what Romans 8: 19-22 does say. Are these verses suggesting that creation can only be 'set free from its bondage to decay', with 'the revealing of the sons of God'? If so, in what sense are those words used? Do they refer only to the coming end time, and the manifestation in power of the Kingdom of God: or, like the Kingdom, might they also have an immediate and present day application as well, so that when that rule of God governs the lives of men, its effects become apparent not only in men's own lives, but also in the way men treat God's creation? (It was Spurgeon who suggested that a Christian's garden should be tidier than any other in the road: but, then, that good Victorian was apt also to expect the same Christian also to be diligent in his daily work and punctilious in service of his church! Concern for the environment, after all, might rather mean the creation of gardens [in a figurative sense] where there are none!)

Correspondence

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

Taizé—can evangelicals approve?

From Mr. Peter Wheeler

Dear Mr. Coad,

I am sure that the Lord's children all want to recognise and appreciate that which is positive in any action accomplished in the Lord's name, be it truly Christian or otherwise. And if we receive blessing, it is right to give thanks to God.

If our two brethren have been encouraged in their walk with God through their visit to Taizé, well, we rejoice with them, but a right appreciation cannot be based on a two-day visit, even though blessing was received.

Quietness, the opportunity for meditation and even for contemplation will always give beneficial results. I think that a visit of this kind to any monastery, Orthodox or R.C., or even non-Christian, would uplift us. What a stimulus would Christians receive could they slip along and spend even a few hours with the Essenes and see them copying the Word of God with such faithfulness! Even the ruins of Qumran uplift!

However this kind of blessing is not a true criterion for the discerning child of God as to whether such an institution is according to the will of God. What we want to know is whether the community at Taizé preach the Gospel in its integrity? Their chapel of the Reconciliation was created, I understand, in the first place to symbolise reconciliation between the Germans and the French. Now it would symbolise reconciliation between Catholics and Protestants. But I want to know whether the brothers there proclaim with holy boldness that sinful man needs to be reconciled to his Creator?

I once heard Brother Thomas at a lecture speaking about Taizé. For him, baptism, (infant or otherwise) is the sign that we are all already united,—because we are all children of God. (Prior Schultz emphasises baptism, in his book *Dynamique du Provisoire*, to such an extent that all those who are baptised are automatically children of God, *ipso facto*). Another thing he said in his lecture was: 'We have no right to speak of the love of God to those who suffer'. Although we can understand this thought in the light of 1 John 3: 16, 17, yet if we cannot practice good works in the Name of the Love of God, surely something is wrong somewhere! Taizé's main object seems to be to create a sort of universal church and for this the sacraments would seem to be an absolute necessity. 'The Eucharist is alone capable of giving us super-natural force and authority to accomplish on earth our unity amongst those who have been baptised' (pp. 133 and 134 of *Dynamique du Provisoire*). (See also J. Blocher's magazine *le Chretien Evangelique* Nov. 1965 and Jan. 1966).

It is because of all this that when amongst French evangelicals one talks about Taizé, the reply inevitably comes: 'Taizé? Taisez-vous!!' Most of us feel very strongly that these men are most unhelpful to the evangelical cause.

17 Rue Pierre Corneille,
62-Arras, France.

Yours very sincerely,
Peter Wheeler

(Editor's note:— Mr. Wheeler's letter is of special importance, because it goes to the heart of our attitude to the established churches of this country outside their evangelical wing, and indeed to some free churches. We need little contact with these churches to realise that in their high baptismal sections there are many believers whose knowledge of God and positive testimony puts us to shame; men and women who if asked on what they based their hopes for eternity, would unhesitatingly reply: 'On the blood of Christ'.

Perhaps the lesson for ourselves is twofold:—

1. To be absolutely clear in our own preaching of the Gospel, that men may never fail to understand that a crucified Saviour is the one ground of man's acceptance by God.

2. To be equally careful that when we criticise the formulations of others we are in fact quite sure that they mean what we think them to mean (however clear, in our own terms, we may think their language to be).

Readers' further comments on the wider aspects of this subject, as distinct from Taizé itself, are warmly invited).

IHS again

From Mr. J. H. L. Mudditt

Dear Mr. Coad,

The initials IHS are unlikely to have a Greek connotation, since Church tradition in this country has always been strongly Latin in orientation. I could be wrong, but I am pretty sure they stand for *In Hoc Signo*. The full phrase is *In Hoc Signo Vincemus*, meaning 'In this sign we conquer'—the sign of the Cross, into which the letters IHS are often interwoven. The suggestions so far offered all contain overtones which would have been found a little over-subjective by the abbreviation's originators.

The thinking behind IHS is perfectly reflected in George Washington Doane's hymn:—

'Fling out the banner! Let it float,
Skyward and seaward, high and wide;
The sun shall light its shining folds,
The Cross on which the Saviour died.

The hymn closes, interestingly enough, with a couplet to which we could all say Amen—

Nor skill, nor might, nor merit ours;
We conquer only in that sign.

3 Mount Radford Crescent,
Exeter EX2 4JW

Yours sincerely,
Jeremy H. L. Mudditt

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The News Page

Press Day, July 1973, Monday, June 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news items

Out and About

Conversational Bible Readings at Bournemouth:

In April the Annual Bible Readings were held at Slavanka, Bournemouth, with A. E. Phillips and C. E. Hocking as the main speakers. The former took Paul's letter to the Philippians as his main theme whilst the latter used this same Epistle as a launching pad for excursions into Acts, Philemon and Colossians.

All the meetings were crowded, with many gifted brethren contributing—an essential feature of these conversational meetings. The next residential week at Slavanka will be in April 1974 (DV) with Messrs. E. W. Rogers and S. Emery as the main speakers.

Evangelism:

George Tryon spent the first fortnight in April in Cockwood, near Dawlish, whilst the last half of the month was spent conducting an excellent children's mission in Fetcham, Surrey. Peter Brandon held a fortnight's Gospel Campaign in Edmond Hall, Eastbourne, with considerable blessing, whilst W. S. Galyer was able to make good personal contacts at the Aintree Race Course witness.

The 'Christ the Answer Mission' held at Slough, where Ken Brighton was the Evangelist, proved to be a time of real blessing. Every night many were counselled and professed conversion. 250 children crowded into the church for every meeting. Over half the congregation of six hundred on the final night rededicated their lives to the Lord, and a 200 strong march of witness through Slough High Street was held on the final Saturday of the Mission. Clive Calver encountered some difficulties at Furzedown Teacher Training College, but the effects of his visit are still being felt. A schools and coffee-bar Mission in Loughton saw some 150 young people counselled, whilst at Heathfield there was evidence of the work of a previous Mission being consolidated.

D. J. Hiffe reports that churches in the Lancing area are uniting for what could be the biggest ever Crusade in West Sussex (see *Prayer List*).

Eire:

D. H. Pierce spent three weeks in Eire recently and had the opportunity of taking the Scripture lessons in the school at Mountmellick, and holding children's meetings in the home of A. J. Gray in the same town. At Portarlinton he was able to hold children's meetings in the Gospel Hall and to minister to the small group there. There were many opportunities for making personal contact, and helping with the postal Sunday School work in this difficult area.

France:

Dr. Brian Tatford sends news that the necessary building permission, the grant of which was doubtful, has in fact been given for the construction of a dining hall and meeting room for the Bible Training Centre at L'Eau Vive Provence. This is a cause for great rejoicing as it will be a tremendous help in the work. Prayer is asked for guidance concerning the design and building.

Ministry:

The Missionary Conference on April 23rd at Edmond Hall, Eastbourne, was well attended. J. Crawford and J. A. Jones took part. P. J. Widdison ministered at Treboeth, Swansea, with considerable encouragement, whilst a recent visit by Nelson Walker to the Isle of Wight for ministry at Ryde, Cowes and East Cowes had similar results.

G. K. Lowther has been ministering among a number of

assemblies in the Midlands and East Anglia. A weekend Conference on a selected subject at Maidenhead proved to be instructive and helpful.

Dr. F. A. Tatford visits South Africa and Rhodesia:

In the course of a recent visit, Dr. Tatford spoke at Salisbury and Bulawayo (Rhodesia), and in Johannesburg, Pretoria, Durban, Port Shepstone, Somerset West, Wynberg, Plumstead, Mowbray and Cape Town.

The Conference at Maitland Town Hall, Cape Town, on April 20th was very well attended, and A. Logan, F. McConnell, H. Sumner and Dr. Tatford gave appreciated ministry.

After re-reading the foregoing list of places, one can only add, slightly breathlessly, "How does he do it?!" It is clear that our good friend's retirement from the Editorship of *The Harvester* has not been accompanied by a lessening of activity in other spheres, and we should continue to pray that the Lord will sustain him in circumstances which would exhaust anyone else in a fortnight!

Home Calls

Mildred A. E. Coad on the 6th May aged 73. As Mildred Woodbridge was commended from Brook Street Chapel, Tottenham, to Kalene Hill, where she married. After a few years she and her husband were obliged to return to this country because of her ill health. Subsequently lived at Fair Oak, Hampshire, where she was well-known for her devoted and active life for the Lord. She is survived by her husband and four sons (one is the editor of *The Harvester*), who remember with gratitude her steadfast giving of herself.

Mrs. Jeanie McCallister at Corby on the 2nd April 1973. Our sister was converted in New Stevenson, Scotland in 1917, and moved to Corby in 1935. She was a Sunday School teacher for many years, and also gave faithful help to the Womans Meetings.

Mrs. Robert Provan at Paisley on April 15th 1973. She was in fellowship at Wellmeadow Hall, and later in Bethany for over 60 years. She took a widespread interest in assembly activities and missionary work, and was held in high esteem and affection. She is survived by her husband and daughter, for whom our prayers are asked in their bereavement.

Tailpiece

"A Daniel come to judgement:"

The news this morning of the release of Peter Niesewand is a cause for rejoicing, even by so unimportant a Journalistic Personage as Tailpiece. Amidst the general enthusiasm, however, we should not lose sight of the fact that his imprisonment, "trial", successful appeal and eventual deportation have serious implications. Whatever may be our opinions about the present Government of Rhodesia, (and there is room for some divergence of Christian views here), we might well ask whether this particular Daniel should ever have come to judgement in the first place, much less have been incarcerated in the lion's den of solitary confinement.

Still more serious is the knowledge that, should Mr. Niesewand ever decide to return to his work in Rhodesia (the country of his adoption and his wife's birth), he will be subject to the Detention Order, which has not yet been lifted. Those with an interest in Missionary work will need no reminding of the serious situation

which could arise should this kind of treatment be meted out to our missionary friends. So many of us live in comparatively secure democracies (one might almost say too secure on occasion), that we simply have no inkling of what it is like to find oneself at odds with the Government of the day. Missionaries in various parts of the world have faced and are facing this situation, and we need to remember them constantly in our prayers.

"The Catonsville Nine":

A Christian who carried his protest against Government policy much further than most of us would be prepared to is Daniel Berrigan. He was involved in a raid on the Draft Office in Catonsville, Maryland. The intruders seized selective service records (Draft Cards) and burned them with home-made napalm. He "went underground", gave the FBI the slip, and for the next four months travelled through the United States, meeting groups of peace organisers, holding press conferences, and writing. The literary and emotional product of this period and the ensuing period of imprisonment is *America is hard to find*, a collection of essays, prose poems and letters, published recently by the S.P.C.K. The strong-minded and discerning reader will find some memorable and moving

passages, admittedly mixed with some decidedly woolly thinking and questionable theology! Vietnam was never a subject which set Christian opinion alight, in the way that, for instance, the more tangible and immediate manifestations of the "permissive society" have done. Perhaps this is a judgement on us. Berrigan in a recent television interview said of the attitude of the Church as a whole to Vietnam "I guess one always feels that there is a certain segment that understands, but officially there is a great hands off policy". He excused his activities at Catonsville by saying "we were trying to make a clear distinction between respect for human life and assault on human life . . . burning papers instead of children". He describes himself as "neither leader nor militant". In reality, whether he likes it or not, he has been made both by circumstance and his followers. However, one quotation from that same television interview has lived with me over a period of months. Describing the way in which he became involved in Christian protest, Daniel Berrigan said "in a sense one gets beyond tears because it seems to me that it is no longer useful to weep,"—a sharp lesson for every single one of us who has ever sat down and wrung his hands over the goddess *status quo*!

Tailpiece

People and Places

New addresses

W. B. C. Beggs, J.P., Wilja-Ramar, Loudoun Road, Newmills, Ayrshire, KA16 9HH. Tel: Darvel 21281.

George F. Harpur, 133 Brentford Road, Herongate, Essex, CM13 3PB. Tel: Herongate 787.

Letchworth:

The Assembly formerly meeting in Gernon Hall now meet in Radburn Way Chapel, Radburn Way, Jackmans Estate, Letchworth. Sundays, Breaking of Bread 10 a.m., Sunday School 11.30 a.m., Evening Service 6.30 p.m. Wednesdays, Prayer and Ministry 7.30 p.m. Correspondence to: C. B. Smith, 45 Ickleford Road, Hitchin, Herts. Tel: 51227.

Mr. & Mrs. B. Howard Mudditt, Hembury, 19 Wonford Road, St. Leonards, Exeter EX2 4LH. Telephone 0392-51551.

Mr. & Mrs. F. L. Pontin, 5 St. Nicholas House, Cowleigh Road, Malvern, Worcs. Telephone Malvern 4606.

Sheffield:

Hopefield Hall now re-named Frecheville Evangelical Church. Correspondence to: H. Wickham, 12 Wingfield Crescent, Frecheville, Sheffield S12 4WA. Telephone 396832.

Stewardship

Home Workers Fund: 130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above fund for the month of March amounted to £141.60.

Missionaries Children's Fund: 130 Wood Street, Cheapside, London EC2V 6DN. The gifts received towards the above fund for the month of March amounted to £83.10.

Retired Missionary Aid Fund: W. Archbold, 12 Cleveland Crescent, North Shields, NE29 0NP. The gifts and legacies received towards the above fund for the month of March amounted to £1,547.86.

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.

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Calver, C. R.:

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Campbell B.:

Truro; Carnhill; Birmingham; Bristol. **Gayer, W. S.:**

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Grimsey, A. W.:

Mottingham 3-6; Bromley 8; Cromer 17; Whinbury 20; Cumberland 24-30.

Hughes, J. H.:

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Iliffe, D. J.:

Lancing—Summer send off 2; Lancing Tent Crusade 3-24.

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Wilcox, W.:

Brockford 10; Farningham 17.

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.

Liverpool:

Tent Crusade, Wavertree Playground, June 2nd to 24th at 8 p.m. Peter Brandon.

Moreton-in-the-Marsh:

Ann. cfce., Fosseyway Gospel Hall, Stow Road, June 2nd at 3 p.m. and 6 p.m., R. Burt and S. Sampson.

Bristol, Severn Beach:

Ann. Cfce., Emmaus Chapel, June 9th at 3.30 & 6.15 p.m. J. M. Ashby, I. Steeds.

Ealing, W.5:

B. Rd. Eph. 6, Grove Hall, The Grove, June 9th at 7 A. Leckie.

Letchworth:

Conv., Radburn Way Chapel (opening of New Hall) June 9th. A. Dalton, R. Grant.

Frinton-On-Sea:

Ann. Thanksgiving Meeting—Ernest Luff Homes, Frinton Free Church, June 20th at 3 p.m. Mark Kagan.

Edington, Mr. Bridgwater:

Ann. Mtgs. Gospel Hall, June 23 at 3.30 and 6.30. C. Ingleby, J. Jackson.

Heathfield:

Gospel Hall, Vines Cross, Horem, 23 June at 7 J. Harrison.

London W.10:

Ann. Cfce. Hope Hall, Kilburn Lane, June 30 at 3.30 and 6. W. Craig and Dr. A. Linton.

Felixstowe:

Ann. Cfce., Ranelagh Hall, July 7 at 3.00 and 6.00. R. H. Aldrich and A. D. G. Walder.

London Convention:

Conv. Central Hall (Library) Westminster, SW1, July 7th at 10.30, 3 and 6.15. E. W. Rogers, A. Leckie, Dr. A. Linton, A. E. Phillips.

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(Brazilian coffee workers).

Editorial

True Spirituality

What is true spirituality? We are sure—or think we are sure—that we recognize it when we see it. Yet, if we try to define it—or, even more, to grasp it for ourselves—we find it elusive. Who is the truly spiritual man?

Sometimes we seem to use the word as though spirituality consisted in adherence to certain doctrines, or to a particular pattern of behaviour. We judge spirituality by a person's beliefs or demeanour. But a moment's reflection, to say nothing of consideration of Scripture or experience of life, should show us how weak a guide to true spirituality that is.

Sometimes the concept becomes a tool of party strife. The 'spiritual' then become those who agree with us, and others are 'unspiritual'. But if we think in such terms, even unconsciously, we blind ourselves.

Sometimes we are influenced by a misunderstanding of the Scriptures which oppose the spirit to the flesh, and imagine that spirituality consists in denial of the senses; in the elimination of the sensuous. It is true that the pursuit of the sensuous for sensual ends alone is self-indulgence and ends in carnality, which is the enemy of spirituality. Yet our senses are but the avenues through which we apprehend the created world, and the glory of God which it declares to us; and an unself-centred enjoyment of the joys of touch and taste, of sight, scent and sound, can heighten spiritual perception immeasurably.

Spirituality is, in essence, the knowledge of God; the capacity to walk with God and to enlarge our understanding of Him through all the experiences of life—its toil and leisure, its joys and sorrows. It is a capacity often hidden from the wise and prudent, but revealed to the simple. It grows within men as they learn to nurture their day by day experience of life through the Scriptures and through prayer and the fellowship of the people of God of all times and places: yet it is a capacity that in the end can stand independent even of the means of grace, as we learn to know the God of all grace Himself.

Our sympathies are expressed to Mr. and Mrs. John Baigent in the sickness of Mrs. Baigent. Readers of *The Harvester* will join us in praying for the family at a time of trial, and for Barbara Baigent's full restoration to health.

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A Christian Contribution to the Third World

H. S. Darling

Dr. Harry Darling, Principal of Wye College, University of London, in describing some practical side-concerns of missionary work, sows some interesting seed-thoughts about new ways of involvement in missionary activity. The article first appeared in the journal of the Agricultural Christian Fellowship of the I.V.F.

Introduction

Missionaries from relatively affluent countries with urban and industrial economies usually find their sphere of service in less developed countries in the tropics and sub-tropics, where the way of life is based on subsistence-type agriculture and the whole economy has a rural orientation. In view of this, it is not surprising that missionary societies are becoming increasingly conscious of the need to be involved in rural development projects to increase the effectiveness of their spiritual witness in the under-privileged communities to which they have been called to serve. Such involvement can be a means of much blessing to all concerned. Not only does it bring the missionary into close and sympathetic contact with those to whom he wishes to preach Christ, but it also affords him many splendid opportunities for helping them to help themselves in a way calculated to ensure a willing and friendly hearing for the Gospel message.

It should be appreciated that the less developed countries have had more than their share of the population explosion which has rocked the world in recent years. This explosion, caused mainly by rapid and sweeping advances in the science and practice of medicine, has brought about very rapid population increases, especially in the younger age groups. There is not enough employment for all the young people seeking work and less developed countries as a whole are heavily burdened with unemployment, and consequent poverty. Attempts at urban industrial development have largely failed, and present thinking is now directed towards rural development as the best solution for the human problems that abound in the countries where many missionaries are at work. Not only will rural development go far to ensure the food supplies needed to support the still increasing populations of such countries, but it should also provide employment openings at a lower capital cost per job than any other form of investment.

The immediate material and humanitarian objectives of all rural development projects should be the provision of gainful employment for the maximum number of people in rural areas, with the highest possible standard of living for all concerned. The only economic power to generate rural development

lies in increased agricultural productivity. This increased productivity will not be obtained without suitable improvements in education, which will help to create contented and prosperous rural communities, and to produce well trained farmers who are capable of making the best use of advances in agricultural technology.

School Level Education

Developing countries normally give priority to programmes of primary and secondary education based on Western European practice. These programmes, which depend to a large extent on missionary societies for their implementation, have as their objective the removal of illiteracy and the creation of an intelligentsia which is inevitably orientated in urban directions.

Large investment in schools, teachers and educational equipment has taken place to implement these programmes, and when wishing to introduce agricultural education it is tempting to think that it can be fitted in to a well running educational machine that already exists. In practice this idea does not work for three main reasons.

- (a) Agriculture as a subject does not contribute effectively to the education of young minds. At the low level at which it has to be taught in primary and secondary schools it is too multi-disciplinary and too vague to help form the minds of the pupils.
- (b) To be of any use it would have to be taught as a major subject with heavy consumption of school time. It then competes seriously with essential subjects of higher educational value such as mathematics, languages, basic science, history, etc.
- (c) As indicated above, the educational system is not geared to the agricultural industry. By tradition and structure it is geared to the needs of urban societies and any large intrusion of agriculture would be out of place and difficult to assimilate effectively.

It is significant that, for the reasons given above, vocational agriculture is no longer given priority in the agriculturally orientated areas of the U.S.A., where it was once thought to be the key answer to the problems of advancing a rural community. Of equal significance is the fact that agricultural extension workers in developing countries are not in favour of the large-scale teaching of agriculture in primary and secondary schools; they are convinced that the limited amount of school time available is better devoted to subjects of higher educational value.

It is, however, universally agreed that even if agriculture is not included in school curricula, education in developing countries should give priority to improving the farmer image and building up the status of the agricultural industry. This can best be done by:-

- (a) Giving suitable emphasis to the role of agriculture in trade and national development, in the teaching of history, geography and related subjects.
- (b) Drawing heavily on agricultural examples to illustrate the teaching of science and mathematics.
- (c) Making use of the results of local agricultural research as case studies in the teaching of chemistry and biology.

School-Leaver Training of Prospective Farmers

Many efforts have been made and continue to be made to teach technical agriculture to school-leavers in the hope that they will be thereby induced to return to the land as young and progressive farmers. These training schemes are often established as part of missionary society outreach; they may be linked with special extension projects, or they may be the basis of Government settlement schemes. In nearly every case they have failed rather than succeeded. With notable exceptions (a good example of success is the work of the C.M.S. missionary Stephen Carr in Uganda) the trainees have not taken up farming, and the efforts put into their education, often at great cost, have been largely wasted.

The main reason for the failure of this theoretically promising approach is that the candidates for such education are not suitably motivated. They regard education as a means of improving their prospects. They take what they can get from the training scheme and then move away to look for a more rewarding job in Government service or in business.

An additional reason for the failure is the poor farmer image that undoubtedly exists in agricultural communities in most developing countries, where the farmer is regarded, perhaps too readily, as a mere slave to a hoe. Furthermore, the young trainee on finishing his course is almost invariably faced with the daunting prospect of establishing a new farm usually with inadequate credit facilities. He is not able (as is possible in more developed countries) to begin as an apprentice for a couple of years under the wing of an established and prosperous farmer who will show him the ropes and give him self-respect in his new profession. Being in no way committed to farming emotionally, he is hardly to be blamed if he dodges the issue and tries elsewhere.

Education of Committed Farmers

Experience, such as that of Peter Bachelor and *Faith and Farm* in Nigeria, suggests that the most promising form of low-level agricultural education is the

training of men and women who are already committed to the farming industry. Such people are suitably motivated and have no illusions about the farmer image! They have thought things through and are determined to make farming work. They have three main requirements:-

- (a) *More Technical Knowledge.* This is best transmitted to them in the form of short in-service or sandwich training courses. If possible, these should be carried out at a centre with a small demonstration-cum-experimental farm and other improved facilities. The courses need only be of 10-20 days duration and wherever possible should include both the farmer and his wife. The importance of education of women in this connection cannot be overstressed and the need for periodic refresher courses should not be overlooked. Such courses will provide obvious opportunities for a certain amount of spiritual teaching in parallel with agricultural training.
- (b) *Credit Facilities.* Any improvement in farming demands extra inputs in the way of fertilizers, crop protection materials and agricultural equipment together with new types of seeds, etc. when available. The ordinary farmer rarely, if ever, has the cash to meet the costs of these investments. Government grants are not the best answer; the machinery for awarding them is usually cumbersome and they often arrive too late to be of use. A more efficient system is that of revolving loans made by simple organizations such as missionary societies.
- (c) *Continual Advice on Management Problems.* Management decisions are as big a burden to the subsistence farmer as they are for his more sophisticated counterpart in higher forms of agriculture. It is highly desirable that the agricultural missionary should provide a frequent service of visitation to the farm to discuss the farmer's problems with him on the spot and help him to arrive at wise decisions. Such advice should be linked with loans and will ensure the relatively rapid repayment of the latter.

Community Development and Intermediate Technology

It must be emphasized that the technical improvement and advancement of the farmer cannot be viewed other than in the context of the whole rural community. As the farmer improves his practices, his productivity will increase and he will need improved markets through which to dispose of his goods. Such markets may well have to be generated locally and this can best be done in association with the development of local industries to create purchasing power. It should be appreciated that these local industries already exist at a subsistence level in most villages. What is required is that they be improved so that employment openings are created and

that the farmer spends his money on locally produced commodities and equipment rather than travelling to a distant shopping centre to buy imported goods.

Improved local industries could well be concerned with:-

- (a) Local food processing activities including dairy products.
- (b) Manufacture of modern versions of ox-carts and bicycle trailers; also equipment for ox-powered mechanisation and ancillary farm equipment of a suitable nature.
- (c) Production of textiles, cloths, leather goods, jewellery, etc.
- (d) Construction of low-cost housing.
- (e) Provision of improved water supplies including pumping equipment.
- (f) Manufacture of local furniture and metal goods.
- (g) Sales of seeds, fertilizers and farm chemicals.

Some or all of these enterprises could well be associated with the development of co-operative societies which would assist the farmer in marketing his produce.

The development of the local industries listed

above will require new technologies at an intermediate level. Obviously this will be facilitated by the provision of suitably pitched technical education to help in the training of craftsmen. Capital investment and credit facilities will also be required especially in the early stages. Here again, a suitable system of revolving loans run by a missionary society could meet a real need. As with the farmers, the introduction of new technical skills and new capital must be matched by suitable advice and supervisory training on the management side.

Clearly excessive commitment by a missionary or a missionary society to community rural development could result in undue concentration on material objectives to the detriment of spiritual work. At the same time, the current population explosion in developing countries has led to such serious unemployment and poverty in rural areas that the Christian cannot ignore it with a clear conscience. An important aspect of the situation is that through devotion to medical and educational work the missionary societies have unwittingly aggravated the difficulties by increasing the population of unemployed school-leavers. Is it too much to hope that the agricultural missionary will redress the balance?

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God's Purposes through Christ for His World....Prof. F. F. Bruce

God's Purpose: the Lord from Heaven....G. C. D. Howley

God's Purposes—My Response....K. G. Hyland

Discussion Groups, Question and Answer Session

To Prayer, Add Works

Bill Latham

There has been Brethren representation on TEAR Fund from its inception. Bill Latham describes the work of the Fund in this article.

Hackneyed it may be, but the old proverb 'Give a man a fish and you feed him for a day; teach him how to fish and you feed him for a lifetime' is as relevant as ever and, of course, plain common sense.

A missionary doctor was visiting the office recently to discuss a project aimed at combating malnutrition in the rural villages around his hospital. TEAR Fund had helped to initiate a clinic where mothers could bring their children for treatment and at the same time learn for themselves the basics of a balanced diet.

'The clinic is functioning superbly well and we praise God for it,' the doctor reported. 'But whilst we're helping many hundreds of families, we're not getting to the real cause of the problem. That lies in the people's own back gardens.'

Partly as a result of that discussion, TEAR Fund are now supporting an experienced agriculturalist who has linked his specialist skills to this programme of preventive medicine. With a view to improving the productivity in these back-garden plots, he spends each day visiting the homes of former malnourished children, explaining and introducing to parents new techniques in soil cultivation, pesticides, fertilisers and new strains of high-yield seeds.

No one expects dramatic overnight changes. Improvements will be painfully slow and very much in the long term, but it is this self help principle that TEAR Fund recognises as a key factor in development programmes.

Another agriculturalist whom we support elsewhere in Africa summed up the situation which faces the subsistence farmer in virtually every developing country. 'When the rains fail,' he wrote, 'the crops fail. When the crops fail, people starve.'

Sadly, that is no over-simplification, but is illustrated just now in the tragic situation in the north-west states of India. The rains have failed in this particular area for the past three years, and ten million people are on the verge of unprecedented disaster. A national newspaper has reported river beds dried up, wells sucked of their last drops of moisture, carefully-tended farms reverting to desert, and cattle dying by the thousand. Christian agriculturalists are working in the front line of relief efforts, and TEAR Fund have sent these men a £20,000 drilling rig for boring new wells.

Turning to Africa, since publication earlier this year of information about the suffering and deprivation in Burundi, there has been a real concern

among Christians to contribute some significant help to this tiny and largely unknown country. Opportunities for channelling aid direct to the tens of thousands of widows and orphans who were left after last year's tribal conflict are limited, although a little direct action has been possible. Now, however, TEAR Fund is able to make a major contribution to long-term improvement in medical care in Burundi.

Three key Christian hospitals have been functioning without electricity—and, according to a Government report, one of them has performed more major surgery in a year than any other in Burundi. TEAR Fund has undertaken to provide generators, cables and other accessories to bring electric power to these three hospitals. The contribution it will make towards improved standards, staff morale, and general witness is inestimable. In all, the project will cost over £6,000. We believe that to be a very strategic investment of money for God's Kingdom.

In all TEAR Fund's projects, whether long-term or emergency, one principle supersedes all others—that we help proclaim God's answers to the problems. And they too are answers which penetrate to causes as well as dealing with symptoms.

Detailed information concerning TEAR Fund's projects and methods of channelling relief are available from the TEAR Fund office, 19 Draycott Place, London SW3 2SJ.

They Can't Eat Prayer: the story of Tear Fund. Mary Endersbee. Hodder and Stoughton. 160pp. 50p., paperback.

Mary Endersbee, who was associated with Tear Fund from its inception, has written this story of its first years. It is an informative and challenging book, with a message which should be listened to by every Christian, and especially by leaders responsible for guiding the interests and concerns of others.

By alternating chapters on the often harrowing overseas needs with others dealing with the minutiae of administration and (dare we say) wheeling and dealing at home, Mary Endersbee makes a number of points which are the more powerful for not being openly expressed: though let us emphasise from the start that of all funds Tear has been one of the most economically and devotedly run. The book is engagingly, and almost naively, frank: but one evangelical weakness that becomes apparent in its pages is too hoary to be engaging—that of being so anxious to avoid offending the angels (?) that we pull our punches at the devil.

It is hoped that *Harvester* readers will take to heart Ernest Oliver's plea on page 84: 'As a member of the Christian Brethren, Ernest Oliver acknowledged that it was difficult to give aid to Brethren missionaries. . . he feels that much more could be done if the missionaries could be persuaded to ask for help' (not, one might add, for themselves, but practical help for their people).

FRC.

Reaching the community—3

Robert Scott-Cook

Visitation Work

Robert Scott-Cook follows up his earlier articles, which described the Biblical considerations behind his giving up his secular employment for a time to concentrate on helping a local church in outreach, by some articles on practical matters arising from his experiences.

Nurturing a sense of responsibility

It is vital to encourage the whole fellowship to feel responsibility for reaching the surrounding district. This infectious interest should mark both times of prayer and the casual conversation and activity of the assembly. This challenge should first come through the teaching and ministry of the Word of God among young and old. Secondly, the assembly can be identified with the community in such practical ways as a survey of the area, and the displaying of a large scale street map of the locality.

A simple survey involving most of the assembly can have enormous benefits. It can give an idea of the number of church-goers, or people interested in the Bible. It can be a good guide as to the number of younger families, and children for children's work or young people for youth work. It can help locate older folk and situations of need. It will take some members into the smaller roads previously unknown. Above all it can be a starter in bringing the assembly into contact with the community.

A large scale street map on display will be a constant reminder of our responsibility to the surrounding homes. We marked clearly on our map an inner and an outer area of outreach. The inner area was the immediate neighbourhood of 750 homes; the outer area was the whole community of 5000 homes. We concentrated our children's work within the neighbourhood area so that its natural boundaries were the surrounding main roads. Usually such a neighbourhood contains its own group of shops and a junior school. The outer area often has its own community boundaries set by the local authority, but when marking our area of responsibility it may be important to avoid overlap with neighbouring assemblies. It is important to present to the fellowship the specific challenge to visit every home in the neighbourhood area and to make some contact (e.g. distributed literature) with the whole community during the first twelve months.

Training For Visitation Work

It is important to train the fellowship for the task of visitation. Such a programme must include on-the-job training, and must cover practical subjects such as 'Leading a conversation'. This training may take up a month or three months of the normal weekly assembly ministry meetings, or may be run separately as a special school of evangelism. There are also courses

such as the Fishers Fellowship *The A.B.C. of Personal Evangelism* for use in such training.

Making Contact

We found it helpful to divide the work into 'pioneer visiting' and 'contact visiting' and to distinguish between these two types of visitation work. Pioneer visiting involves the door-to-door, first-encounter type of work which only a smaller nucleus of the fellowship may feel equipped to do after the initial survey. Contact visiting involves following-up openings and opportunities that have occurred and this should be the work of most of the fellowship.

These openings will come from several sources. First, the regular activities of the assembly such as Children's Work, Women's Meeting, Young Wives and Youth Work, will mean getting to know other members of these families and regularly visiting these homes. Second, the pioneer visiting will provide some new contacts for follow-up. Third, there will be local friends and neighbours, and casual contacts who can be reached with the gospel. Finally, local situations of crisis or change may provide an opportunity to show real love and concern, which is the foundation of any lasting relationship. These situations may include bereavement, sickness, or moving to a new house in the neighbourhood.

Continuing to Care

It is far better to have a few homes which you prayerfully and carefully continue to visit, than to touch many homes with a shallow contact that does not last. The early visits may be spent in breaking down barriers, inviting to a special service, and presenting the gospel. By the fourth or fifth visit, in many cases we found it valuable to introduce the individual to personal Bible Study. This represented a critical stage in many contacts and a real gauge of the depth of interest. Some of the ways we presented this opportunity were by carefully asking such questions as 'Would you like to know more about the Bible?' 'Would you like some help in understanding the Bible?' or 'When I next visit you, could we spend a few minutes looking at some interesting things in the Bible?' It is vital to discern the leading of the Holy Spirit at each stage in the growing contact. Part of the visitor's initial training programme should cover 'How to lead a seeker's Bible study'. Some of the materials we used as a

basis for these studies can be obtained from the Navigators, Emmaus Bible School, Fishers Fellowship and Scripture Union.

Finding Time

One of the most difficult things to find in visitation work is not the opening words of conversation, not the right attitude or the right answers, but *time*! With the growing pressures of twentieth century life, time is a rare commodity and visitation takes time—a lot of time. There is no short cut for spending time

with people. Most of our regular church activities are scheduled meetings and we have set those times aside. Visitation tends to be a spare-time extra activity which never gets done. The answer is to set aside a specific time for it each week or fortnight. A good time for pioneer visiting tends to be Saturday mornings between 10.30 a.m. and 12.30 a.m. For contact visiting it is far better to arrange a suitable time to go and then to set that evening aside for visiting. Time is the raw material which the Lord requires in order to shape an effective visitation work.

Professor Bruce Asks

It is probably true to say that the active witness borne by our predecessors last century to the visible unity of all Christians helped to give an impetus to a movement which is now going ahead under its own momentum. Does the state of affairs in the church today present some pressing need in relation to which we could bear similarly effective witness?

(Correspondence, please, to the editor at 18 Kings Avenue, Carshalton, Surrey, by 15 July).

Readers' Forum

The purpose of this feature is to enable readers to help each other from their practical experience over different features of local church life. Readers are invited:-

- a). To send comment on the questions set out below
- b). To submit further questions in respect of matters on which they would appreciate help or comment.

Question 2 (submitted by Mr. I. Chaman)

What *practical* social service does your church do in the community?

(Replies, please, by 15 July, for September issue)

Question 3 (submitted by Mr. Anthony Weston)

How do you run church business meetings? Largely as 'report' meetings, or for suggestions, or for making decisions?

(Replies, please, by 10 August, for October issue).

Correspondence should be sent to the editor at 18 King's Ave., Carshalton, Surrey.

And Set Hard . . .

'Some people's minds', said the Wayside Pulpit, 'are like concrete—all mixed up, and set hard.' But that does *not* apply to Dr. Brian Tatford and his colleagues at L'Eau Vive-Provence, La Lecque, 13122 Ventabren, France. But they *would* be grateful for volunteers who can handle cement work and bricklaying to help them finish their new dining room. Would you like a working holiday in France in August or September? Write direct to Dr. Tatford.

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The Dumb Beasts Also? H. F. Thompson

Harry Thompson introduces a practical subject which is not often treated in a Biblical context.

A well-known historian recently laid part of the blame for the despoiling of the environment on Christian teaching. He suggested that we are taught in the Bible to 'fill the earth and subdue it; and have dominion over . . . every living thing' (Gen. 1:28), and that man had used this to justify an unprincipled exploitation of the earth and its occupants. The criticism is interesting, because it is in fact only valid in the context of a humanist scheme of thought that fails to grasp what the Christian belief in a Creator implies. Because the Christian believes that the earth is first of all the Lord's, he can only interpret the commission of Genesis as a commission of stewardship over something which is not his own, and for which he must give account.

When God gave man dominion over the fish of the sea, the fowl of the air, and all the animals, it was not unconditional, but was limited by the respect due to His creation. The universe is an ordered harmony, ruled above all by law, which gives the animals certain basic well-defined rights. It has been said that cruelty to animals is a sign of pagan degradation and the hall mark of an undeveloped civilization. It is common knowledge that the continual exposure to the bestialities of the amphitheatre had so enslaved the Romans that they were unable to offer effective resistance to the Vandals.

It is not the primary purpose of this article to go into the gruesome details of the many different ways animals are being misused in this so-called enlightened age. In spite of the increasing number of doctors and scientists who doubt the rightness, and even the value, of using animals for scientific research, day by day in laboratories all over the world, countless animals are subjected to intense and prolonged periods of pain. Then there is the wanton destruction of wild life which is gradually bringing certain species to the point of extinction. When man for his own selfish ends invades the territory of wild, beautiful creatures he generally leaves behind him a frightful trail of suffering and death. Farm animals, destined for slaughter, are transported from one country to another often under the most appalling conditions. It is high time that civilisation's worthy concern for human rights was logically extended to our neighbouring species. The idea that animals have no rights and that they do not suffer pain is nonsense. Animals have a sentient nature capable of both physical and psychological suffering. Much of the cruelty that man inflicts on animals, and his senseless mutilations of nature, are due to lack of awareness of his relatedness to all other living creatures. Francis of Assisi possessed this sense of awareness to a very high degree. Indeed, he regarded dumb creatures with such understanding and sympathy that they

responded to him in a truly wonderful way (the story of Francis and the wolf, Gubbio). His intense feeling of kinship for all nature may be described as the moral basis of the modern science of ecology. Dr. Albert Schweitzer, who had a deep reverence for all life, made no distinction between higher and lower forms of life: 'To the truly ethical man, all life is sacred. . . , and he seizes every occasion to experience the happiness of helping living things and shielding them from suffering and annihilation.' Francis of Assisi and Albert Schweitzer both point to the truth of Jean Le Clerq's dictum: 'The closer man comes to God, the friendlier are his relations with animals.'

In an address given at the Attingham Conference, Nov. 1966, on *The Psychology of Stockmanship*, Robert De J. Hart said he was convinced that animals are intended to co-operate with mankind, not merely to be objects of patronage as pets, or of curiosity to wild-life observers.

'In a close ecological relationship between man and the other orders of nature', he concluded, 'lies the only hope of a truly biological evolution.' From an ecological point of view, then, 'Whatsoever a man sows that shall he also reap.' The following words from Dostoevsky's, *The Brothers Karamazov*, set to music, would make a splendid signature tune for conferences on the environment: 'Love all God's creation, both the whole and every grain of sand. Love every leaf, every ray of light. Love the animals, love the plants, love each separate thing. If you love each thing thou wilt perceive the mystery of God in all'.

A fascinating question which crops up from time to time is; will the animals be compensated in a future life for the sufferings they've endured in this world? Quite a number of thoughtful people, including Baron Von Huegel, Robert Hugh Benson, Charles Kingsley, and C. S. Lewis, have spoken of the salvation of animals. And as for the scholastic notion that animals are to be treated as things, animal defender Justus George Lawler says that this has been relegated to the limbo of forgotten things. The apostle Paul in his Epistle to the Romans says that created nature will be delivered from the bondage of corruption and share in 'the glorious liberty of the children of God' (Rom.8:21). The majority of exegetes agree that 'created nature' here refers to the physical world and to the animals that dwell therein. Consider also some renderings of Acts 3:21.

Finally, in a vision of heaven the apostle John saw four living creatures, 'round about the throne of God'. The first was like a lion, the second was like an ox, the third like a flying eagle, and the fourth had the face of a man. It is in accord with traditional symbolism to see in these creatures the whole of Nature after its kind giving glory to God. (Rev.4).

A Letter from a Brother—1 Gilbert W. Kirby

The Principal of the London Bible College contributes the first article in a series in which we have invited well-known friends of Brethren from other connections to speak frankly to us.

My first real contact with the Christian Brethren was in student days at Cambridge when I was invited by a fellow student in the Christian Union to visit Panton Hall. At first I was a little bewildered because no-one seemed to be in charge of the proceedings! I was intrigued by the fact that so many different people took part and also that there were two offerings! I felt at the time that a service of this kind must surely be 'an acquired taste', although I admit I found it refreshingly different from anything I had known before.

When I went to take up my duties as minister in a small Essex market town, I learned that the local undertaker was 'with the Brethren'. In conducting my first funeral service I chatted to him mentioning with great enthusiasm such honoured names as Montague Goodman and Hudson Pope, thinking that he would react favourably. I was dismayed to find, however, that he professed ignorance of these men of God, and explained that he belonged to the Darbyist group. In my ignorance I had not known up to that point that the Brethren were so sharply divided, and, I confess, it came as a real shock to me. I have been tempted when some of my friends in Brethren circles have tended to speak disparagingly of 'sects and denominations' to ask them to which particular branch of the Brethren movement they are linked! Perhaps that is rather naughty but we have to face the fact that even in Brethren circles there has been a sad history of divisiveness.

Over the intervening years it has been my privilege to have many contacts both with members of the so-called 'Open' Brethren, and also with former 'Exclusives'. I have enjoyed the closest fellowship with my 'Brethren' friends, particularly when we have been associated together in various interdenominational societies. I recall, for example, with the greatest pleasure, the contribution made to the Evangelical Alliance by such stalwarts as G.C.D. Howley and the late Lieutenant General Sir William Dobbie. In coming to the London Bible College I am reminded of the enormous contribution made by Christian Brethren to this particular work. Our President is Sir John Laing, and he in turn succeeded Mr. Montague Goodman in office. Two of the most active members of our Board are Dr. John Laird and Mr. Derek Warren, and approximately a third of our teaching faculty have close links with the Brethren, as well as, of course, have a considerable number of our students. In recent years I have particularly come into contact with the Christian Brethren Research Fellowship, and have been privileged to speak on

several occasions to that group. I have found many of my Brethren friends some of the most forward looking Christians I know—at times they have been frighteningly so!

I realize of course that this is not the whole story. I recall, for example, an occasion when I was invited to speak to a large gathering of Christian Brethren in Essex. I was warmly received, but as I sat down at the conclusion of the meeting I was conscious of a man who stalked to the platform and remonstrated with the chairman for having invited an 'ordained minister' to address the gathering! He did not appear to find fault at all with what I had said, but was nettled by the fact that the prefix 'Rev.' was sometimes attached to my name! This kind of pettiness is not always confined to the Christian Brethren, although it would seem that there are those who find ample scope for expressing it in such circles.

Every section of the Christian Church obviously has both its strengths and its weaknesses. All of us must pay respect to the Christian Brethren for their insistence on the priesthood of all believers, for the simplicity of worship and congregational participation which they promote. The interest of Brethren in the work of evangelism at home and abroad is beyond question, and, generally speaking, their willingness to co-operate with other Christians in such work is all that could be desired.

Such criticisms as one would dare to make are of a comparatively trivial nature. One tends to be a little irritated when, in some Brethren circles, there appears to be a preoccupation with such a peripheral matter as the wearing of hats by the women folk. This is one example of a quality that is noticeably present in Brethren circles, namely a love of precision and with it at times an undue literalness in the interpretation of Scripture. My main criticism of Brethren would, however, lie in a different direction. There is evidence that in many assemblies this criticism is being noted, and steps are being taken to rectify the position. I refer to the fact that 'blessed thoughts' at a morning meeting are no substitute for the regular and consecutive exposition of the Word. Furthermore the traditional Gospel Service would appear to need a re-appraisal and I am aware that this, in fact, is also taking place in many assemblies. Another problem concerns pastoral visitation, which clearly in a growing assembly cannot be adequately covered by men and women in full-time, secular employment. One rejoices over the fact that in recent years Christian Brethren on the whole have been willing to engage in a large measure of self-criticism, and one can only hope that as a result of this those essential features which find their place in the local assembly may be preserved, while those traditions which have grown up over the years and which are not of the

essence of the New Testament, may be either discarded or modified as and when this may be appropriate.

I write as one who has a genuine 'love of the Brethren'. I deplore the fact that all too often those in other branches of the Christian Church have tended to treat them as second-class citizens of the Kingdom of heaven. Speaking personally, I am not too worried about our so-called 'unhappy divisions' provided those 'divisions' are merely related to different forms of worship or of church order, rather than essential doctrine. There already exists true spiritual unity amongst Bible believing Christians when their emphasis remains on things essential with an agreement to act and speak in charity on those matters

open to question. God in His providence has no doubt allowed different sections of the Church to come into being in order that certain essential emphases should not be over looked. I believe the Brethren have much to teach the rest of us.

I was heartened to read these words, written by John Williams, a former student of the London Bible College, in the preface to his book *Living Churches*: 'We ought to be willing humbly to inquire into the Word of God, to abandon all that tradition we find to be expendable, and then positively to give fresh and meaningful expression to "the faith once delivered to the saints"'. If we all, Brethren included, take those words to heart, then the future may well be bright with hope.

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Family Forum □

Mother at Work

'In Western countries, where trophies of the consumer society are pursued, governments have hardly begun to understand or deal with the profound changes being wrought in society by the daily disappearance of the working mother from the home.

'Australia ranks poorly in its attitude to child welfare, and an influential group of psychologists and sociologists warn that this may be calamitous in the long run for the country.

'There are incalculable risks, they argue, in rearing a generation which may have been deprived of emotional and intellectual needs in infancy.'

This cutting from the *Australian Church Record* attacks a very vulnerable target. Mothers who are genuinely trying to do their best for their children are torn between going out to work to furnish them with greater material assets and staying at home to provide them with a loving and secure environment.

One has great sympathy with young couples who are faced with colossal costs for accommodation. Also there are many unfortunate young widows who are compelled to work through force of circumstances. Yet the majority of working mothers belong to neither category.

Christian parents have a particular responsibility to bring up their children 'in the fear and the nurture of the Lord'. They come under constant pressure from advertising and from trying to keep up with their neighbours. School holidays abroad, the correct gear and the latest long-playing records are not the real essentials of life.

Children benefit much more from a warm and affectionate relationship with a mother who is, without being over-protective, interested in their welfare and their progress.

It is time that the myth of a husband needing a well-informed wife to chat about current world affairs at the end of the day was exploded. Primarily he needs a meal and a chance to unwind after his stint in the rat-race. This is much easier to achieve if his wife is relaxed and not desperately trying to race through her housework in the evening. A wife who does not work outside the home is not necessarily an unintelligent moron. It is equally possible for her to be educated through literature and radio programmes.

Having said all this, I must confess to being involved in part-time teaching after quarter of a century as a housewife. I did not start until Junior was nine years old and two of the other children

training away from home. Other jobs I did not even consider, as we feel it is terribly important to be available in the school holidays, not leaving young children to their own devices. Also, afternoons off allow one to fulfil Christian speaking engagements. At the risk of sounding pharisaical, I must say I felt the Lord would not bless a venture which entailed giving up all Christian commitments.

I was also thrilled to be put in charge of Scripture for the Senior Girls. However, we have one golden rule—*Family Comes First*. In any crisis or illness, my work takes second place. If we felt it necessary, I would cheerfully give it up tomorrow. Certainly, I don't feel any more fulfilled than I did when I was bringing up my babies.

We are enjoined in Scripture to 'be given to hospitality.' It is difficult to carry out this injunction if the wife is hardly ever in the home.

There are some women, probably very highly-qualified, who find domestic life extremely irksome. For them, it is essential to make a choice, either no family or no career. Children are little for such a comparatively short time, but they do need their mothers when they are young and no substitutes are completely adequate.

Quite often, the extra money earned by the mother melts away in higher running costs for the home. For instance, some women employ home helps or make use of an expensive laundry service. Some even engage other people to care for their children while they go out to work. This seems quite indefensible.

Another quote, from a different source, '... half the neurotic and overworked mothers in our own local fellowship would not be so were it not for the fact that they insisted upon fulfilling dual roles at totally the wrong time of life.'

The recent report on illegal child-minding has high-lighted the problem of working mothers and their families. Following this, the Child Poverty Action Group have put forward a suggestion that payment could be made through the Post Office, with the family allowance, to mothers who are at the moment compelled to go out to work.

If working mothers with young children had the courage and honesty to draw up a balance sheet of both material and spiritual benefits, many would have to admit that the losses exceeded the profits.

Certainly, for Christian parents, it is difficult to justify mother being away from home during the formative and growing years.

Let Paul have the last word, (Titus 2:4.) 'That they may teach the young women . . . to love their husbands, to love their children, to be discreet, chaste, keepers at home.'

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 ☐ Study No. 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.

THE MIGHTY WORKS OF JESUS

In *Mark* something like 209 verses out of a total of 666 (to 16:8) deal directly or indirectly with the miraculous (i.e. over 31 per cent). In the first ten chapters it is 200 verses out of 425 (i.e. about 47 per cent). Does this suggest that the miracles were an essential part of the ministry of Jesus? Why are they so rare in the Passion narrative? Before we turn to *Mark* we will think about miracles in general.

What is a Miracle?

Jot down what you understand by 'miracle'. Now refer to your English dictionary and particularly notice the Latin derivation of the English word. Now use your concordance (Strong's or Young's), *NBD* (art. 'Miracles') or Vine's *Expository Dictionary*, to discover the Greek words (and Hebrew, if you like) which the *KJV(AV)* translates as 'miracle'. (Note: The *RV* and *RSV* use 'miracle' less frequently; some translations never. Do you think this is a good or a bad thing?)

Did you discover the following two Greek words?

(1) **Dunamis**: lit. 'power'; often used for 'act of power', 'mighty work'.

(2) **Semeion**: lit. 'sign'; thus something meaningful or significant.

A third Greek word also used to convey the idea of miracle is

(3) **Teras**: lit. 'a wonder'; always used in the plural in the *NT* and usually in the phrase 'signs and wonders'.

W. E. Vine suggests that each of these three Greek words emphasises a different aspect of miracle. *Dunamis* points to the supernatural origin and character of the event, suggesting that it could not have been produced by purely natural agents or means. *Semeion* appeals to the understanding and points to the exercise of divine authority which may be discerned in the event. *Teras* characterises the event as something strange and distinctive which appeals to the imagination and causes awe and wonder.

If you wish to study the whole of the biblical teaching on miracle you need to look up in your concordance not only 'miracle', 'sign' and 'wonder', but also 'might', 'mighty work', 'power',

'virtue', and 'work/s' (especially in *John*). Most important of all you should study what the Bible says about the power, might and authority of God and his activity in the world, in both nature and history. See e.g. *NBD* art. 'Power' and A. Richardson, *The Miracle Stories of the Gospels*, (SCM) ch.1.

Conclusion

Which of the following definitions do you think comes closest to the biblical view of miracle? Attempt your own definition.

(a) 'I use the word *miracle* to mean an interference with Nature by supernatural power.' (C.S. Lewis, *Miracles*, p.15)

(b) God acting in a way contrary to *our knowledge* of nature. (Paraphrase of Augustine)

(c) 'An event, whether natural or supernatural, in which one sees an act or revelation of God.' (S.V. McCasland, *Interpreter's Dictionary of the Bible*, art. 'Miracle')

The Problem of Miracle

In the Bible miracles constitute no problem for those who believe in a God of infinite power (cf. *Mark* 10:27). Miracles do, however, pose a philosophical problem for the person who tries to relate them to the world-view presented by modern Science. How is the special activity of God in what we call 'miracle' consistent with His general activity in Nature and particularly with the concept of the 'laws of Nature'?

We cannot deal with this thorny problem here, but recommend the following books as a start.

R. Foster & P. Marston, *Yes but...* (Victory Press) 1970, ch. 6,7,8,

J. N. Hawthorne, *Questions of Science and Faith* (IVP) 1972

K. G. Howkins, *The Challenge of Religious Studies* (Tyndale) 1972, ch. 5

C. S. Lewis, *Miracles* (Fontana)

H. D. Lewis, *Teach Yourself Philosophy of Religion* (EUP) 1965, pp. 301ff.

D. M. MacKay ed., *Christianity in a Mechanistic Universe* (IVF) 1965

D. M. MacKay, *Science and Christian Faith Today* (Falcon) 1960

A. Richardson, *Christian Apologetics* (SCM) 1947, ch. VII.

For further study see the standard works on the Philosophy of Religion (including Hasting's *Encyclopedia of Religion and Ethics*) and other books like H. H. Farmer, *The World and God* (Fontana) and F. R. Tennant, *Miracles* (Cambridge).

The Miracles in Mark

Read through *Mark* picking out the accounts of the miracles of Jesus and classifying them under headings (e.g. healings; exorcism of demons; raising the dead; nature miracles).

You should also note the general references to the mighty works of Jesus.

Now study each account in detail, making notes on the following points in particular, and consulting commentaries if you have them.

(a) What part did faith play in the miracle? Was it necessary?

(b) What means was used by Jesus (e.g. a touch, a word, etc.)? Did it depend upon the type of illness?

(c) What is said about the attitude and motives of Jesus, and the effects upon him?

(d) What were the effects of the miracle on the subject?

(e) What were the effects on the spectators (disciples/others)?

(f) Was there a command to keep silent about it? For what possible reason?

(g) Did the miracle involve any explanation or teaching by Jesus?

Extra Points

(i) What sort of faith was necessary? Was it a form of auto-suggestion? Was it like faith in a slot-machine? Was it like faith in a faith-healer? Or did it imply any understanding of who Jesus was? Which of the following do you agree with?

'It does not seem very likely that either a mature understanding of Jesus or a fully conscious act of faith in Him was present so early in His ministry.' (H. E. W. Turner, *Jesus Master and Lord*, p.167)

'Faith, as illustrated in Mark's Gospel, may be defined as a painstaking and concentrated effort to obtain blessing for oneself or for others, material or spiritual, inspired by a confident belief that God in Jesus can supply all human need.' (J. A. Findlay, *Jesus As They Saw Him*, p. 107)

Is there such a thing as 'vicarious faith' (cf. *Mark* 2:5; 7:29)?

Did the miracles also involve the faith of Jesus himself? cf. *Mark* 11:22.

(ii) Did Jesus need to pray before doing a miracle?

See *Mark* 6:41; 9:29 and 5:30; cf. *Jn* 11:41; 5:19,30. Why did he perform no miracles before

his ministry began? Was the possession of the Spirit a prerequisite? See *Lk* 4:18f; *Mt.* 12:28; *Jn* 14:10f.; *Rom* 15:18f; *Heb.* 2:3f. (cf. also *Mark* 5:28-30; 6:14; 12:24; *Lk* 5:17; 6:19)

Demon possession

For a discussion of the nature of this phenomenon see the following.

A. Edersheim, *The Life and Times of Jesus the Messiah* (Pickering & Inglis) vol. I. pp 479ff, 607ff.
R. Forster & P. Marston, *Yes, but* (Victory Press) 1970, ch. 9

A. R. Short, *Modern Discovery and the Bible* (IVF) 4th ed. 1954, pp. 125ff.

A. R. Short, *The Bible and Modern Medicine* (Paternoster) 1953, ch. XI

J. Stafford Wright, *What is Man?* (Paternoster) 1955, pp. 108ff.

J. S. Wright, *NBD* art. Possession.

Purpose and Significance

Perhaps we need to distinguish between (a) why Jesus performed miracles (reason and purpose); (b) why the early Christian missionaries included the miracle stories in their preaching; (c) why the evangelists recorded the miracles in the way they did; and (d) the theological significance of the miracles for us today.

Consider the following answers which have been given and try to find evidence to support or refute them (*Note:* we shall need to go outside *Mark* here.)

(a) Proofs of his deity?

Is this what *John* 20:31 means? In what way then are the miracles of Jesus different from those performed by others? cf. *Matt* 12:17; *Luke* 11:19; *Acts* 8:9f; the miracles of Elijah and Elisha; the miracles of the apostles and the early church, e.g. *Acts* 2:43. Was there any difference in scope, frequency or manner?

(b) Evidences of his claim to possess divine authority?

See *Mark* 2:10; *John* 5:36; 10:25,38; *Acts* 2:22; 10:38. Why did John the Baptist not do miracles (*Jn* 10:41)?

Do you agree with the author of *Ecce Homo*: 'That a man possesses a strange power which I cannot understand is no reason why I should receive his words as divine oracles of truth.' (5th ed. 1892. p. 45)?

Or do you prefer O. Borchert: '... they were necessary just to arrest the people's attention. Very few would have taken much notice of Him without His miracles. ...' (*The Original Jesus*, p. 129)?

(c) Intended to awaken (but not compel) faith in Jesus?

See *John* 20:31 and the use of 'sign' in *John* (e.g. 11:45ff.). Why did Jesus refuse to give 'signs' (*Mark* 8:12) and yet performed miracles—

what is the difference? See *Mark* 8:14-21. What is the difference between turning stones to bread (*Matt* 4:3ff) and feeding the 5,000 (*Mark* 6:38ff)? Why did Jesus often command those he had healed to keep quiet about it?

(d) Inevitable consequences of the compassion of Jesus?

'He exercised His power because He loved men, and in a sense could not help it. In other words, the Synoptic miracles appear to be spontaneous.' (R. H. Strachan, *The Fourth Gospel*.) See *Mark* 1:41(?); 6:34; 8:2; 9:22; *Luke* 7:13; *Matt* 20:34; 14:14; 9:35f. Yet note the need for faith: *Matt* 13:58.

Did the evangelists tell the stories simply as illustrations of the compassion and power of Jesus? or are they 'parables of the gracious mercy of God towards those who are in affliction.' (A. Richardson, *op. cit.* p.32)?

(e) Evidences of the drawing near of the Kingdom of God?

'The miracles of Jesus are part of the invading dominion of God which Jesus brings with his own person in proclamation and act.' (W. Grundmann, *Theological Dictionary of the NT*, vol. II p. 302)

See *Mark* 3:22-30 (cf. *Matt* 12:25-37; *Luke* 11:17-23); *Matt* 11:4f; *Luke* 7:22 (cf. *Isa* 61:1; 35:5f.) *Matt* 13:16f; *Luke* 10:23f; *Matt* 10:7f; *Luke* 10:9; *Heb* 6:5.

'Inability to perceive the true significance of His miracles was regarded by Jesus as equivalent to the rejection of His Gospel.' (A. Richardson, *op. cit.* p. 43) Cf. *Luke* 10:13; *Matt* 11:20f.

Notice the use of the verb 'save' in the context of the healing miracles: *Mark* 5:23, 34; 10:52; *Luke* 8:36; 17:19 (cf. 7:48, 50). Were those who were healed physically also healed spiritually?

What is the significance of *Matt* 12:44? Do you agree with G. E. Ladd: 'They (the miracles) were pledges of the life of the eschatological Kingdom which will finally mean immortality for the body. The Kingdom of God is concerned not only with men's souls but the salvation of the whole man.' (*Jesus and the Kingdom*, p. 207)?

(f) Vehicles for presenting the truths of the Gospel?

... 'Mark uses stories of miracle as vehicles by means of which instruction and exhortation may be conveyed.' (Richardson, *op. cit.* p. 100)

Are the accounts of the miracles intended as materials to be used by Christian preachers in the presentation of the Gospel? See how the miracle of *Acts* 3:1-10 becomes the basis of Peter's sermon which follows.

What is the symbolic or theological significance of the various types of miracle? E.g. '... all the miracles of healing are in a sense parables of the soul's deliverance from sin, and therefore the prominent place they occupy in the Gospel story

is amply justified.' (F.F. Bruce, *The NT Documents*, p. 70; see also for comments on the other types of miracles.)

Conclusion

Try to formulate in words your understanding of the place of the miracles in the ministry of Jesus.

Do you agree with A. M. Hunter? 'The miracles ... are not a mere addendum to the message of Jesus but an integral part of it. They are tokens of the coming of God's Reign in Jesus. They are the Kingdom of God in action—God's sovereign grace and forgiveness operative in Christ.

The miracles are signs. but only signs for those whose spiritual insight enables them to discern the sovereign saving activity of God in Jesus.' (*The Work and Words of Jesus*, p. 55f.)

Miracles Today?

Does the NT lead us to expect miracles (especially of healing) today? Or did they cease at the end of the NT era?

Should the experience of the early church be ours (cf. *Mark* 16:17f. 1 Cor 12:28, etc.)? Or is O. Borchert right when he says 'it is impossible now to think of Jesus being unwittingly and entirely ignored; and therefore God's work, so far as miracles are concerned, has ceased.' (*Op. cit.* p. 131) Consult (among others) the following books. W. F. P. Burton, *Signs Following* (Hodders) 1973 A. H. P. Fox, *The Churches Ministry of Healing* (Longmans)

M. A. H. Melinsky, *Healing Miracles* (Mowbrays)

M. A. H. Melinsky, *Religion and Medicine* (SCM)

A. R. Short, *The Bible and Modern Medicine*

(Paternoster) ch XII

B. B. Warfield, *Miracles: Yesterday and Today*

(Counterfeit Miracles) (Banner of Truth)

L. Weatherhead, *Psychology, Religion and Healing* (Hodders)

For further reading

Most of the following include discussions on the authenticity and historicity of the Gospel miracles. (Note: It is one thing to believe that miracles are possible, it is another to accept that any particular reported miracle occurred.)

W. Barclay, *And He Had Compassion on Them* (Church of Scotland Youth Committee) 1955

O. Borchert, *The Original Jesus* (Pickering & Inglis) pp. 125ff, 401ff.

F. F. Bruce, *The NT Documents* (IVP) 5th ed. 1960 ch. V

D. S. Cairns, *The Faith That Rebels* (SCM) 3rd. ed. 1929

A. Edersheim, *The Life and Times of Jesus the Messiah* (Pickering & Inglis) vol. I pp. 558ff. 602ff.

A. M. Hunter, *The Work and Words of Jesus* (SCM) 1950 ch. VIII

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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

Chariots of the Gods?

Question 1916

In your answer to Question 1909 (May, 1973) you make a reference to the book Chariots of the Gods? by Eric von Daniken. Some Christians known to me have been quite disturbed by some of the things in this book. Could you pass a helpful comment on this?

I find it very difficult to understand how Christians can be disturbed by self-confessed speculations when their faith is presumably founded 'on Christ the solid rock'. If von Daniken speculates that (say) the angels who came to Sodom in Gen. 19 came to earth in a space machine or that the chariot-throne which Ezekiel saw in his vision was a space machine—well, let him speculate. To any one who is disposed to be convinced by such speculations the only adequate answer is: If you believe that, you will believe anything. The author says that the hypothesis of his book is 'made up of many speculations' and attributes to it 'a minimal percentage of probability'. But what is a 'minimal percentage'? Nought per cent. Why should any one treat his hypothesis more seriously than he himself does? But not only does von Daniken draw on his imagination to explain various phenomena; he draws on his imagination to describe them. The German magazine *Der Spiegel* for March 19 of this year featured an uncompromising exposure of his alleged facts, not to mention his theories.

"The wayfaring man"

Question 1917

Where is the text so often quoted in gospel addresses: 'The wayfaring man, though a fool, shall not err therein'?

It is an adaptation of the A.V. of Isa. 35:8, where it is said of the way of holiness: 'the wayfaring men, though fools, shall not err therein'. But as quoted in gospel addresses, it is regularly misapplied. Even in the A.V. it is evident that the clause is parallel to 'the unclean shall not pass over it'. Actually two categories of people are mentioned who are excluded from this way: (i) the unclean and (ii) fools (the word 'fool', you will recall, is used in the O.T. with a strong hint of moral reprobation). The R.V. margin comes nearer the sense; the N.E.B. comes nearest it, in my opinion: 'it shall become a pilgrim's way, no fool shall trespass on it.'

An ambiguous text

Question 1918

There seems to be some ambiguity in Eccl. 11:5, a verse which has been quoted in recent times because

of its possible bearing on the ethics of abortion. Can you throw some light on its meaning?

The Hebrew of this verse is difficult, and it is not certain whether in the first half of the verse the reader is told that there are two separate things that he does not know, or only one thing. There is the further question whether the word *ruach* here means 'wind' or 'spirit'. The older versions understand two separate things to be in view (e.g. R.V.: 'As thou knowest not what is the way of the wind, nor how the bones do grow in the womb of her that is with child'). But there is much to be said for the view that one thing is meant—viz. how the spirit of life enters the foetus. This is the interpretation of R.S.V. ('As you do not know how the spirit comes to the bones in the womb of a woman with child') and N.E.B. ('You do not know how a pregnant woman comes to have a body and a living spirit in her womb'). While I regard this as the more probable interpretation of the passage, one cannot make a dogmatic pronouncement.

Seven or Sixty-Nine?

Question 1919

In Dan. 9:25 the R.V. (apparently) and the R.S.V. and N.E.B. (certainly) imply that there are seven 'weeks' from the issuing of the decree to the anointed prince, while A.V., A.S.V. and other versions imply that there are sixty-nine weeks. Which is the better rendering of the Hebrew text?

The Hebrew text, as punctuated by the Massoretes, has a fairly heavy stop after 'seven weeks'; this is reproduced in R.V., R.S.V. and N.E.B. The punctuation of A.V. goes back to the Latin Vulgate and to Theodotion's Greek version; these, of course were based on unpunctuated Hebrew texts. The Massoretic punctuation does not carry the same authority as the consonantal text, but in the context I think it gives the better sense.

What did they drink?

Question 1920

What were the unfermented wines or other beverages drunk in O.T. times by the Rechabites, Nazirites and others who abstained from alcoholic drink?

They drank water or milk, I expect. The Rechabites at least abstained from agriculture and its fruits as much as from viticulture and its fruits; they perpetuated Israel's wilderness way of life, dwelling in tents instead of houses. Compare John the Baptist, who came 'eating no bread and drinking no wine' (Luke 7:33).

Looking at Books □

Talking of Church Relationships . . .

REVOLUTION IN ROME. David F. Wells, with foreword by John R. W. Stott. Tyndale Press. 128pp. 55p., paperback.

THE RENEWAL AND UNITY OF THE CHURCH IN ENGLAND. John Wenham. S.P.C.K. 69 pp. 80p., paperback.

These are two timely books, and that by Dr. Wells in particular is essential reading for any who would dogmatize on current developments in the Roman Catholic church. We are still assured (not least in this same issue of *The Harvester*) that 'Rome never changes', and if we are sometimes puzzled to reconcile that assurance with what appear to be very evident changes in our own experience, we are assured (in effect) that it is all part of an act disguising age-old Roman imperialism.

Dr. Wells, an American evangelical and professor at Trinity Evangelical Divinity School, shows by detailed analysis of Vatican II documents and their sequel that Rome has changed in practice and doctrine—and a fine old time both conservatives and radicals have been having ever since. In short, the dignitaries of Vatican II opened Pandora's (or was it Joanna Southcott's?) box, and what the result will be no one knows. Dr. Wells sees Rome poised between radical theology and the Bible—and is not optimistic of the outcome. The bibliography is excellent.

The most disquieting reflection raised by this book concerns evangelical, rather than Roman, reactions. Faced with a situation where an uncompromising declaration of the Biblical principles for which we stand,

combined with an open-hearted stance to follow beings, might be of vital importance in influencing others, are evangelicals once again to miss God's opportunity, and miss it in the name of the Truth? This reflection is prompted by one criticism of Dr. Wells's book itself, for it is a pity that the underlying evangelical attitude which it seems compelled to reflect for the benefit of its readership comes across, despite the open-ness of his research, with rather more of the Pharisee about it than of the publican. One minor criticism—it would be a pity if, despite Dr. Wells's own uncertainty on the point, the footnote on page 73 should perpetuate the misunderstanding of Kierkegaard which has already been encouraged by works such as that of Dr. Schaeffer. Professor Torrance, in his *Theological Science*, shows clearly that Kierkegaard's *mot*, 'truth is subjectivity', cannot be taken to mean what later writers have often drawn from it.

John Wenham is warden of Latimer House, and is to be one of the speakers at the CBRF Annual Meeting on October 20th next. In *The Renewal and Unity of the Church in England* he puts forward much that is not only stimulating in its own right, but will be assured of a hearty welcome in traditions associated with *The Harvester*. The reviewer—naturally enough—found his Biblical critique of independency unconvincing; but what a door is opened when a representative of the established church can write: 'The co-existence in one fellowship of conscientious Independency and conscientious Connexionalism is not impossible and may well be desirable. . .'. Great things might indeed be afoot if the traditional churches should follow up Mr. Wenham's insight.

SOSTHENES

Shorter Notices.

In our February issue we reviewed the hardback edition of Anne Arnett's *Journey into Understanding*. It now appears in paperback (Hodder and Stoughton, 60p), and many will wish to take this opportunity of acquaintance with Mrs. Arnett's delightful account of family life in a well-known assembly forty years ago. *Race—the Challenge to Christians* will be welcomed by readers who have been stirred by recent issues of *The Harvester*: it is published by Falcon Booklets, and costs 10p. (22pp, author David Bronnert). *Praising God and Saying* (Falcon, 48pp, 20p., authors Muriel Pargeter and Mary Preston) contains a selection of Scripture readings for presentation by the striking method of choral reading, with suitable hints on how to go about it: a particular interest for women's fellowships. *My Days of Praise* by Hilda I. Roston (Denholm House Press, 31pp, 12p.) is an attractive booklet of children's praises for each month of the year.

The publications of the Christian Medical Fellowship are worthy of attention in a much wider circle than the medical profession itself. The booklet *Leprosy in the Bible* by Dr. Stanley G. Browne (probably the foremost British leprosy expert) is a gem of Biblical exposition, and ought to be read by every preacher of the Gospel who might use the typology of leprosy, or be tempted to do so, in his addresses. Another of Dr. Browne's excellent booklets is *Human Ecology—a Christian Concern* (a topic of recent and current relevance to this journal). Both cost 10p. each, and are available from the Christian Medical Fellowship, 56 Kingsway, London WC2B 6EG. Include postage if ordering by post—2 oz each. Also available from C.M.F. is that delightful memorial to the late Melville Capper *Questions Colleagues Have Asked Me*, already noticed in the CBRF *Broadsheet* (15p. plus postage).

The New Art of Living Norman Vincent Peale, World's Work Ltd., The Windmill Press, Kingswood, Tadworth 141 pages

Dr. Peale wrote his first book in 1937 and called it *The Art of Living*. Thirty-six years and nineteen books later he has returned to that early theme in this book, which is a fresh look at problems that are relevant in every age. 'The hard pressed man of today wants one question answered and in terms he can understand and appreciate,' asserts Dr. Peale. That is, 'Tell me how to live here and now in a way that will bring me satisfaction and peace and give me sense of meaning.' The author sets out to do just this. 'Meet Yourself' he invites the reader in the first chapter. In the second he suggests 'How to Get Rid of Worry.' Worry is, among other things, 'a cadaverous old fellow with icy fingers and a cold clammy breath.' He must quite literally be shown out, nay even thrown out, of the door. And so on, through eight more chapters with intriguing sub-headed sections like 'Frightened Bridegroom', 'Drama in the North Woods' and 'I Sell Aluminium Ware' in the chapter on 'Escape from Fear.' The style is chatty and makes easy reading. The author illustrates copiously from his own and others' experiences, and backs his points with a variety of literary allusions and poetical quotations. This burly American preacher, smiling benignly from the front of the dust jacket, says much that is challenging and comforting, so long as his rather self-indulgent style does not put you off. It did me.

PAMELA COUSINS

A Guide to Preaching. R. E. O. White, Pickering & Inglis 244pp £2.20.

Any book which draws attention to the importance of preaching is most welcome in these days, when to many preaching is outdated. Even though this may not be our view, all of us must be concerned with the standard of preaching in many of our churches. The author stresses the fact that 'good preachers are born, not made', yet the most gifted of men must learn to develop, and discipline themselves in, the use of this God given gift.

As this book is primarily about the technique of preaching, with many practical suggestions about preparation and presentation of God's truth, it is particularly commended to the young. The basis of all preaching is presented in the chapter entitled 'Preach the Word', which contains some most urgent and timely exhortations. The chapters on preparation such as 'Gathering Material', 'Shaping the Material', and the way to introduce, and conclude, a sermon will provide all who preach with much useful advice. In general the treatment of technique

is most helpful though at times the number of examples appears excessive. One impression this book conveys is that in preaching the Word only the best will do. The continuous personal discipline and effort required to produce these high standards are stressed.

After reading any book on preaching one might feel tempted to give up preaching, but for all who desire to speak in Christ's name His Word, this book will be useful, remembering that it is only as His Spirit empowers that any preaching will be effective.

C. F. P., HARROW

Come—See the place. 109pp, 40p (paperback) **Introducing the New Testament** 117pp. Price not given. both by L. A. T. Van Dooren. The Latimer Publishing Company.

Two very different books from the Principal of Capernwray Bible School, one devotional, the other presenting in outline the main themes of the New Testament books.

Come—see the place is sub-titled *A Pilgrimage in thought with the Book in the land of the Master* but is far from being a travel-book in the style of H. V. Morton's *In the Steps of the Master*. Each place visited—Bethlehem, the Jordan, the Wilderness, Bethany, the Mount of Olives, Calvary, the Tomb—is briefly recalled from a personal angle by the author and then a biblical event associated with the place is used to challenge the reader as to his progress in Christian living, as if each place marked a milestone in normal Christian experience. There is much that is deeply moving here but I found the sermonizing style rather irksome, especially when at the end of one chapter I was asked: 'Understandest thou this?'

Introducing the New Testament completes Mr. Van Dooren's outline study of the whole Bible and is aimed, I would say, at the intelligent young person anxious to equip himself well for Christian service. Brevity makes the book easy to use. There are pithy introductions to the main sections: the Gospels, the Epistles and Revelation following a general survey of the whole. Then each book is analysed in terms of its main message and characteristic features. There are outlines of the content of each book sometimes given from more than one angle with suggestions for methods of study. Each chapter is followed by helpful suggestions for further reading. (Why, though, are the majority of editions quoted American, in a book published in England?) Very much a text-book for the Bible School student but a valuable help to any young Christian in private Bible Study.

W.H., CHEAM

The Harvester Bible School

(continued from page 143)

C. F. D. Moule, *Miracles* (SPCK)

A. Richardson, *The Miracle Stories of the Gospels* (SCM) 1941

A. R. Short, *The Bible and Modern Medicine* (Paternoster) ch. X

R. C. Trench, *Notes on the Miracles of our Lord* (Macmillan) 1842

R. S. Wallace, *The Gospel Miracles* (Oliver & Boyd) 1960

See also Bible Dictionaries (e.g. *NBD*, Hastings) article: Miracles.

Essay Questions

(1) On what grounds would you argue that the miracles of Jesus were an integral part of his ministry?

(2) What is the value of the miracle stories of the Gospels for (a) Christians, (b) non-Christians today?

Next month: The Controversies of Jesus

Replies to Professor Bruce

The May Question

Some of our fellow-evangelicals are a little unhappy about Roman Catholic co-operation in such forms of Christian outreach as 'Call to the North'. Should we share their misgivings, or does our open tradition encourage us to take this new development in our stride?

Mr. A. Leslie Elvidge replies:—

Professor Bruce's question about 'Call to the North' is an important one. As a 'P.B' turned Anglican, the problem of 'should Evangelicals support *Call to the North*, and if so to what extent' is a searching one. At each extreme, there are people for whom there is no problem; either you must, or you must not. In my judgment, the answer lies with neither extreme. For me, therefore, the problem is an agonising one.

Call to the North represents a very deep and genuine concern, in the hearts of widely differing people, from Pentecostals to Roman Catholics, to make contact with the totally pagan, non-church going, section of the people of the north; maybe this concern will spread to cover the whole of the country.

The first phase, which the Archbishop of York called the project, began on Easter Day, 1972, and reached its climax during Holy Week of 1973. During this period, Christians were exhorted to form Prayer and Study Groups on a wide ecumenical base. This must be praise-worthy, and all Evangelicals, surely, should participate in this to the full. In prayer, and in the Scriptures God speaks. It is a good thing when people pray and study God's Word, whoever they may be; the presence of Evangelicals can, perhaps, guarantee that the voice of truth is heard.

The second phase, called by the Archbishop of York 'the movement' is now in its beginning; this is the outreach. It is this which must give Evangelicals deep concern. I have questioned the leaders of this movement at Diocesan and Deanery level about the message we are to take to the people, and the answer is dangerously vague; we are to discover this for ourselves. This means that if I visit the people as a member of an ecumenical team, I am either at variance with my Roman Catholic or Radical colleagues, or, in reaching agreement with them, I have to jettison so much of what I believe to be the basic message the people need, that it ceases to be the Gospel of God; this I am not prepared to do.

Under *Call to the North*, too, I shall be expected to direct interested people to the church of their choice, or of their origin. If this happens to be a Roman Catholic Church, and I send him there in the spirit of *Call to the North*, I am in danger of simply confirming him in that which I believe to be serious error; this I will not do.

It seems to me, therefore, that Evangelicals ought to co-operate in the project, but not in the movement.

Having said this, and remembering the high ideals of the sponsors of this scheme, I am sure that Evangelicals ought to look to one another for an evangelically-based, or scripture based, ecumenical outreach. We can, as a matter of routine, pursue our parochial ministry, but we must, in addition, sometimes, as lovers of Christ, of Christ's people, of Christ's Gospel, of the world for which Christ died, unite to attack the unbelief, the permissiveness, the materialism, the godlessness of our age. We should exercise, to the full, which means in fellowship with Christ and His people, our Ministry of Reconciliation. This can be done through local Evangelistic Councils, through, say F.I.E.C. or the Evangelical Alliance.

Dr. Coggan spoke of a project becoming a movement; it seems as though my letter has become an essay.

Mr. W. G. Rogers replies:—

Regarding the question of co-operation with Roman Catholics, may I ask, how can I have fellowship with an organization which, when I pass hence, would consign me to Purgatory instead of Paradise? or which tells me I can confess my sin to a fellow sinner and receive from him absolution?

The Lord tells me to come out from them and touch not the unclean thing. There is so much taught by Catholics that is in direct contrast with Scripture, and that surely is unclean. I remember a Catholic reading part of Luke fifteen like this: 'There shall be joy in heaven upon one sinner that doth penance.'*

* This is the rendering of Luke 15:7 (and similarly verse 10) in the old Douai version. The mistranslation is corrected in modern Catholic versions: Knox has 'over one sinner who repents' and The Jerusalem Bible 'over one repentant sinner' in both verses.—Ed.

Mr. T. C. A. Dowson replies:—

In reply to Professor Bruce's question, the answer is surely that our open tradition should not extend, and was never intended to extend, to co-operation with all who choose to call themselves Christians. Does it not appear from the New Testament that:-

(a) No Creed or confession of faith was imposed upon Christians before being admitted to fellowship.

(b) Local churches are seen as composed or substantially composed of regenerate persons and there would seem to be no warrant for regarding any company not so constituted as a local church.

If we recognise, as we do, the truth of believer's baptism then we are recognising that a line can and should be drawn between those who are regenerate and those who are not in this life.

Now the Roman Catholic does not make—and indeed would think it wrong to make—this distinction; the ideal he has before him is to include the entire community within the Church if possible. Experience proves that the vast majority of Roman Catholics are in fact unregenerate men. This being the case, it is difficult to see how there can be any real co-operation between them and evangelicals in Christian outreach.

This would not preclude co-operation with any evangelical party within the Roman Catholic Church (though the writer is somewhat sceptical as to its existence) but what is contemplated in the question is presumably co-operation with the Roman Catholic Church in an area (or whatever portions are willing to co-operate) as such.

A perfectly good case could be made out against co-operation with Roman Catholics on the ground that that church denies many of the essential doctrines of the gospel to be proclaimed, but the character of the persons to be co-operated with is, to my mind, an even more essential point.

Mr. Kevin Logan (formerly Press Officer to Call to the North) replies:—

To take the new vogue of ecumenical evangelism in our stride, I believe that we would have to be Biblically blinkered. I write as one who has recently had his blindfold removed.

The Lord enabled me to see the issues involved more broadly when I suddenly asked myself: 'Who will get the converts?'

Does the 'converter' stipulate? Is the 'converted' left to blow where the wind will? Or do we toss up, and the winner takes all?

These are the basic, if crudely put, questions all evangelicals must honestly answer as they participate in ventures like the *Call to the North*.

However, many evangelicals I met within CTN were seemingly convinced that it did not matter which denomination harvested the crop, even if it was the Church of Rome. They blithely maintained that Rome was as Christian as Jesus Christ.

What is not realised by unthinking Christians—I was one myself for many months as Press officer to CTN—is that Rome is counterfeit Christianity.

Rome preaches Christ crucified for man's sins. But then it states that the penalty is not enough—man has to pay for his own sins as well by penances, good works and, eventually, purgatory. That's counterfeit.

Rome teaches that man is born again at infant baptism. Therefore, the typical view of an R.C. is: 'I'm all right, Jack... so long as I don't die in mortal sin.' That's counterfeit.

What appears to be baffling evangelicals about this new vogue is that:—

- *Rome has adopted evangelical phraseology;
- *There is an apparent air of change;
- *There is a willingness on the part of Rome to see the other church's point of theology;
- *Restrictions on Scripture distribution have been lifted;
- *The liberal breed of theologians seems to be riding high, and
- *The Charismatic Movement involves R.Cs.

Replying briefly, the phraseology might sound similar but the meaning is not, and that 'air of change' is just trivial camouflage. Doctrinally, there has been no change since Trent.

True, Rome can see the other point of view, but it won't accept it, and cannot without shattering her traditional authority. And what would happen to the Pope's infallibility?

Scripture does circulate more freely but the church still tells its flock that their interpretation must not deviate from the set teachings, otherwise there is a danger of committing mortal sin. Thus, there is no incentive for the R.C. to study the Word. His thinking has already been done.

The 'new breed' poses a query as the battle wages and many forecast a triumph for the progressives over the traditionalists. Only God knows who will be the victors. Even so, you can compare the new breed's theology with the Bible and you wonder whether, in fact, the traditionalists, with all their heresy, are not nearer the mark. Even the most progressive of progressives cannot tolerate pure justification by faith. Risking the accusation of oversimplification, the new breed still believe that man can earn his way to heaven.

I have had little experience of the R.C. Charismatic Movement, except to learn that the so-called infilling of the Holy Spirit allegedly enhances the devotion to the virgin Mary and the saints.

This is repugnant, and it casts a slur on the whole idea of the Spirit working His wonders through such a counterfeit and corrupt outfit. The Devil works in mysterious ways, also. If it

isn't the Holy Spirit, it must be of Satan. There are only two powers to consider.

To end: we cannot ignore also the great politico-ecclesiastical set-up depicted in Revelations 17 & 18.

When the foreign pages of our national dailies seem to be almost a Biblical fulfilment, you cannot ignore the possibility of Rome (the harlot) leading her 'drunken' (Vs 2) confederation of apostate churches through the gates of hell.

I believe that Evangelical-ecumenism is part of a world-wide movement that is sponsored not by God, but by the Devil.

The movement, completely running contrary to our belief in true Christian Unity, is trying to bring about a world unity of Churches. But by its very nature, it will be so full of compromise that you will not be able to see Christ for the counterfeits.

Dr. R. H. Kipping replies:—

I do not know what *Call to the North* is about, but on the question of evangelical co-operation with Roman Catholics, I have the following observations to make:—

1. Jesus said 'My sheep hear MY VOICE'. This is fundamental. You cannot be one of His sheep unless you listen to His voice. The R.C. Church substitutes the voice of the R.C. Church.

2. Jesus Christ is the first person *resurrected* from the dead, and is still not only the first but the only one so resurrected. The R.C. Church adds the Virgin Mary, for which there is not the slightest evidence.

3. Our 'Open position' is for fellowship in Worship of the LORD. We are not in an 'Open position' for our commission in the Gospel.

Mr. H. V. G. Morris replies (in verses entitled For Loving kindness):—

We love Thee, Lord: forgive our limitation,
This ferment of the mind which longs for peace.
A grief to Thee, the wars of sect and faction:
The strife of tongues; from these we seek release.

They also love, dear souls of strange tradition.
They also claim 'Redemption through the Blood',
And yet their zeal is marred by superstition,
And hindered is the witness to our God.

Much we have learned, yet still with shame confessing,
That untaught ones reach out to us in vain.
In truth assured, the Word of God possessing,
But strangers to our ways we oft disdain.

Our Father, God, may all who have grown older
In Christian grace, a lovingkindness show,
Set free from fear, and in love's freedom bolder,
We can to greater understanding grow.

Jesus, our Lord, in light of Thy Returning,
May each abiding grace in us abound.
The Word of Life to every heart confirming
That Truth divorced from Love, is never found.

Short time we have: our day is swiftly passing.
Together we shall worship round the Throne.
Dogma and creed, His glory all surpassing,
Our common bond, He claims us for His Own.

(Editor's Note:

It must be emphasised that replies to this feature represent the freely expressed views of our correspondents, but must not be taken as representative of the policy of The Harvester Trustees or of its Editor or Publishers. Attention is also drawn to Sosthenes review on page 146.)

Correspondence

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

Open Air Witness, Brighton Seafront

From Mr. J. G. Blain

Dear Sir,

On behalf of the Committee arranging this Outreach, representing Rutland Hall, Hove; Gordon Hall, Brighton; Hollingbury Hall, Brighton; Winton Gospel Hall, Rottingdean and others; I would like to draw your readers' attention to the fact that once again on Sunday Evenings at 8 p.m. after Gospel Services during the summer, an Open Air Evangelical Service will be conducted about 200 yards west of Palace Pier.

We would appreciate the prayer support of your readers, and the personal assistance of any brethren and sisters of all ages who are visiting Brighton this summer.

Further information can be obtained from, and offers of assistance given to, our brother Mr. M. Peach, 39 Windlesham Close, Portslade, Sussex.

340 South Coast Road,
Telscombe Cliffs, Newhaven, BN9 7EW

Yours in His Service,
James G. Blain

Farnborough Conference

From Mr. C. F. Fraser Smith

Dear Mr. Coad,

The Farnborough "Asian Conference" (28/29 April) was good.

I hope someone writes and follows it up.

We have got to (or ought to) realise and appreciate that today a world-wide Foreign Mission Field is on our very doorstep (one coloured in ten of population of London area) and God has put these people into our midst for a purpose whether we like it or not.

I hope the conveners will be congratulated. Is their effort the first major start? It's a bold move. Difficult and delicate subject, but of vast importance.

Patrick Sookhdeo was excellent. A charming young Christian gentleman—very sane and sound.

Dale Cottage, Bratton Fleming,
Barnstaple, Devon

Yours sincerely,
C. F. Fraser-Smith

Interpretations and Translations

From Mr. G. E. Kennedy

Dear Sir,

May I venture to make one or two remarks regarding 'Looking at Books' and 'Correspondence' in the April issue of the magazine?

First, regarding the review of *Genesis in Space and Time*: if the Bible is a Divine revelation, surely the human writer conveyed what the Divine author intended. Presumably the original author was God Himself Whose (Holy) Spirit bore '(holy) men of God along' and to expound Scripture is to make as plain as is possible what He has given through them. Incidentally I have no doubt that we cannot claim a definite reference to the Trinity in Genesis 1 verse 26. One confesses to some dubiousness regarding less literalistic interpretations and would suggest that a careful reading of a 'popular' volume by the late E. J. Young, *Thy Word is Truth* could and I believe, would, be very worth while for evangelicals as yet unacquainted with this book.

Young tells us that present day 'Scandinavian scholars . . . place more severe strictures upon Wellhausen than do Bible-believing scholars'. Yet the 'documentary hypothesis' seems to have a firm place even in evangelical commentaries, e.g. *Exodus* (A. Cole, Tyndale Press).

Secondly regarding a statement in 'Correspondence', viz 'one cannot ignore modern scholarship as seen in the N.E.B.' (Letter, J. W. Forrest). no wise person would ignore it but what is the man in the pew (and a good many in the pulpit) to make of some of the results? Only recently I looked up Deut. 33: 27 in R.V. R.S.V. and Moffatt. Turning to the N.E.B., I found a very different rendering. It is not for me to say 'this is wrong', but what of the many who, with even less learning than I, find familiar and beneficial words, no longer there? No explanation is given: all we have is the new rendering of 'modern scholarship'.

Third, regarding *I.H.S.*, I too have always understood them to stand for *Jesus Hominum Salvator*.

12 Chapel Street, Woburn Sands,
Milton Keynes MK17 8PG

Yours faithfully,
George E. Kennedy

The CBRF Annual Meeting

Saturday, 20 October, 1973, at Queen Mary Hall, Central Y.W.C.A., 16 Great Russell Street, London W.C.1. (near Tottenham Court Road Underground Station). Subject: *The Alternative Church*. Speakers: Rev. John Wenham and Mr. Patrick Sookhdeo. 3.30 and 6.00 p.m.

What's in a Name?

From Mr. Reginald Richmond

Dear Mr. Coad,

Many assemblies have been changing the name of their meeting places, e.g. 'Gospel Hall' to 'Long Lane Church'. Part of the reason is; 1. To be more in line with their practice of welcoming Christians of whatever denominational tag, 2. To dissociate the assembly from the title 'Brethren' which, unfortunately, over the past 10 years or so, has carried with it a stigma because of the publicity of so-called 'Exclusive Brethren' and their beliefs and manner of gathering.

It cannot be expected that explanations that we are 'open' will be understood by other Christians and the public at large. After many years, I am persuaded that the title 'Brethren' should be dropped altogether. It seems to me that the title 'Christian Brethren' is being used generally to denote 'open Brethren'. Does not this savour of being 'Holy Willie-ish'?—as much as to say, 'We are 'Brethren', but the Christian sort'? It would rightly be thought queer, to say the least, if other denominations called themselves 'Christian Baptists', 'Christian Methodists' etc. The ordinary person would probably wonder and say 'Do they think that the other Baptists are not Christians?'

It would seem that 'Christian Brethren' is gradually, (by accident maybe), becoming 'official', indicated by advertisements like: 'Prof. F. F. Bruce, Christian Brethren, will speak'. It is more than likely that Prof. Bruce himself had nothing to do with it!

The nearest titles to indicate that an assembly welcomes all Christians, and gathers and operates on early church lines is: 'a Christian church', a 'a Christian's church'. Leave 'Brethren' out altogether. What do other readers think?

181 Brodie Avenue,
Liverpool 18.

Yours sincerely,
Reginald Richmond

From Mr. K. G. Hyland

Dear Mr. Editor,

Mr. Richmond's letter regarding the naming of church buildings raises practical difficulties.

It is true that the image of 'brethren' still suffers from the odium of the Taylor debacle. How long that may last we cannot tell, but, is it not more important to proceed upon permanent principles, than upon the temporary and often incidental?

With regard to 'Christian Brethren', as he points out, names are often quite arrogant in the implied claim. There are more flagrant examples.

Geography plays a part. Many brethren churches are now called chapels. This, in Scotland, has a quite Roman flavour.

Where we now live the notice board reads 'Umberleigh Christian Fellowship.' Underneath in small letters is 'Evangelical'. Good, perhaps; but I know of a High Anglican vicar, a born-again man, uses C.S.S.M. chorus books in Sunday School, and will cooperate in some evangelistic enterprises. For him 'evangelical' would be off-putting, on account of the situation within his own communion.

In an English village, to use 'church' could seem to be in competition with the Anglican community. The fragmentation of Christians makes it difficult to know what to do for the best.

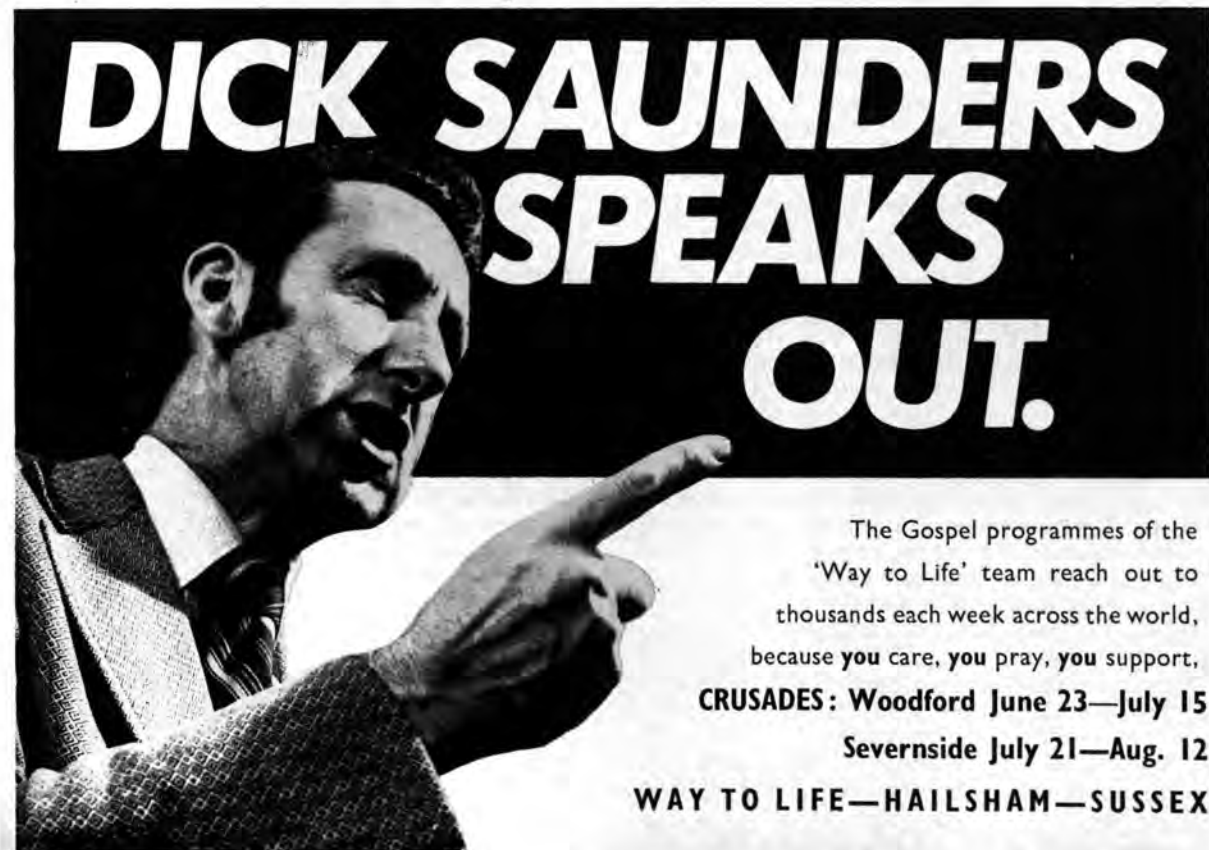
Yet, I would opt for 'church'. It is Biblical, has no denominational tang, and, I understand, its far-back derivation is, quite simply, 'the people of God'.

I would plead for three principles:

1. That the title should not be off-putting to the man in the street, as is, I am sure, Gospel Hall.
2. That a true humility of description be a *sine qua non*.
3. That it should contribute towards the ideal—that He might gather together into one the people of God that are scattered abroad.

'Canford Magna', Lower Park,
Umberleigh, N. Devon

Most sincerely,
K. G. Hyland



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How "Christian", or even "scientific", is "Christian Science", that child of the curious writings of Mary Baker Eddy? This close investigation by Professor Hoekema gives the history of Christian Science, culled from the writings of the founder of the system and of the past and present Christian Science leaders. It gives the history of the organisation, and examines its doctrines and evaluates them. References to primary and secondary sources are given in the footnotes. There is a full bibliography and a detailed index./0 85364 152 8

Jehovah's Witnesses

Paternoster Pocket Books No. 18

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148pp., small crown 8vo., paperback, 60p net

Jehovah's Witnesses are stated to be the fastest-growing religious organisation in the world, being active in some 200 countries. This alone underlines the importance of this valuable handbook by Professor Hoekema. It gives the history of the movement, its source of authority, organisation and membership. The whole is based on the writings of the original founders, as well as by past and present leaders of Jehovah's Witnesses. It is fully documented by foot-notes, a bibliography, and a detailed index./0 85364 153 6

Mormonism

Paternoster Pocket Books No. 19

A. A. Hoekema

104pp., small crown 8vo., paperback, 45p net

The aggressive promotion and growth of the Mormon Church throughout the world furnishes more than enough reason for this present close investigation by Professor Hoekema of its strange history, its source of authority, its organisation and most recent membership figures. The doctrines of Mormonism are examined in the light of the Bible, and Dr. Hoekema's evaluation is based on the writings of the original founders of Mormonism, and of past and present Mormon leaders, to which reference is made in extensive footnotes, a full bibliography, and a detailed index./0 85364 154 4

Seventh Day Adventism

Paternoster Pocket Books No. 20

A. A. Hoekema

104pp., small crown 8vo., paperback 45p net

Because the difference between some Seventh Day Adventist teachings and the doctrines of orthodox Christianity are not easily recognised, there is need for this book by Professor Hoekema, which traces the movement from its beginnings to its development at the present day. Dr. Hoekema compares its teachings with those of the Bible, and a special section deals with the Seventh Day Adventist doctrine of the Investigative Judgment, the scapegoat theory which makes Satan the ultimate bearer of sins, and the insistence on observing the Jewish Sabbath./0 85364 155 2



Israel and the Nations

Mount Radford Reprints No. 15

F. F. Bruce

272pp., large crown 8vo., paperback, £1 net

Like *The Bible and Archaeology*, *Israel and the Nations* has established itself as one of the leading works on its subject, and is now available for the first time in paperback in its illustrated form. Starting with the Exodus, Professor Bruce traces the history of Israel through to the fall of the Second Temple. The book is particularly rich in information on the inter-Testamental period. There are 13 pages of black and white plates, and 3 pages of maps, as well as a unique collection of charts and tables and full indexes./0 85364 150 1

Men spake from God

Studies in the Hebrew Prophets

Mount Radford Reprints No. 6

H. L. Ellison

160pp., large crown 8vo., paperback, 70p net

When this book was first published, an enthusiastic reviewer wrote of it as "altogether the best conservative handbook on the Prophets produced for many a long day" – a reputation that has been maintained over the years it has been available. Mr. Ellison has taken the opportunity of considerably revising the work, and the result is a competent yet simple, scholarly yet spiritual, guide to the O.T. Prophets. It has helped countless readers to reap the spiritual and intellectual rewards of taking the Prophets simply and straightforwardly and so of understanding what they meant to the men of their day, as well as to succeeding generations./0 85364 016 5

The Bible and Archaeology

Revised and Enlarged Edition

J. A. Thompson

512pp., royal 8vo., casebound, £3.40 net

In the space of a decade, this book has established itself as one of the foremost standard works on this subject, and this new edition brings it into line with the results of the most recent discoveries.

The first main section discusses archaeology and the O.T., whilst part two tells of Israel's decline and fall, the years of exile, the Persian period, the coming of the Greeks, the strange Qumran community, and the days of Herod the Great. The third stage tells how the Roman empire set the stage for the march of Christianity.

The whole is illustrated by over 170 photographs and 9 specially prepared maps.

Light of the Nations

Progress and Achievement in the 19th Cent.

Paternoster Church History, Vol. 8

J. Edwin Orr

302pp., Demy 8vo., casebound, £1.90 net

The nineteenth century was an era of unparalleled expansion in all forms of human activity – industry, exploration, invention and trade. In these widening horizons the Christian Church shared. The story of that expansion is told with knowledge and scholarship, as well as with verve and enthusiasm, by Dr. Edwin Orr in this book. The amount of factual information contained in the book is prodigious, and it provides a splendid introduction to Kenneth Scott Latourette's *CHRISTIANITY IN A REVOLUTIONARY AGE*, also available under the Paternoster imprint./0 85364 035 5

The News Page

Press Day, August 1973, Wednesday, July 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news items.

Out and About

Baptism—Bermudan Style!

Hedley Murphy recently visited Bermuda, where the evangelistic campaign attracted large crowds. Many, in all age groups, accepted Christ. Among the highlights of the visit was a Baptismal Service held at a swimming pool, at seven in the morning, when seven were baptised,—the perfect number all round! Some of the assemblies on the island received new converts into fellowship on the last Lord's day of Mr. Murphy's visit.

Evangelism:

During a two week schools mission on the Isle of Wight during May, sixteen young folk professed conversion. Clive Calver asks us to pray that others who were undecided may since have been led to Christ. The preparations for the South Belfast/Carryduff Campaign are moving forward. 15,000 homes have been visited, and prayer groups have been meeting regularly. Hedley Murphy writes that Ulster could well be on the verge of revival blessing. A great interest over a wide area is evident. George Tryon conducted two successful childrens missions during May, one in Highgate and the other in Godalming. The young people's Conference at Totton over the Spring Bank Holiday week-end was well attended. The Monday Conference was packed, and the programme was obviously much appreciated.

A Million Gospels:

Over a million copies of Luke's Gospel will have been distributed throughout the whole of Ireland by 10th June 1973, as a result of close co-operation between the Hibernian Bible Society and the churches in both Northern Ireland and the Republic.

During March, 1973, 400,000 copies of the Gospel were taken by the churches of Northern Ireland to every home in the Province.

Since then, a further 600,000 copies were printed for the Catholic Communications Centre in Dublin. In association with the Hibernian Bible Society, the Centre arranged for them to be sent to Roman Catholic Churches in the Republic so that, during the week 3-10 June, groups of people from the churches could distribute them on a door-to-door basis. A further 100,000 copies were printed for distribution to Protestant churches in the Republic during this same period.

Luke's Gospel was chosen for this particular programme because it has much to say about goodwill and prayer and because it is the one most directed to the universal human situation. The Gospel, in the *Today's English Version*, was produced for this campaign by the British and Foreign Bible Society and the Hibernian Bible Society. It has a distinctive cover with a gold Celtic cross on a purple background, and includes a special foreword, index and reading plan.

The distribution of the Gospel in Northern Ireland aroused widespread interest and the extension of this into the Republic is seen as a great venture in bringing a new awareness to the people of the country. It is hoped that the Gospel will go a long way towards deepening Christian faith and action in the whole country.

Ministry:

The Assembly Hall, Sudbury (Suffolk), was full on May 28th for the Annual Conference when H. Beattie and F. A. Tatford spoke.

Nelson Walker recently spent an encouraging three-weeks

in Greater London Assemblies for Ministry/Gospel during June. Suburban areas of London, and also Eastbourne, Sussex and Southborough, Kent were visited by G. K. Lowther, who was also encouraged in giving a series of addresses at Rainham, Essex, St. Albans, Sidcup and Whetstone.

Home Calls

Mrs. Florence M. Alexandre

Called home early on Easter Day, after a life of devoted service for the Lord and His people. She began the Women's Meeting in Belmont Hall, Jersey, and was its leader for over forty years. For a slightly longer time she was also its organist, and for many years she maintained a Young Women's Bible Class. With her late husband, Harold C. Alexandre, greatly given to hospitality, their home was open to the Lord's people, and together they shared a wonderful ministry in sick visitation. She will be greatly missed.

Mrs. Grace Wynne

On June 4th, at Swindon aged 73. Widow of the late William Wynne, whom she loyally supported throughout his devoted years of service among the Lord's people.

Tailpiece

Caesar's Wife:

The morals of those in public life, not only in this country but overseas continue to be the subject of considerable debate. In a recent article in *The Times* entitled *Time to Speak up for Morality*, Lord Longford writes, "Loving the sinner is one thing, failing to condemn the sin is another, even while we remember our common sinfulness".

Whilst none of us, I hope, would wish to take the attitude of extreme hypocrisy which has all too often characterised evangelical utterances on public morals, the present-day climate certainly does *not* excuse us from expressing any opinion whatsoever!

Not only this. The last few weeks have provided sufficient examples of the evil workings of our modern society, whether at board-room or shop floor level, in the world of mass entertainment and, alas, in the world of politics. This kind of occurrence provides Christians with a splendid opportunity for setting a consistent example of unostentatious righteousness and self-control.

"All Fall Down"

Some readers of this column may have spent, as Tailpiece did, a couple of hours of the evening of Tuesday June 12th riveted to their television sets, watching the superb performance of Don Taylor's play "The Roses of Eyam". For those

who did not, Eyam was the village in Derbyshire to which a box of old clothes was sent from London in the Autumn of 1665. Within a few days of the box's arrival its recipient and most of his family were dead of the plague—the dreaded “Ring o’ ross” of the nursery rhyme. Eventually, the recently appointed Anglican minister joined forces with his Puritan predecessor, hitherto his bitterest critic and enemy, in leading the population of Eyam in an act of communal self-sacrifice which is an example to this day. They voluntarily isolated the village, and, when at last the disease was spent, five-sixths of the village had died—but Eyam was the only village in Derbyshire where the plague struck.

Inevitably, the production was slightly gruesome in places, although certainly no worse than the average news report of the recent fighting in Vietnam. However, it was marked by all the professionalism and meticulous detail that we have come to expect from the B.B.C. at its best. Tailpiece will stick his neck out and state firmly that “Auntie” is still the best broadcasting system in the world!

“Poetry”

Did you suffer from “Poetry” at school? I can well remember being dragooned into learning undiluted chunks of English verse at the age of

eight or so,—a traumatic experience which completely ruined my taste for it for at least a decade!

Iona and Peter Opie have left all young parents without any excuse for treating their own children in this manner. Their recently published *Oxford Book of Children's Verse* (O.U.P., £2.25) is a triumph. They signed the contract for the book with Oxford University Press back in 1951, thus beating our longest-running contract for a book not yet published by nearly a decade! Like all the best vintage, the fact that this one has been over a generation maturing has left us with “wine on the lees, well refined”! They start, believe it or not, with Geoffrey Chaucer on “Controlling the Tongue” and work their way, in true OUP style, through over 600 years of verse. All the favourites are there, from John Bunyan down through Southey, Wordsworth, Keats, Edward Lear, and T. S. Eliot.

This is a *must* for everyone, with or without a young family! I suggest you buy your copy late in the afternoon, and substitute a few well-chosen verses for the bed-time story! You will then be able to tiptoe from the bedroom clutching your copy, and spend the rest of the evening tripping down poetic pathways you thought to have forgotten long since!

Tailpiece

People and Places

New addresses

J. H. Large, 34 Water Lane, Seven Kings, Ilford, Essex.
Wirral, Cheshire:
Correspondence for the Gospel Hall, Pensby Road, Heswall to S. E. Vaughan, 42 Hillfield Drive, Heswall, Wirral, Cheshire.

Personal

INDUCTION of Rev. W. M. Jones to Pastorate of Berkeley and Cam Congregational Churches: Service at Cam (near Dursley) on July 11th at 7 pm, conducted by Rev. Eric Burton, Speaker Rev. Dr. Raymond Brown, M.A., Ph.D. (Our brother was recently at the Congregational Church at Crediton, and from time to time enjoyed the fellowship of our friends at High St. Chapel, who have asked our prayers for him in his new work. Any who are able to attend his induction Service will be welcome).

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 £207.50.
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 £121.83.

Retired Missionary Aid Fund:
W. Archbold, 12 Cleveland Crescent, North Shields, NE29 0NP. The gifts and legacies received towards the above fund for the month of May amounted to £3,684.19.

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.:
Exmouth 1-8; West Monkton 15; Exmouth 23-31.

Burnham, A. E. J.:
Southampton 1; Fareham 8; Worthing 12, 19, 26; Bognor 15, 20; Southsea 22; Fourmarks, Hants. 25; Havant, Hants. 29; Also at Selborne and other places.

Calver, C. R.:
Mansfield 6-10; Dodnor Creek, Isle of Wight 14-21; Haywards Heath 22; Romsey 28; St. Ives 29-31.

Greenaway, G. H.:
Bacton 1; Bury St. Edmunds 1; Farningham 5; Diss 8; Mickfield 15; Felixstowe 19; Ely 22; Hopton 29; Also Tent work.

Greenwood, A.:
Wallasey; Moreton; Bebbington; Kirkby.

Grimsey, A. W.:
Eye, Suffolk 1; Elmstead, Kent 7-8; Bromley 15; 17-31 Bad Harzburg.

Iliffe, D. J.:
Selsey 1-24; Broadbridge Heath 29-5 Aug.

Lowther, G. K.:
Grimsby; Lincolnshire.

Meadows, D.:
Gosport 1; Thundersley 8, 10; Westcliff 11; Wallisdown 15; Fareham 22; Romsey 28; Swanage 29; Westmoors 31. Remainder of time at Southbourne.

Murphy, H. G.:
Portsmouth; Ballyhalbert; Newcastle.

Phillips, C. F.:
Hornchurch 1; Burnt Oak 3, 10, 17, 24; Hampton 4; Croyley Green 5, 12, 19; North Harrow 8, 15; Walthamstow 11, 18, 25; Carshalton 22; Hampstead 26; Enfield 29.

Pierce, D. H.:
Shebbear 1-15; Bradninch 22-5.

Stokes, G. H.:
Wingham Well 1; R.A.F. Locking 5; Keswick 14-21; Deal 22; Worth 29.

Tryon, G.:
Otley 1-5; Dewsbury 7-13; Skellow 14-26; Howden 28-31.

Walker, E. N.:
Dorchester 1; Weymouth 2, 8, 18; Poole 3; Three-Legged Cross 10; Shillingstone 15; Harman's Cross 22; Fordingbridge 26; Honeybrook Farm Service 29.

Wilcox, W.:
Walsham-le-Willows 8; Woolpit 15; Stowmarket 22; Ipswich 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.

Frinton:
Frinton Bible Convention June 30 to July 6. Each weekday morning at 8.00 a.m. Prayer Meeting, Frinton Gospel Chapel, June 2 to 6, 10.00 a.m. Bible Readings, Dr. A. Skevington Wood. Meetings at 8.00 p.m.: June 30, July 1; Rev. C. E. Swift; July 2; Rev. John B. Taylor; July 3; Rev. Gordon Snelling; July 4; Mr. Roger Forster; July 5; Rev. Dr. Skevington Wood; July 6; Mr. Gordon Humphreys; (July 4 at 3.00 p.m. Women's Rally, Mrs. G. Sewell).

Littleport, Cambs.:
Rally, Gospel Hall, City Road. Aug. 4 at 7, G. K. Lowther.

Heathfield:
Ministry meeting, Gospel Hall, Vines Cross, July 21 at 7 p.m., R. Rowe

Eastbourne:
Sisters Missionary Cfce., Edgond Hall, Sept. 5 at 3 and 6, Miss M. Skinner, Mrs. Kruse.

The Harvester Classifieds

The charge for Classified Advertisements is £1.00 for 30 words (min.) and 4p per word thereafter. Box numbers 15p extra; also allow for 6 words to be added to your advertisement.

Personal

ASSEMBLY FOLKS ON HOLIDAY in Lincolnshire, and all other believers welcomed at Wellgate Chapel, (Town Centre) Grimsby. Bible Hour 11, Lord's Supper 3, Mondays Prayer, Wednesdays Bible Study. Inquiries 0472 2464. (7)

A WARM WELCOME FOR 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. (11)

ALL CHRISTIANS coming to London warmly welcomed at Parkhill Chapel, 17 Fleet Road, Hampstead, N.W.3. Sundays 11.00, 6.30. Buses 24, 46, 63 (Sundays only), or near Belsize Park (Northern Line). (12)

BABBACOMBE, TORQUAY Kingsway Hall, Babbacombe Road, Visitors welcome. Sundays 11.00 Breaking of Bread; 6.30 Gospel Service; Thursdays 7.30 Ministry Meeting. Buses 50 from Strand, 30 from Castle Circus, Torquay. (9)

BELIEVERS staying in Central London who desire to remember their Lord in the breaking of bread (see 1. Cor. 11vs. 26/29) will find a warm welcome at Rossmore Hall Evangelical Church, 1 Rossmore Rd., off Lisson Grove—N.W.1. (Underground Station) and 5 minutes walk from St. Marylebone Stn. (5/74/alt)

BELIEVERS VISITING HASTINGS and St. Leonards for holiday will receive a warm welcome at the Gospel Hall, Castle Hill. Breaking of Bread 11.00 a.m., Gospel Service 18.30. (9)

BOURNEMOUTH—VICTORIA GOSPEL HALL, Victoria Park Road, Winton, extends warm welcome to Christians visiting or intending to reside. Sundays, Lord's Supper 11 a.m., Gospel 6.30. Believers moving to this area invited to phone Bournemouth 59425. (7)

CAMBRIDGE Queen Edith Chapel (Wulfstan Way), off Queen Edith's Way. Visitors warmly welcomed. Sundays: Lord's Supper 11 a.m., Morning service 11.45 (creeche). Evening service 6.30. Near the new Addenbrookes Hospital. (12)

CROYDON AND DISTRICT Visitors warmly welcomed at Cranmer Hall, Sylversdale Road (not Cranmer Road), Croydon. Sundays 11 a.m. and 6.30 p.m., Wednesdays 8 p.m. (9/73)

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 Peoples Work). (12)

EPSOM Staneway Chapel, Cheam Road, Ewell, Sundays: The Lord's Supper 10.30, Sunday School 12 noon. Evening service 6.30. Large car park. Believers moving to this area invited to ring 01 393 4709. (12)

FOR THE COST OF POSTAGE Bible studies by well-known ministers of the Word. 250 addresses suitable for group or personal study. Send 5p for catalogue. Biblical Tape Recordings, 30 Cromer Road, Norwich NOR 36N. Tel: 45978 (12)

PALMA, MAJORCA Visitors are invited to remember the Lord each Sunday morning in The Evangelical Church, Ortega y Gasset 15, Palma, at 11 a.m. Those interested should contact Mr. W. Davidson, 150 Main Street, Wishaw, Lanarkshire, Tel: 73280 or Mr. J. Ranero, Palma, Tel: 274223. (10)

SIDMOUTH, DEVON The assembly meets at 'Haddon Hall', All Saints Road, (by kind permission of the Christian Alliance). Visitors are warmly welcomed. Sunday Services, 11 a.m., Worship and Breaking of Bread 6.30 p.m. Gospel Service, Wednesday Evenings 7.30 p.m. Prayer and Ministry. (10)

VISITORS TO POOLE AND HAMWORTHY Dorset, are invited to Lake Road Chapel, Hamworthy. Very close to Rockley Sands Holiday Camp. Sundays Breaking of Bread 11.00, Sunday School 3.00, Evening 6.30. (9)

Accommodation

ANGLESEY Good food, fun and fellowship. Christmas and Easter Houseparties. Also four-bed caravan. Private site, overlooking sea. S.A.E. Golder, "The Mount", Amlwch, Anglesey. Tel: 830609. (12)

AYR Bed & Breakfast in Christian home. Warm Christian Fellowship. Apply, Mrs. Curragh, 46 Alder Bank, Masonhill, Ayr. Tel: Ayr 60827. (9)

BLACKPOOL Lochinvar, Christian Guest House. Book now for your Summer holidays. Electric fires in all rooms. S.A.E. 14 Chatsworth Avenue, Norbreck, Blackpool, Lancs. (12)

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CORNWALL Comfortable Christian hotel, open all year round, central heating. Excellent centre for Cornish beauty spots. Highly recommended for good food, fellowship. Brochure, Mrs. Harvey, "Dunedin", Alexandra Road, Penzance. Tel: 4007. (12)

DEVONSHIRE FARMHOUSE B & B/E.M. optional. Easy motoring North-South coasts, Dartmoor—Exmoor. S.A.E. Brochure Mr. & Mrs. D. R. Bedford, Penson Farm, North Tawton, Devon. Tel. Winkleigh 306. (9)

EMMAUS Christian Guest House, West Parade, Llandudno. A new Christian Guest House opening for the 1973 season and catering for guests of all ages. Hot and cold water in all bedrooms. Dunlopillo and spring interior beds, Lounge & dining room both face

the sea. Bathing from the house. Church and youth groups welcomed. Send for brochure to: Mr. & Mrs. J. Parks, "Emmaus", West Parade, Llandudno. Tel: 77057. (8)

HARROGATE SPA Langham Hotel, overlooking valley gardens. H & C, gas or electric fires in all bedrooms. Excellent cuisine and service. Apply Miss J. Lewis for brochure. Tel: 234711. (12)

ILFRACOMBE, DEVON Maranatha Christian Hotel, Lower Torrs Park, Excellent catering, comfort and fellowship. Large free car park. Reductions Senior Citizens early and late season. Stamp for Brochure. Mr. and Mrs. Chappell. Tel: 3245. (12)

ISLE OF MAN Odeon Christian Hotel, Broadway, Douglas. Adjacent Evangelistic Church. Near Beach. Reductions early and late O.A.P.s and parties. Families welcome. Homely Christian fellowship. S.A.E. for brochure. Q. Crennell. Tel: 0624 6956. (6)

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LLANDUDNO Holiday flats with extra facilities to enjoy fellowship. Large lounge and games room. Near shops, sea. Apply: "Bethany", Carmen Sylva Road, Llandudno. Tel: 76361. (12)

LONDON Foreign Missions Club. An excellent place for missionaries and other Christian friends for a short stay. 26 Aberdeen Park, Highbury, London N.5. Tel: 01-226 2663. (11/Alt.)

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NORTH WALES Visit lovely Llyn peninsula. Bed, breakfast, evening meal optional. Close sea and village, near Snowdonia. Grove, Llwyn, Glyn-y-Mor, Llanbedrog, Plilhel, Caerns. Llanbedrog 427. (6)

NORTH WALES Among delightful scenery. Farm produce—open range eggs and poultry. Bed/breakfast or bed/breakfast and evening meal. Christian fellowship. Mr. & Mrs. E. J. Corbin, Caer Delyn, Corwen, Merioneth. (12)

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SIDMOUTH, DEVON Individual Ground Floor Flat available for three months from September—on bus route—large rooms—first class furnishings. Central heating—domestic and gardener's services included—near Evangelical Free Church. Tel: Sidmouth 4175 (8)

TEIGNMOUTH

Now is the time to book your Autumn holiday at Chaterhouse. Your comfort is our business. Full central heating, excellent food. Stamp for colour brochure. Norman Cox, Chaterhouse, Dawlish Road, Teignmouth. Tel: 4481. (9)

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Accommodation Wanted

CHRISTIAN GIRL in Assembly Fellowship, attending Birmingham College of Food requires lodgings from mid-September in Birmingham or district. Write Box No. 7310. (7)

Sales and Wants

ALL BRETHREN AND THEOLOGICAL BOOKS BOUGHT We pay a fair price, carriage. Send list of titles and authors. S. King, Bible Dept., 7 Gensing Road, St. Leonards-on-Sea. (12)

CHILDREN'S CHRISTIAN BOOKS Wanted to spread Evangelical Truth amongst youth of the world. Write for illustrated booklet to The Evangelical Library, 78a Chiltern Street, London W.1. (11 alt)

COLOUR SLIDES MADE TO ORDER An artwork and photographic service. Diagrams, maps, verses. Details from Eildon Designs, 37 Eildon Street, Edinburgh EH3 5JX. (12)

1973 CHURCH NOTICE BOOK 52 undated openings for secretaries orderly weekly announcements, 33p each. Write: Grimsey-Beechurst, Dereham, Norfolk. Tel. Dereham 3954. (11/74/alt)

TWO AND THREE BEDROOM detached bungalows. New. Near Dereham, mid-Norfolk. Write for details. Dereham Property Co., Dereham, Norfolk. Dereham 2255. (12)

Situations Vacant

EXPERIENCED CLERK to keep the Society's accounts, deal with wages, able to type and willing to tackle the many and varied office duties. Apply to the General Secretary The Evangelization Society, 7 Dunheved Road, North, Thornton Heath Surrey CR4 6AH. Tel: 01-689 7373. (7)

PHARMACIST is seeking Christian colleague willing to discuss management or partnership in established business in South of England. Box No. 7311. (8)

YOUNG MEN AND WOMEN REQUIRED for 'In-Service Training' in evangelistic and pastoral ministry. No fees, no salary, but full board provided for suitable applicants. Write for details to: Birmingham City Mission, 36 Bromsgrove Street, Birmingham 5. (7)

TORQUAY—Walmer House & Ash Hill Road

Christian Holiday Centre. Open all the year round. House parties at Easter and Christmas. Available on reduced terms for Conferences. Near Assembly. Spacious free parking. Write or 'phone now, 0803-22734.

WANTED.

owing to retirement, Superintendent and Matron (S.R.N.) for Eventide Home. Separate appointments considered. 50 residents, adequate staff. Pleasant surroundings, happy atmosphere. Apply Secretary, 54 Eckling Grange, Dereham, Norfolk.

The Harvester

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Editorial

An Evangelical Pornography?

The very phrase fills us with indignation. There can surely be no two words in our vocabulary so diametrically opposed. An unwise repression of sex, perhaps—but its opposite, never!

If we take the dictionary definition of the words, our indignation is justified. Many accusations have been laid at the door of evangelicalism—but hardly this. Then we remember how the law defines pornography; as that which tends to deprave or corrupt. And someone begins to wonder . . .

Every man with experience of church life, and certainly every magazine editor, has at some time or other had thrust upon him a certain type of booklet or pamphlet, which for the most part he promptly consigned to the waste paper basket. Their targets are varied: some Christian leader, a particular doctrine and its adherents, a version of the Bible, a section of the Church. Their tone is sickeningly alike (and tragically their writers think they serve the truth).

But—do they tend to deprave or corrupt? The postbag of any editor confirms only too sadly that they do. When quiet and Godfearing folk are moved to irrational reaction by a mere mention of a particular name, or Bible version, *something* very precious has been destroyed in them, and something very ugly substituted. When an earnest 17 year old can write to an editor denouncing one of the most prominent of evangelists as compromised and apostate (an evangelist who, before the lad was born, had led more men to Christ than the population of the town in which he lives, and who continues to do so) then minds are being seriously corrupted from the simplicity that is in Christ.

Some of the most powerful inhibitions which today prevent large parts of the Church from responding to fresh movements of God in unexpected places—some indeed of the saddest events which spoil the peace of the world today—are the product of just such writings and teachings in past generations. For we do not infect only our own generation, but our children and their children. 'The archangel Michael' writes Jude 'contending with the devil . . . did not presume to pronounce a reviling judgment upon him, but said "The Lord rebuke you".' Dare we spread harsher strictures on our fellow beings (to say nothing of our brothers in Christ)?

Reflections on Eastern Europe

G. R. Travers Harpur

Travers Harpur, by profession a solicitor, writes of his experiences during extensive visits to Eastern Europe as an ordinary tourist.

The more places I have seen and the more people I have spoken to in Eastern Europe, the more I have realised the need to qualify and differentiate. Not only are the countries so different from each other, but even within one country it is possible to find some Christians who are free to build a new chapel while others are facing active persecution.

All I can do is to set out some impressions of the Soviet Union and certain other East European countries that I gained during nine visits spread over the course of ten years. A tenth visit would have been concluded by the time this was in print but for the refusal of a visa for one country to one of our group. Some of the visits have been brief, some of several weeks, some to one country, some to several. Often on a return visit great changes are apparent: but are these just changes in oneself, or just the differences of the cross section one happens to meet on different visits? My hosts, friends and acquaintances have not all been Christians; some have been members of the Communist Party, some students, some professional people. The visits have always been independent and (except for those to republics in the Soviet Union) free from official guides and programmes.

The foregoing indicates my limitations in attempting, as a complete amateur, to deal with such a wide and complex area. I have of course drawn widely in coming to my tentative conclusions, on written works and the experience of our brethren working amongst the Christians in Eastern Europe.

First it is imperative to distinguish between the toughest countries and the milder, while of course remembering that 'milder' is a lot tougher than here. Apparent contradictions in accounts of the position of Christians in Communist lands often arise from a failure to note which country is being talked about. For example, the person telling you of the wonderful holiday where he attended Christian conferences and saw a Bible Shop, has probably been to Yugoslavia or Poland; while the person recounting the terrible ordeals suffered by the local believers has probably been to the Soviet Union or possibly Romania and Bulgaria. This is not to say that there are not some Christians gathering happily in Romania or that things will continue to be (or always have been) rosy in Yugoslavia. Another source of apparent contradictions arises from neglecting to note the nature of the visit. If the visitor is on an official delegation, is given red carpet treatment and introduced to show personnel and

Churches, he is far more likely to return encouraged if not optimistic. The individual traveller who has been entangled in East European red tape, lack of hotels and bad plumbing, and is unable to find his way to the local assembly, is likely to be far more pessimistic! Let us remember that two people can travel on the same package holiday to Majorca, and one return thinking it was the holiday of his lifetime and the other determined to commence proceedings under the Trade Descriptions Act! In all things it is difficult to assess objectively, particularly when one is dependent on one's own subjective observations.

Whilst emphasising that the scene is constantly changing, I list the countries in order, starting with the freest and ending with the toughest: Poland, and Yugoslavia, East Germany, Hungary, Czechoslovakia, Romania and Bulgaria, The Soviet Union. They would be listed in a different order if one were considering the number of believers, or the number of assemblies. Romania has ten times as many assemblies as Yugoslavia, and the Soviet Union has vastly more believers than any of the other countries (or even than the United Kingdom!).

May we look at each country in turn, and at the risk of considerable generalisations set out some typical features and personal reflections.

Poland. The vast majority of the population is Roman Catholic. The Bible Society has a very attractive shop in the main street of Warsaw, where Polish and western translations of the Bible are available. Believers are able to record programmes in Warsaw, which are then flown to Trans World Radio in Monte Carlo for broadcasting to Poland, and young Christians are far more enthusiastic than in most Western Countries. The economy is one of the most backward in Eastern Europe (plenty of steam trains and horse drawn vehicles), and one is still conscious of an antipathy to Germans and Russians.

Yugoslavia. The north west is Roman Catholic, the south has a Turkish hangover and the east an Orthodox tradition. There are some strong growing assemblies in the north, and some new assemblies wanting registered premises in other parts. The north is prosperous and the south poor. Disaster may follow Tito's death (the breakdown of the flimsy federation followed by Soviet intervention). Great for holidays, but don't bother taking Serbo-croat Bibles with you as there are plenty for sale there in good new translations. Yugoslavian immigrant workers are being reached in Germany.

East Germany. Its prosperity and efficiency strike one when travelling from Moscow and Warsaw, but not when arriving from Bonn or Berlin. A good selection of Bibles and Christian literature is available, by East European standards; there is also a small Bible School.

Hungary. Mention of the large and talented assemblies in Budapest calls to mind the memory of Professor Kiss and his outstanding moral and spiritual stature in the face of powers and principalities. I will long remember the enthusiastic reception a Catholic lady gave to our gift of a Bible when we stayed in her home; like the countries already mentioned there is no serious shortage of Bibles for a Protestant believer, but there are not so many around that they would easily come into the hands of others. Western goods and trade names are slightly more in evidence here than in most of Eastern Europe, and the shops seem to be the best behind the Iron Curtain (but we have not shopped in East Germany, so the comparison is deficient in that respect). The Hungarians appear to have gained more from their violent anti-Communist 1956 rebellion than the Czechs did from theirs in 1968, which was not only peaceful but did not directly threaten to leave the Marxist fold.

Czechoslovakia. To me this is the saddest of the countries. On my first visit, the change from Novotny's Stalinism to Dubcek's Prague Spring was taking place; while after my second visit (following the Soviet intervention) the country appeared to be sinking into a sad grey apathy with Russian troops still (May 1973) visible in various parts. There is a Protestant tradition in Bohemia and Moravia going back to people such as Jan Huss; the Czech Brethren, Open Brethren, Baptists and Pentecostals carry on the tradition; the assemblies have a great Easter Conference; all believers have Bibles. The State is increasingly anti-religious.

Romania. There are many assemblies; quite a few of them are large and/or growing. The assemblies have not suffered in the way that some other Protestant groups have suffered. There is an acute Bible shortage even though the Bible Society has arranged a distribution of 100,000 Romanian Bibles (these were mainly for distribution to members of the Orthodox Church). Following some scepticism about whether such a distribution had been successfully carried out, a group were sent to investigate, including two Anglicans, three Baptists and one from the Christian Brethren, and their fairly wide investigations appeared to confirm the distribution; in this connection may I recommend the reading of Chapter 6 of a recent book about the Bible Society *Market Unlimited*, by Neville Cryer (Hodder, 40p). This is the only Communist country outside the Soviet Union where I have

been conscious of being watched or followed; Bucharest and Moscow are the only two cities where I have been nervous in contact with local believers. In this connection anybody visiting Eastern Europe should be conscious that where there is some risk to them, there is a far greater risk to the local people they are contacting. Common sense should also be exercised in the contents of correspondence passing across the Iron Curtain. On a more earthly note, the Romanians can produce a superb Caviar and Fish Eye Soup from the Danube Delta and Black Sea.

Bulgaria. The assemblies are not legally recognised. The country is a sycophantic follower of the Kremlin. On one visit I was able to hear the Wimbledon final with students at the university in Sofia; further discussions with the students tended to show that they were more interested in James Bond (which books I did not have with me) than in spiritual or cultural matters. The Moslem and Orthodox history of this country has meant there has been little scope, except during short periods, for evangelicals; there are some Pentecostals and Baptists functioning in recognised ways. Between my first visit in 1965 and my latest visit in 1971 the country appears to have made great strides economically, even though it still lags far behind any of the others.

The Soviet Union. I hardly know where to begin. The first city we visited was Yerevan, the Capital of Soviet Armenia; and on returning home I learnt from *The Harvester* that Yerevan with its population of 1,000,000 has only one Protestant Church. The Armenians, like their neighbours the Georgians, seem friendly and more open than the Russians and particularly the Muscovites, even though the latter will open up in trains; a long train journey (two days or more) in the Soviet Union is a great experience for indelibly marking upon one's mind the great distances and wide expanses of this country. During the first twenty-four hours or so in Moscow one feels free, no-one tells one not to go places or not to take photos, and there are many interesting sights: if one were to remain cocooned in a cosmopolitan hotel or international tour one might well continue feeling that way, but on trying to contact local people, particularly local Christians, one is aware of a totally different atmosphere and a totally different Moscow. It is not the visitor who is followed, it is the local believer who is thought to have Western contacts who is watched. One is not forbidden to go to the churches, but in the churches there are informers and those who watch. On arriving in a church one will find oneself with an uninvited guide and given a separate pew. Despite these points, a visit to Moscow Baptist Church is a great experience, and the warmth of its singing and amens is moving. Is it a sign of freedom or a show Church? Should a believer belong to a registered or unregistered congregation? Sometimes he has no

option—there may be no registered congregation in the whole of his area. In connection with the analysis of the particular problems of the Baptists in the Soviet Union, I draw your attention to a forthcoming CBRF Journal in which one article will be specifically devoted to the history of the Soviet Baptists and a consideration of their present problems. In the smallest of nutshells, there was persecution under the Czars; freedom and opportunity under the 1917 Provisional Government; a first wave of persecution broke over the Orthodox Church (but not the Baptist) under Lenin during the period 1919 to 1923; a major persecution broke over all Christians in the period 1929 to 1941 under Stalin but reached a crescendo during the great purge of 1937; the situation then improved until Khrushchev introduced a new era of persecution during the period 1960 to 1964 and this persecution has been carried on in varying intensity since then under the present rulers. From the Christian's point of view, the tendency to whitewash Lenin and Khrushchev compared with Stalin and the present rulers is invalid; Michael Bordeaux' well documented books on Christianity in the Soviet Union (obtainable from the Centre for the Study of Religion and Communism—see footnote) should be compulsory reading, certainly for anyone inclined to listen to Communist promises of tolerance before they have come to power.

When one gets away from Moscow and from officialdom, one is conscious of the kindness of many in the Soviet Union; for example, one peasant lady we were travelling with in a train had only four eggs for her long journey but insisted that Jane and I had one each and that we have the best, and nothing could dissuade her. She expressed great interest in our literature, which included a Russian Bible (but Russian would not have been her language, there are many different languages spoken within the Soviet Union). Our entry into Soviet Armenia from Persia was interesting, in that not only did the border crossing take thirteen hours in the hot sunshine of the Caucasus, but at one stage every scrap of literature that we possessed was taken away (including Bibles in different languages). Most interestingly, every single item

was returned to us. There is a real shortage of Bibles in nearly every part of the Soviet Union. Throughout the Soviet Union there is a paradox of efficiency and inefficiency. Others have already commented on their inability to give a hotel good plumbing while they can make a satellite, but I am particularly conscious of how they are totally unable to arrange for consumer goods to be distributed throughout the Soviet Union in anything remotely like a reasonable pattern, while they can arrange for an 'Intourist' guide to appear at the door of one's very compartment when one has arrived on a train travelling from a totally different part of the world.

It is not only the Christians that suffer in the Soviet Union, but any whose views or beliefs are strongly held and do not conform to the Kremlin's. We were approached by a Jewish couple in Moscow in an obviously distressed state but, as in other instances, one is faced with the extremely difficult decision as to whether one is dealing with a genuine case or an *agent provocateur*.

It was with reluctance that we left the republics of the southern part of the Soviet Union, but on leaving Moscow we felt a sense of relief. Even if one was only arriving in one of the satellite countries of Eastern Europe, one sensed an element of freedom—what must it be like for those believers who have to spend their whole life in such a situation?

(NOTE: We are particularly glad to carry this factual article. May we especially warn readers against indiscriminating acceptance of the many highly coloured accounts of conditions in Eastern Europe which are widely circulated, often with ulterior motives. In no case should attempts be made to 'smuggle' Bibles or literature—such attempts are likely in the end to be counter-productive to the Christian cause. Factual information can always be obtained from the British and Foreign Bible Society (146 Queen Victoria St., London EC4V 4BX). Readers who wish to be well informed on this subject are recommended to subscribe to Religion in Communist Lands obtainable at £2.00 per annum from the Centre for the Study of Religion and Communism, 34 Lubbock Rd., Chislehurst, Kent BR7 5JJ.—Ed.)

Professor Bruce Asks

Many of us believe that our familiar order of worship provides adequate room for the liberty of the Spirit. But have we not through use and wont acquired such a fixed, albeit unwritten, liturgy that we should be surprised, not to say disturbed, if some departure from the norm occurred one Sunday morning? How should we react, for example, if a couple of young people contributed to the worship by singing an impromptu duet, with or without guitar accompaniment?

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Reaching the community—4 Robert Scott-Cook

Through Local Homes

Last month we considered the importance and the practical aspects of visitation work in the community. This month we will go on to see local homes as bases for evangelism. The relaxed atmosphere of a neighbour's home can be greatly used in breaking down the barriers and prejudices which so often hinder the gospel. The following examples of home-based evangelism are taken from real, recent experiences on a large housing estate, in Bristol.

Home Film Evenings

Britain has become a nation of viewers. The average person receives a major part of his information concerning the world around him, through a screen in his sitting room. It was this factor, together with the powerful attraction of a personal invitation to a neighbour's home, that caused us to consider prayerfully an open home programme of film evenings for the whole of the surrounding area.

We began early in 1971 with the vision of opening two new homes each week over a period of three months, while we had the darker evenings. This was a wonderful experience of the Spirit of God penetrating lives and families who were previously untouched by the gospel. We were able to link these evenings with our visitation work, which is limited during the darker nights. Beginning with the nearest road we moved out into all the immediate Roads, Streets, Closes, Crescents and Drives. For every twenty-five houses we held an open home. We used the homes of committed Christians, Sunday School parents, ladies from the ladies' Fellowship or anyone who was willing to allow us the use of their sitting room. Usually a host or hostess would come to a film evening first to see the form of things. Often we found the home of an uncommitted person would draw more people, because there was less feeling of being 'got at'. Each of the immediately neighbouring homes (usually six either side of the open home and twelve across the road) received an overprinted *Fact and Faith Film* leaflet giving an outline of the film (important that no-one came under a false impression of the nature of the film) and a personal invitation. This was sent or given on Christian name terms e.g. 'To Jack and Joan' 'From David and Mabel', wherever possible. These went out a week or fortnight before, depending on the area, and enclosed was a return postcard or slip, with the following request: *In order to help with catering arrangements, would you kindly pop the enclosed card through our door.*

The card said:

We will/will not be able to join you on Friday evening.

Yours thankfully...

Over 90%(!) of these cards were returned and on average we had twelve to fifteen people at each of the evenings. It literally crossed all boundaries, and we saw atheists, agnostics, a Jehovah's Witness, a Spiritualist, a Christian-Scientist, communists and every other shade of persuasion. The evenings normally began at 8.00 p.m. with a few words of welcome and introduction, and then the film, which was usually of twenty-eight minutes duration. It was followed by a brief, simple comment on the film, which would stimulate further conversation as the lights came back on. Then the quietness was broken by the question, 'Now, how many for tea and how many for coffee?' The rest of the evening was spent in informal conversation on the film. This was a tremendous opportunity of reaching out through local homes. It needed much prayer and much preparation for each evening. Often we helped with extra crockery and folding chairs. No sitting room was too small, as the right projector lens could give an ideal television size picture. Many who would have fidgeted with embarrassment at a pulpit preacher only six feet away, listened with real interest as the gospel was proclaimed through a screen in the sitting room.

Home Book-Ins

During the month of October 1972 we held a very concentrated local literature crusade on our housing estate, under the title *GOOD NEWS '72*. This involved reaching over 5,000 homes with a copy of one of the Gospels (T.E.V.) Every public meeting point in the community was covered with Christian literature. All the Schools, Primary, Junior and Comprehensive, had large exhibitions of relevant Christian books. Special book-stands with Christian paperbacks on sale were placed in a shop in each of the eight shopping-precincts of the area. These included a newsagent, two Post Offices, two general stores, a hardware shop, a sweet shop and a fish and chip shop. Stands were also arranged for the youth club, old peoples' home, doctor's and dentist's waiting rooms, all the churches, the local public house and the new library. A mobile book-stall visited each neighbourhood. All this gave a wonderful backing to the main thrust of the literature crusade, which was the programme of home *Book-Ins*.

The *Book-Ins* came from the idea of the S.U. book parties, with added emphasis on a concentrated local outreach. They strategically covered the whole area every weekday of the month,

morning, afternoon and evening. The form of these evenings was much the same as with the films. A personal invitation card went out to each home. Several of the local believers trained as demonstrators with a standard book pack which had been prayerfully prepared. Neighbours were invited into local homes for coffee and to see a display of Christian books for all the family, with a demonstrator emphasising some of the titles. Numbers varied from three to twenty-three. Often there were as many as five *Book-Ins* in one day! One of the last did not finish until just before midnight, where interested folk kept asking questions. We were able to develop many of the home film evening

contacts from the previous year. Over 2,000 Christian books were sold and a permanent witness left in so many homes on the estate.

The film evenings and the *Book-Ins* are two examples of the use of local homes as a base for evangelism. We also arranged series of home Bible study groups throughout the area, which brought real fruit from among the nominal Christians of the community. May the Lord continue to direct us that we may by all means save some.

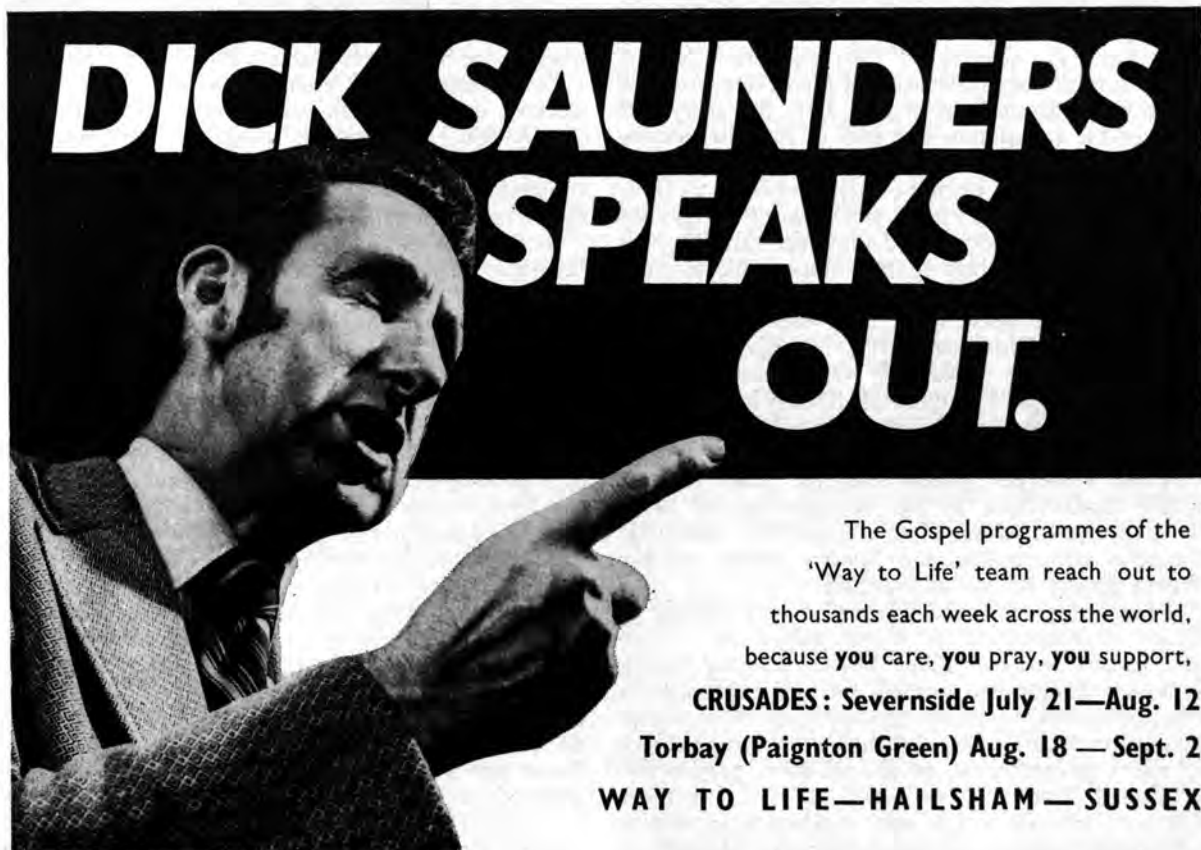
(For details of special terms for purchase of Gospels and Scripture selections for free distribution see the article In Our Own Tongue in this issue—Ed.)

Bible School Essay Questions (See page 171)

(1) What were the reasons for the clash between Jesus and the Jewish leaders of his time? How do they help to explain why Jesus was put to death?

(2) How far and in what ways are the controversies of Jesus still relevant for the Christian today?

Next Month: Who was Jesus?



DICK SAUNDERS SPEAKS OUT.

The Gospel programmes of the
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WAY TO LIFE—HAILSHAM — SUSSEX

In Our Own Tongue

Shirley Bruton, Information Services Officer of the British and Foreign Bible Society, tells us something of the history and present work of Bible distribution.

The British and Foreign Bible Society will be 170 years old in less than two years. It could be thought that an institution with that length of service behind it would be nearing the completion of its work, but such is not the case. The task which confronted this Society when it was formed all those years ago—to make the Bible available in whole or in part to all men everywhere, whatever language they speak, at prices within their reach—has been carried out with diligence, skill and love. Yet there is more, much more to be done.

When the Society was formed in 1804 the Bible, or some part of it, existed in about seventy languages and the first new version it published was John's Gospel in the language of the Mohawk Indians of North America. By mid-1817, just thirteen years after its beginning, the Society had published one and a half million Bibles, New Testaments, and portions of Scripture in nineteen different languages and had helped in the reprinting of the Scriptures in many others. Today, the Scriptures, or at least some part of them, are available in 1,500 languages.

Between the seventy of 1804 and the 1,500 of today can be traced the story of the development of Bible work around the world. It is the story not only of the translation but also of the distribution of the Scriptures and of the indomitable men and women who work to make them available to their fellow countrymen. It is the story too of the growth of national Bible Societies. Today there are fifty-five of them and they are mainly responsible for the development of the Bible Society activities in their own countries. Their work is co-ordinated by the United Bible Societies (UBS), an agency which links together this world-wide Bible Society family.

The British and Foreign Bible Society is, of course, a member of the United Bible Societies and, through this membership, the considerable experience and valuable resources gained over the years form a major contribution to the development of Bible work overseas. Much of it is dependent upon the financial contribution the Society makes to the World Service Budget of the UBS.

In assessing the present situation and looking at future developments, it is recognized that there are factors outside Bible Society activity which influence long-range plans. Increased literacy is one such factor. Thanks to the heroic efforts of organizations such as Unesco and the literacy programmes of many governments, more and more people can now read. But what, in many countries, is there for them to read and where, amidst the avalanche of reading material which floods the markets of

Shirley M. Bruton

yet other countries, from the best of modern literature to the worst of degrading, if not dangerous, magazines, can they turn for guidance and hope in their daily lives?

Yet, while it may be true that the number of people who can read is increasing, the actual percentage may be decreasing because the world's population is expanding at an astounding rate. From the point of view of sheer numbers alone, Bible Society work around the world is nowhere near finished, nor will it be so long as there is one human being who lacks the Scriptures in his own tongue.

There are other factors too which affect Bible Society work today, factors which are related to discoveries and developments within the Societies themselves.

For example, new methods of producing Scriptures have made possible a more attractive and varied range of printed Scriptures with which to capture the attention and interest of people who have had no previous experience of Bible reading. Well-designed covers which compete favourably with the dust-jacket of the modern novel, more variety in the sizes of print, new page arrangements with paragraphs and line-drawings, are all used today to make the Scriptures look attractive and inviting.

New methods of distribution too have been worked out. Through book-shops, door-to-door distribution, conferences, meetings, co-operation with government literacy programmes and by taking advantage of any and every opportunity which arises, the Scriptures are placed in the hands of the people.

Increasingly churches are taking responsibility for Scripture distribution, supported by the Bible Societies who make them available and pioneer new techniques through training courses, workshops and seminars.

It is in the field of translation, perhaps, that the greatest progress has been made in recent years. It is now an accepted fact that those who speak and think in their own language are best able to convey to their own people the significant messages which the Bible, in its original Hebrew and Greek, was trying to convey to the people who were alive when its various books were written. This means that Bible Societies, as the servants of the churches, must seek to help the peoples of the world to appreciate afresh the messages which the narratives contain by translating them into the languages which ordinary people use in their day-to-day communication with other people. This is the task on which the Bible Societies are now engaged. There are over 570 language projects in various parts of the world, including 204 in Africa and 265 in Asia and the Pacific.

One manuscript, which has just been sent to the

printer for specimen pages, is that of part of the Old Testament and the New Testament in Mbaï, the language of Chad, West Africa. The translator was Mr. N. J. Taylor of the *Assemblees Chretiennes du Chad*.

Translations in the ordinary everyday language of people are known as common language translations. Quite simply, common language is that area of language which is understood by adults with limited education but is also acceptable to those with advanced education. Obviously, if anything is to be communicated to the largest possible number of people in a country or community, it is the common language of these peoples which must be used. If the Good News about our Saviour Jesus Christ is to reach men and women the world over, they need to be able to read the Scriptures in the popular, or common language of their own people; as, indeed, they heard of the mighty works of God on the Day of Pentecost (Acts 2: 5-11). This applies as much to the English language as to any other.

It was early in the 1960's that Dr. Robert Bratcher, of the American Bible Society, started work on a completely new common language translation of the New Testament into English, the result of which was the New Testament in the *Today's English Version—Good News for Modern Man*. For most average Bible readers and others who might not be committed Christians, but who might be encouraged to read the Scriptures, and for those who speak English as an acquired language, it is ideal.

It is a distinctly new translation, not conforming in any way to traditional vocabulary or style. As free as it can be from difficult terms, technical vocabulary and complex sentence structure, it aims at simple natural English, using a vocabulary of only 3,000 words. As far as possible words not in current use have been avoided. It attempts to follow in this century the example set by the authors of the New Testament books who, for the most part, wrote in the common form of the Greek language used throughout the Roman Empire. The TEV New Testament was first published in America in September 1966 and its popularity was such that in less than four years circulation had topped the twenty million mark. Sales in America are still high. In this country, during the years 1969 to 1972 total distribution figures include over half a million New Testaments, nearly three million individual Gospels and over 750,000 Selections.

The Old Testament is now being translated and so far three portions have been printed—*Sing a New Song* (Psalms), published by the British and Foreign Bible Society; and *Tried and True* (Job) and *Wisdom for Modern Man* (Proverbs), both published by the American Bible Society.

Apart from the actual translation, there are several reasons for the immense popularity of this New Testament. One is undoubtedly the fascinating

line-drawings by Annie Vallotton, a gifted Swiss woman, with firm ideas about how to illustrate the Bible. Not for her the elaborate details of masterpieces by well-known painters but simple, expressive lines which both give an explanation and increase interest.

Another reason why it is so popular is its availability as a paper-back in a variety of formats. Choices range from a complete New Testament to individual Gospels or selections or large print versions. With today's inflationary prices it is still extremely good value. A paper-back New Testament, with illustrations, costs 25p, a Gospel 4p and a selection 2p. If any assembly is planning to use Gospels or selections for free distribution in an evangelistic campaign, 50% discount will be given on orders of 100 or more.

Mark's and Luke's Gospels and Acts are now available on cassette tapes and the other two Gospels will follow. Handicapped people can obtain these cassette tapes and the large print Gospel from the Society at special prices.

TEV New Testaments and Gospels are being used extensively in this country for evangelistic and similar campaigns. For instance Mark's Gospel (TEV) was produced under the title *Good News by a Man named Mark* for the *Call to the North* campaign, an effort in mission sponsored by all the churches in the north of England during Lent 73. *Good News for Ireland*—Luke's Gospel in TEV—was taken by the churches to every home in Ireland between Lent and Whitsun 1973, when over a million copies were distributed.

No one pretends that this particular version of the New Testament meets the needs of all Christians. For many mature knowledgeable Bible readers the *New English Bible*, the *Revised Standard Version* or the *King James Version* are no doubt more acceptable, but for those who are unfamiliar with the Bible or who are not used to reading it, the *Today's English Version* can be, quite literally, a Godsend.

Common language translations are also available now in a number of other languages including French, Spanish and German. The Bible Society in Brazil has recently produced a common language New Testament in Portuguese. It will of course, be used widely by all the churches in Brazil, including no doubt the Brethren missionaries who are working there.

In an article entitled 'A future with a message', contained in the 1972 Annual Report of the UBS, the Rev. Ulrich Fick, the newly-installed General Secretary of the United Bible Societies, reviews the Programme of Action in the seventies drawn up at the World Assembly in Addis Ababa in September, 1972. In the concluding paragraph he says, 'All of this, of course, does not take place on paper, as in a surrealistic construction studio, where blueprints for future developments are drawn without asking where they will be and who is going

to use them. All of this takes place in this world. And this means that our work has been and will be hampered by obstacles, by disturbances, by shortcomings. Doors close and doors open without our being able to fully explain just why this happens. There have been developments in 1972 in some places which meant serious trouble for the Bible cause. Some of this is more hidden between the lines than expressed in the reports coming from a

number of national offices. There are areas where there has been no progress. There are areas which are completely closed to our work, and it is not simply a matter of using force, guile, or diligence to open them. All of this, what is more, is a process which involves people. . . One thing we can be sure: it is a task which will never cease to demand human attention and human dedication together with insight and empowering from God Himself.'

New Avenues, New Ways

Ron Davies reports on
the Counties Evangelistic Work Preparation Meetings

'There is no substitute in this modern world for flair, imagination and spirit'. These words, originally quoted by a sports columnist regarding the epic victory of the underdogs in the F.A. Cup Final were spiritualized by Mr. Graham Stokes, Assistant Secretary of S.A.S.R.A.—the closing speaker at the annual preparation meetings of Counties Evangelistic Work in London in May. Like the 800 other folk present, he had been impressed by the way the twenty-five 'Counties' evangelists were finding fresh avenues of outreach to present the gospel. Whilst the majority of the men will again this summer be using the familiar tents as their base for evangelistic outreach, a wide range of channels are being sought to contact the people.

Perhaps the prize for originality should go to Berkshire's Ken Brighton. In July he is to embark upon a canal crusade on the beautiful Cheshire waterways, with a group of young people. They will be stopping at each town and village on route to tell the people of Jesus Christ. By contrast, North Devon Evangelist Dennis Pierce has been in prison recently! Following up Dick Saunders' Exeter campaign, when Dick spoke at the local prison on 'how shall we escape' (!) Dennis is in the process of making regular visits to the prison, with an average 'voluntary' congregation of ninety men. He reports that there are eleven Christians amongst the inmates—converted during their imprisonment!

County Shows are becoming an increasing avenue of communicating the gospel. Reg Whittern told of a team of local Christians involved with him in witness in the Herts. Show at Redbourn. David Dixon and Andy Jelfs are also

participating in this form of outreach during the summer.

The most popular method of outreach was through the medium of school visits. Colin Holmes told of how one sixth former, nominated to lead school Assembly in prayer, said with the characteristic forthrightness of today's youth 'why bother, God doesn't exist'. Local Christians protested, and gained access to the school. People today want reality. Pray for these men as they not only take school assemblies but endeavour to put across the Christian Gospel to tomorrow's leaders.

Glyn Morgan told of how he gathered 300 boys and girls together in Cardiff to make a record! As Glyn said 'My little girl has played her Walt Disney record so many times that we all know the words'. It is his prayerful desire that this Christian record will achieve the same objective with many non-Christian parents. Many will be involved in Vocational Bible Schools, camps and the like in an effort to reach young people for Christ. During a busy summer, Victor Jack will be fitting in a training weekend in evangelism for 100 Suffolk young Christians to 'teach others also'.

Yes, the summer is going to be a hectic one for these enterprising workers, reaching out to towns, housing estates, rural areas and seaside places with the glorious gospel. It will be a rigorous time; they will not only need spiritual enabling but physical and mental strength. As David Dixon states: 'It is not only now that we need your prayers, but in a few weeks time when we get down to the nitty, gritty of evangelism'.

(Counties Prayer Guide is now available from 221 Kings Road, Reading, Berks RG1 4LS at 15p. Well produced, packed with information, and in handy loose leaf form that can be kept up to date. Send for yours now—and add postage).

What Hit the Bible Society?

There is a story of a church building in sad need of repair. The congregation met to discuss and pray about it. The proceedings went on and on—until it was painfully obvious that men were waiting for one silent member to speak; a person known to be as wealthy as he was mean. Then, without warning, a small piece of plaster fell from the ceiling—right on the miser. Immediately he was on his feet, promising a gift—but, alas, still too little. There was a long silence. Then, at the back of the hall, an old man rose to his feet, and prayed—'Lord, hit him again!'

Not of course that we suggest that the Bible Society is either mean or slow or wealthy. But something has hit it hard! Those present at Swanwick at its conference on 15 to 17 June were thrilled by the evident new vision and the truly evangelical zeal (using that word in no party spirit); by the vivid accounts of what the Bible is doing today in many parts

of the world, by developments in communist lands and by a vast new demand from the Roman Catholic church itself; by new plans and versions and presentations; by the outstanding Bible expositions of Tom Houston, and the drive and zeal of the new director Neville Cryer (best described, for those who knew the Oxford Young Men's Conferences of the sixties, as the late beloved John Capper, dubbed with the accents of Arnold Pickering!)

You of course are young and energetic and sure that the *British and Foreign* is elderly and fuddy-duddy (and is it really quite sound?). Well it is NOT and it IS, and YOU ought to be getting in on doing something about it in your own neighbourhood!

(And Lord, hit the Bible Society again, and us too).

Sosthenes.

Spectator's Viewpoint

with David Manzie

Talking Shops

David Manzie looks at contemporary goings-on in the religious world.

As this *Viewpoint* is written, the 'season' of denominational and other conferences is in full swing. The religious papers have reported the Assembly of the United Reformed Church, their first full gathering since the Congregational and Presbyterian Churches merged and held their inaugural Assembly last autumn. Obviously leaders and delegates felt conscious of many eyes upon them as an example for further denominational unions. Or even as an established nucleus ready to be expanded? And as was confidently expected the gathering invited the mainstream denominations to multilateral talks about the furtherance of unity in England.

Spring has long been traditional for 'May Meetings', and tradition is an unquenchable ember which bursts into annual flame. At the Baptist Union Annual Assembly delegates heard reports, resolutions and challenges from the various departments responsible for co-ordinating and publicising labours by and through local churches.

The Fellowship of Independent Evangelical Churches, which earnestly and vigorously protests any accusation of denominational status, met for fellowship and discussion. One may, however, take leave to ponder whether the new constitution, which, according to a report in the *Life of Faith*, 'places responsibility for the affairs of the Fellowship exclusively on the churches', will affect the denial.

Roman Catholic Bishops of England and Wales, meeting in Conference, deferred a decision on a possible application to join the British Council of Churches—already rejected by Scottish Bishops.

Anglican Convocations and Synods, as well as the Methodist Conference, are still to be held.

All these meetings attract little attention in the daily papers, except when controversy or unity, which prove almost synonymous, occupy the floor and speakers.

Which really begs the question: 'Why have an annual assembly or conference?' No satisfactory answer emerges, and one correspondent reporting the Baptist meetings in the *Church of England Newspaper* was brash, or should it be indelicate, enough to comment 'the Baptist Union must decide the purpose of its Annual Assembly.' The writer declared that his was a personal view of the proceedings, but he nevertheless made an important point echoed by any reader of press reports—the Assembly (and this is not confined to Baptists) has come alive in recent years only when controversy has arisen. Otherwise proceedings have been passive and

verbose, as the traditional tributes to everyone in general, together with the ceremony of handing over office and the formality of elections, ground on.

No attempt is ever made to initiate serious debate on matters raised in the reports of Secretary and Treasurer. Although published in advance for delegates it is inevitably deemed important for these respective officers to read their reports formally, or at least to report on them! They could realistically be proposed and accepted briefly and speedily with no loss of importance.

Time is a valuable commodity these days, which Christians especially seem to find in short supply. It would be interesting to calculate the total man (and woman) hours spent attending annual meetings. That total alone would provide good reason for clipping minutes off tradition and initiating worthwhile discussion rather than rubber-stamping platitudinous resolutions which have little chance of fulfilment, and even less chance of capturing the effective attention of government. Of even greater interest would be the amount of time taken by hard-pressed headquarters staffs to prepare prodigious amounts of paper, arrange speakers, and accommodation, all the while keeping up-to-date with routine affairs including the acknowledgement of gifts to the work.

I can only guess, and therefore will not try, at the cost of annual gatherings. Much accommodation is provided freely by local sympathisers, meeting halls are similarly donated by courtesy of the host church. But there must be heavy travel and catering expenses incurred.

Has this *Spectator* sounded too critical? Frankly, I find that the annual round of traditional rigmarole makes for depressing reading. The early Conference season gives place to Annual Society Meetings which do have a place, but not here at the moment. And following a short closed season during high summer, the Autumn political party conferences will be in full spate, taking ungentlemanly swings at each other, such as are never reported at denominational parties. Trade Unions, too, will engage in fighting talk and resolutions.

But the final word in the present context must be from the religious sphere. Whatever was debated, discussed or decided the 'fellowship' never fails to be good! Faces which are only glimpsed annually are seen again and tradition asserts that 'old acquaintance should never be forgot!'

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

Family Forum □

The Seven Ages of Man: The Infant

*All the world's a stage,
And all the men and women merely players . . .
And one man in his time plays many parts,
His acts being seven ages.*

So wrote that shrewd observer of human nature, William Shakespeare. It is interesting that he compared men and women to players, not to puppets. Puppets are merely manipulated by strings, controlled by the will and the whims of the person handling them. God allows freedom of choice. He is no arbitrary despot. It is up to them whether they make wise decisions or not.

*The infant,
Mewling and puking in the nurse's arms.*

may seem too insignificant to deserve much notice from an almighty Creator, but I believe that even from the moment of conception, a human foetus is of infinite value and concern to God.

'Before I formed thee I knew thee: and before thou camest forth out of the womb I sanctified thee.' (Jer. 1: 5).

'By thee have I been holden up from the womb.' (Ps. 71: 6).

Some mothers carry a baby full-term, and yet in the end never have the joy of seeing it lead a separate existence. Even these lives are precious to God and never completely wasted. Let me quote from Patricia St. John's poem, *Stillborn*:-

'For if God formed a child in His thinking and whispered that thought to you,

Would God fashion a thought that was vain,
or waken a hopeless love?

One may have empty arms and an aching heart after such a traumatic experience, but nothing like the anguish and bitterness that many women undergo after a voluntary abortion.

In certain medical histories, a qualified obstetrician may advise abortion as the only possible means of saving the mother's life or sanity. It is not for the layman to criticise decisions like these, but all thinking people must be appalled at last year's record total of 156,714 abortions. Surveys have shown the dangers to women in future pregnancies and the mental distress consequent upon the operation.

Children born into Christian homes are sheltered from many evils and hedged around by prayer. Some parents seem to think that bringing tiny babies into church services invests them with an aura of sanctity. Infants crying in Karricots or being amused on laps merely disturb the congregation. Creches solve this problem effectively.

Believing fathers and mothers naturally hope that these small scraps of humanity will grow up to '... the measure of the stature of the fulness of Christ.' (Eph. 4: 13). This will not happen automatically. A great deal of sanctified commonsense will be required at every stage of development. The very fact of parenthood does not provide pat answers to the problems ahead. 'If any of you lack wisdom, let him ask of God who giveth liberally to all men.' (James 1: 5).

In spite of heredity, a child can still be influenced by its training and environment. Wise parents will attempt primarily to produce from the infant a healthy, normal child, eager to explore the world around. It is on ground like this the seed of the word of God can be sown later.

People can still choose the size of their family. As the world population continues to explode, legislation might even be introduced to limit child-producing to selected, healthy couples.

Parents are distressed when their child is born with a mental or physical handicap. Certain sections of the community believe that such babies should be destroyed at birth. The majority of Christians sincerely deplore such tragedies but maintain the child's inherent right to live.

A more positive action is to step up medical research until these abnormalities can be eradicated.

Many men and women complain that God cannot be the essence of love if He allows these less than perfect babies to be born. No slick and glib answer will suffice but one thing we can be sure of is that

'A father's hand will never cause
His child a needless tear.'

Roughly two thirds of babies born into the world now will suffer extreme hunger and poverty. The other fortunate third, mainly from Western nations, will live in an affluent society with every material advantage.

Unlimited opportunities exist today to help babies from deprived families in poverty stricken areas. The more Christians are involved in these, the more will Christ's compassion be manifested and the greater will be God's glory.

(For further information, write to Tear Fund, 19 Draycott Place, London. SW3 2SJ)

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 ☐ Study No. 7

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 CONTROVERSIES OF JESUS

A striking characteristic of *Mark* is the number of controversies recounted. Over one-sixth of the book consists of accounts of discussions and arguments that Jesus had with various groups of people.

Read through *Mark* and make a list of all the controversies you discover (F. C. Grant in *The Gospels* [Faber] p. 81 reckons that there are fifteen). In each case jot down the subject of the controversy and with whom it was held. Why do you think that Mark felt it necessary to give them such a prominent place in his Gospel?

Did you notice that Mark has recorded the controversies in three main blocks? They are (i) 2: 1-3; 6; 3: 22-30; (ii) 7: 1-23; 8: 11, 12; 9: 11-13; 10: 2-12; (iii) 11: 27-12: 34; plus (possibly) 12: 35-40.

It has been suggested that Mark had two main motives in recording these incidents: (i) to show that the death of Jesus was due to the opposition of orthodox Judaism, and to explain the reasons for that opposition (cf. 3: 1-6; 11: 18; 15: 10); and (ii) to provide guidance for the Church of his day for whom the subjects of these controversies were still 'live issues'. (This may also help to explain why these incidents had been preserved in such detail by the early Church.)

His Opponents

The primary sources of information about these various groups in the time of Jesus are (i) the NT; (ii) the writings of Josephus; and (iii) the writings of the Rabbis, viz., the *Mishnah* and the *Talmud*.

The Rabbinic writings are not easily accessible, so that here we shall have to rely on secondary sources such as dictionaries and reference books. We must bear in mind in any case that these writings were later than the time of Jesus and it is therefore doubtful how accurate a picture they give of NT times.

You should try to get hold of the writings of Josephus (born c. 37 A.D.) and read at least the following passages. *The Antiquities of the*

Jews: x 5.6; xiii 5.9; 10.5,6; 16.2; xvii 2.4; xviii 1.2,3,4. *The Wars of the Jews*: i 5.2,4; ii 8.14. *The Life of Flavius Josephus*: 38. You should also read the short article on Josephus by F. F. Bruce in *NBD*. (The complete works of Josephus, translated by W. Whiston, are published by Pickering and Inglis; the *Jewish War*, translated by G. A. Williamson, is available in the Penguin Classics.)

Now make a detailed study of the groups mentioned below, noting particularly their origin, development, distinctive beliefs and characteristics. In each case start with your concordance to discover what the NT says about them; then use Bible Dictionaries (*The Interpreter's Dictionary of the Bible* [Abingdon] 4 vols.—available in some libraries—is particularly thorough) and any of the books listed at the end of this study (don't forget to use the index!).

Scribes and Pharisees

Although these are usually linked together in the NT you should study them separately to start with. Most scribes in the time of Jesus were Pharisees (cf. *Mark* 2: 16; *John* 3: 1; *Acts* 23: 9) but a few have been Sadducees; many Pharisees were not scribes (i.e. professional lawyers).

Look up 'scribe' in both the OT (notice the different usage before/after the Exile) and the NT (in *Luke* they are also called 'lawyers' and 'doctors of the law'). Also look up 'Rabbi' and notice *Romans* 2: 17-20.

Then study the Pharisees. Try to understand what made them 'tick'. In particular investigate what Jesus meant when he called them 'hypocrites' (see the articles 'Hypocrite' and 'Pharisees' by H. L. Ellison in *NBD*).

The golden age of Phariseism was during the first and second centuries B.C. when they were 'the popular democrats, the liberals and the progressives in the Jewish state and society', but by the time of Jesus it had become 'a bourgeois rather than a popular movement, a predominantly Jerusalem "city" party', religious rather than political. (M. Black, *Interpreter's Dictionary of the Bible*, art. Pharisees).

Priests and Sadducees

Again, study these separately. Whilst the 'chief priests' (the priestly hierarchy) will all have been Sadducees, many of the humbler priests (e.g. Zechariah, *Luke* 1: 5) would not; other Sadducees would be wealthy laymen.

M. Black sums them up like this: '... the Sadducees stood for the old ways and the *status quo*, eventually becoming in Roman times little more than a civil service or bureaucracy holding the form of the old order together ...' (*Op. cit.* art. Pharisees.).

Herodians

The NT gives no details about these. See Josephus, *Antiquities*, xiv 15.10, and reference books.

The Issues

Try to arrange the subjects/topics covered in the controversies of Jesus under broader headings according to the main point at issue. In each instance attempt to state the standpoint and arguments of (a) the protagonists, and (b) Jesus. Make use of any commentaries you may have. Consider how the answers of Jesus would have been of help to the early Christians in their controversies with unbelieving Jews.

The Law of Moses

Most of the controversies with the Pharisees were concerned with Jesus' attitude to the Law of Moses, or at least to the scribes' interpretation of it. See e.g. 2: 13-17; 2: 23-3: 6; 7: 1-23; 12: 28-34.

Study the attitude of the scribes and Pharisees to both the written Law (*Torah*) and the Oral Law (also often called *Torah*). Investigate what they meant by 'sinners'. W. Barclay, *The Mind of Jesus* (SCM) pp. 158-166, has a very good treatment of this subject; see also the articles in *NBD* on 'Pharisees', 'Scribes', 'Law'.

Can you find evidence in the NT that the question of the interpretation of the Mosaic Law and whether it was still binding on them troubled the early Christians? See e.g. *Acts* 10; *Acts* 15; *Gal.* 2: 1-5; 15; *Rom.* 13: 8-10; *Heb.* 8-10, etc. How far do you think the answers of Jesus in these controversies met the need? Do you think that the incident of *Mark* 2: 13-17 provided any guidance for the problem of Christians eating with unbelievers? Cf. *1 Cor.* 5: 9-13; 8: 1-13; 10: 1-33.

You might like to make a special study of the problems of the Sabbath, Fasting and Divorce.

The Authority of Jesus

What sort of authority did the opponents of Jesus claim? How did this affect their method of teaching? What does *Mark* 1: 27 mean? What were the implications of the claims of Jesus in 2: 1-12; 3: 22-30; 11: 27-33?

How would the incident of 8: 11, 12 be relevant

to the early church? (Cf. *Acts* 2: 43; 4: 30; 5: 12; 8: 13; 14: 3 etc.).

The Roman Government

Explain the significance of the trap set for Jesus in 12: 13-17. What does the answer of Jesus imply? What evidence is there that this was still a 'live issue' in the early church? See e.g. *Rom.* 13: 1-7; *1 Pet.* 2: 13-17.

Questions of Theology

In what way did the Pharisees and the Sadducees differ in their beliefs about life after death? See *Mark* 12: 18-27; *Acts* 23: 8. From where did each group claim to derive its beliefs? If you have time it would be useful to trace the development of teaching about life after death through the OT and inter-testamental writings. See e.g. *NBD* articles: 'Life', 'Resurrection'; D. S. Russell, *Between the Testaments* (SCM) pp. 143ff.; R. Martin-Achard, *From Death to Life* (Oliver & Boyd). Does the teaching of Jesus coincide with that of Paul in *1 Cor.* 15?

Why was the question of Elijah (9: 11-13) important in the early church? Was it because Christians often came across followers of John the Baptist (cf. *Acts* 19: 3ff) or does it relate to the claim of Christians that Jesus was the Messiah (cf. *Mal.* 4: 5)? (Note: the question of the Messiah's descent [*Mark* 12: 35-37] will be dealt with in a later study.).

Institutions

This is a convenient point at which to look at the main institutions with which the groups we have already studied were largely associated. In each case study the NT references and then make use of other books, especially *NBD* and the index of Edersheim.

The Temple

Study the origin, history and function of Herod's Temple. Look at a plan (*NBD* p. 1246) and reconstruction (*NBD* plate XIV). If you can, get hold of Edersheim, *The Temple—Its Ministry and Services As They Were in the Time of Christ*.

The Synagogue

Make sure you understand the difference between the Temple and the Synagogue. As H. L. Ellison writes, 'While the Temple stood, the Synagogue never claimed to be a rival. It existed primarily to foster the study of the Torah and personal piety and outside Jerusalem it also acted as the local community centre, but a man's loyalty was to the Temple, not to the local synagogue.' (*Understanding a Jew* [The Olive Press] p. 34.).

The Sanhedrin

In our Bibles this is usually called the 'council'. Try to discover who composed it (who are the 'elders'?) and its function and authority in the time of Jesus.

Other Groups

There were two other important groups of Jews in the time of Jesus, and although there is no record that Jesus engaged in controversy with them (or even had any contact with the second) they form part of the background to the Gospels and should be studied.

The Zealots

In a concordance based on the AV/KJV you will need to look up 'Canaanite' and 'Zealots' and in a dictionary 'Cananaean' and 'Zealot'. See also Josephus, *Antiquities*, xviii 1. 1, 6; *War*, iv 3.9, 13, 14; iv 4.5ff; iv 5.1ff; vii 8.1ff. Although Jesus obviously had some contact with them, we may discount the suggestion of any close connection (as in S. G. F. Brandon's *Jesus and the Zealots*).

The Essenes

Although these are not mentioned in the NT they were part of the background and may well have influenced the thinking of people to whom Jesus spoke and even, possibly, John the Baptist. See Josephus, *Ant.* xviii 1.5; 5.9; xv 10.5; *War* ii 8.2ff; and the articles in *NBD* by F. F. Bruce:

'Dead Sea Scrolls', 'Essenes', 'Qumran'. Amongst the hordes of books on the community at Qumran we may mention: F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls* (Paternoster), and E. Wilson, *The Dead Sea Scrolls 1947-1969* (Fontana).

Further Reading and Study

- W. Barclay *The Mind of Jesus* (SCM) 1960 ch.15
D. Bowden *The World of the NT* (REP) 1971
F. F. Bruce *NT History* (Nelson) 1969
A. Edersheim *Life and Times of Jesus the Messiah* (Pickering & Inglis) especially Vol. I Book I ch. VIII and Book III ch.II, but also make use of the index.
H. L. Ellison *New Testament Commentary* (P&I) pp.75-77
F. Filson *A NT History* (SCM) 1965
D. S. Russell *Between the Testaments* (SCM) 1960 ch.2

The following book (paperback) is strongly recommended for a consideration of the relevance of the controversies of Jesus to our thinking today.
J. Stott *Christ the Controversialist* (Tyndale) 1970

Essay Questions on page 163

WHERE WAS THE CHURCH WHEN THE YOUTH EXPLODED?

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LOOKING FORWARD TO A WET HARVEST

For more than three years, parts of India have been in the grip of drought. River-beds and reservoirs have long-since dried up under the searing heat of the sun. The cactus droops and shrivels. Cattle die by the multitude. There are children who have never seen or felt the life-giving touch of rain.

The victims of this fearsome drought are desperately trying to help themselves. Too proud to beg, determined not to let their families die, young and old alike work from dawn to dusk in mercilessly hot, back-breaking conditions, rending stones for road surfacing; toiling to dam the hillsides; digging percolation tanks; so that when the rains eventually come, not one precious drop will be wasted.

TEAR Fund, in association with the Evangelical Fellowship of India, are committed to a programme of deepening and "energising" old wells in many villages in an attempt to provide precious water. New wells, too, are being dug. One drilling rig from TEAR Fund is already at work in Maharashtra. Each month it bores 15 to 20 wells. But one rig is not enough. This autumn we plan to send another, together with pumps and hoists, and money for childrens' feeding programmes and emergency medical care.

And all this at a time when we at home will be

offering our own personal thanksgiving to God for harvest. Please will you offer your thanks – and your giving – in the context of the Indian drought.

I enclose the sum of.....towards
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Please send the following harvest thanksgiving
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commentary (*delete as appropriate.) Cost: £1.50
- Project pack for fund-raising
- Tear Fund place mats for harvest suppers in
packets of 12 and 50. Cost: 12p and 50p.
- Bible study outline "The Christian in a World of
Need." Cost: 2p each.
- Tear Fund collecting boxes.

I understand that materials will be despatched by mid-
August.

Name _____

Address _____

Please send to Tear Fund, 19 Draycott Place, London, SW3 2SJ.

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

The Septuagint

Question 1921

In a footnote to Luke 1: 27 in The Amplified New Testament (p. 144) reference is made to the Greek word parthenos ('virgin') as being 'used in Isa. 7: 14 in the Septuagint, the Greek O.T. translation Jesus knew and quoted.' I find this surprising in view of the statement by Sidney Collett in The Scripture of Truth, p. 26, that while this translation was no doubt in existence in our Lord's time, 'there is no evidence whatever that either He or the apostles ever made use of it. On the contrary, there is every reason to believe that our Lord absolutely ignored it.' Can you comment on this?

The two statements, I think, err in opposite extremes. There was no need for our Lord to use the Greek translation of the Scriptures in His Palestinian ministry. If He habitually spoke in Greek, as some think, then naturally He would have used the Greek Bible; but more probably He habitually spoke Aramaic or Hebrew, and used the Hebrew Bible. But when His words were translated into Greek, as we find them in our Gospels, then His O.T. quotations were also translated into Greek, and there would be a tendency to follow the existing Greek version in so translating them. And when His apostles began to preach the gospel to Greek-speaking Jews, and then to Greek-speaking Gentiles, it was from the existing Greek version that they normally drew their O.T. texts. If, for example, it occurs to you to wonder why Isa. 53: 7, 8 in Acts 8: 32, 33, or Ps. 40: 6-8 in Heb. 10: 5-7, differ so much from the form in which we are familiar with them in our current O.T. versions, the answer is that the N.T. writers quote them from the Septuagint. It should be added that Sidney Collett's account of the Septuagint on pp. 24-28 of *The Scripture of Truth* is in many respects quite inaccurate and misleading.

The Scripture of Truth

Question 1922

What is 'the scripture of truth' to which the angel refers in Dan. 10: 21?

It is the record, already inscribed in heaven, of events which are yet to take place on earth. The angel reveals to Daniel in Dan. 11: 2-12: 4 some of the contents of this record, so that Daniel knows the future in advance, beginning with his own day and going on from there, in increasing detail as the record approaches 'the time of the end'. The seven-sealed scroll of Rev. 5: 1 ff. belongs to the same category.

'I am the Christ'

Question 1923

In a widely circulated magazine it has been asserted that when our Lord said 'many will come in my name, saying, "I am the Christ", and they will lead many astray' (Matt. 24: 5), He meant 'many will come in my name saying that I (Jesus) am the Christ'. The reference then is to men who, despite their claim to speak in His name and despite the orthodoxy of their language about Him, are nevertheless deceivers of many. Is there any substance in this interpretation?
No; instead of being (as its proponents claim) the 'plain truth', this is plain nonsense. In the New Testament the confession that Jesus is the Christ is a token of the new birth (1 John 5: 1). Our Lord's reference is to others who would come, claiming the authority which is properly His and asserting that they themselves are the Messiah. The misinterpretation to which you refer looks like an attempt to undermine the credibility of Christian ministers and teachers who differ from the teaching propagated by the magazine in question. In general it may safely be said that no serious attention need be paid to any new group of religious teachers who claim that they alone are right and all others are wrong.

Had they no interest?

Question 1924

Why do some schools of Christian thought insist so emphatically, as though it were beyond dispute, that the early church had no interest in the historical facts of Jesus' earthly life?

I wonder if their assurance on this point may not arise from a transference of their own lack of interest (as a matter of theological principle) in those facts to the early church. Their insistence is certainly a matter of dogmatic presupposition and not of proven fact. On the contrary, I agree with T. W. Manson that the historical Jesus 'was at least as interesting, for his own sake, to people in the first century as he is to historians in the twentieth' (*Studies in the Gospels and Epistles*, p. 6).

'Christ after the flesh'

Question 1925

When Paul in 2 Cor. 5: 16 speaks of his no longer knowing Christ 'after the flesh', is he depreciating an interest in the Jesus of history?

No; he is saying that, now he has become a Christian, he no longer holds the earthly and national conception of the Messiah that he once did, for he now knows Him as Jesus, the crucified, exalted and universal Lord.

Looking at Books □

The Red Star's Other Land

CHINA: CHRISTIAN STUDENTS FACE THE REVOLUTION

David H. Adeney. Inter-Varsity Press. 96pp. 30p (paperback).

When we read of Eastern Europe and other lands in the Soviet area of influence, our minds inevitably go farther east and ask—what of China? In this slim little book is a story which ought to be read by every young Christian today: we find it difficult to speak too highly of it.

Not for Mr. Adeney (who was in China during the revolution and knew most of the Christian student leaders at first hand) a facile dismissal of communism and its appeal: he sees the tremendous good, in material things, that has come to China and its peoples. But he understands too the antagonism to Christ that lies at the root of the whole system, and the hunger of men who cannot be satisfied with bread alone. His accounts of the reactions of the different Christian leaders to the events that swept over their land are moderate

and dispassionate, with no attempt to blame or take sides.

But it is for our own sakes too that we need to read this book. As Eastern Europe shows, communism is not a monolith, and attitudes to religious things can differ widely within its lands. What if it were to happen here? This book will set us on the path to some of the answers: it will help us to loosen before the event our dependence on material things that is the secret snare of western Christianity; it will help us to avoid an excessive identification with political and economic systems which are of 'this world' as much as any east of the Elbe; it will help us to a deeper and closer identification with the material need of mankind, and to expressing our Christian witness as did our Lord Himself in a compassion to the deprived that is not content to forget the cry of half mankind. And, in doing so, it will not tempt us to forget the Gospel.

SOSTHENES

Back to Freedom and Dignity. Francis A. Schaeffer. Hodder and Stoughton. 47pp. 20p (paperback).

The New Super-Spirituality. Francis A. Schaeffer. Hodder and Stoughton. 44pp. 20p (paperback).

Basic Bible Studies. Francis A. Schaeffer. Hodder and Stoughton. 95pp. 30p (paperback).

Recent proposals (from no less a body than the British Medical Association) that frozen semen banks should be established under the National Health Service to enable women to conceive artificially by anonymous donor fathers, present a perplexing problem to many Christians who feel that a Christian opinion is demanded. Genetic engineering and behaviourist manipulation are modern techniques which have obvious benefits, making it difficult to pinpoint the basic issues at stake from a Christian standpoint.

Francis Schaeffer discusses test-tube embryo transplants, artificial insemination donation, electrical stimulation of the brain and psycho-technological medication in one of two L'Abri Specials at the budget price of 20p.

Back to Freedom and Dignity is essentially a Christian commentary on the 'biological bomb'. It does not present a lot of trite answers but does bring the whole picture into perspective.

Before discussing the topics listed above, Schaeffer outlines the thinking of men like Jacques Monod and Francis Crick who, he says, present man as 'the product of the impersonal plus time plus chance'. From psycho-technological medication, the book proceeds to examine the principles of behaviourist psychology with particular reference to the work of B.F. Skinner.

The New Super-Spirituality deals with a quite different, but equally perplexing, issue which has come to the fore in the last two or three years—the emergence of extreme Christian movements such as the Children of God and the new Pentecostalism. These can prove a serious stumbling-block to young Christians who feel they may be missing out on some vital Christian experience.

In characteristic style, Schaeffer views these movements in the context of general social trends. Transcendental mysticism is a reaction to the plastic culture, he suggests, after the failure of the drug cult and the New Left political activism (see *The Church at the End of the Twentieth Century*), and the new 'Platonic Christianity' is a parallel movement reacting against traditional Christianity. Schaeffer's prescription is a compound of genuine Christian love and a balanced emphasis on Christian Doctrine in the Church—'Content, content and content again'.

The third new title from the same author is an attempt to minister to the last-mentioned need. A series of twenty-five *Basic Bible Studies* designed to give a basic understanding of the whole system of Christian doctrine are presented in a ninety-five page paperback at 30p.

Each study deals with a specific doctrine and gives a series of references, each followed by a brief comment. The comments are sufficiently terse to make it necessary for the student to look up each reference if he is to determine the Biblical teaching on the subject. The approach is systematic and has the advantage that the student must look up the Scriptures for himself but the result resembles a Bible treasure hunt as the user flits from one isolated proof text to another. Schaeffer's normal clientele will probably find more meat elsewhere.

DAVID WILLIAMS

Puritans and Calvinism. Peter Toon. Reiner Books, 37 Tennyson Drive, Ormskirk, Lancs. 110pp. £1.20.

Those who are not sure who the Puritans were, and are not prepared to spend a great deal of time finding out, will find this book of considerable help. The reader will be taken on a whirlwind tour of the subject, covering the period, 1558 to 1660, which, provided he has some idea of the general history of the period and bears in mind that this is a highly compressed account of a complex movement, will provide a broad view of the subject. The last chapter, with its detailed account of the disputes among Calvinists in the 1690's, fits very loosely into the book.

Anyone with a tendency towards indulging in hair-splitting theological controversy should make a point of reading this book, even if he knows all about the Puritans. Wise words of warning flow from the author's pen. For example: 'Harsh controversy always seems to have the unfortunate effect of forcing most contestants logically to develop their thought to conclusions which they really never intended to reach'. And: 'Any human, dogmatic, doctrinal system must of necessity emphasise certain Biblical doctrines to the virtual exclusion of, or inadequate reference to, others'.

HAROLD H. ROWDON

Prophet from the Euphrates. Fredk. A. Tatford. Prophetic Witness Publishing House. 91pp. 40p (paperback).

Prophet of Edom's Doom. Fredk. A. Tatford. Prophetic Witness Publishing House. 66pp. 40p (paperback).

Two books from the pen of the former editor of *The Harvester*, in the Twentieth Century Series of the Prophetic Witness Publishing House. Under the title *Prophet from the Euphrates* Dr. Tatford has given a delightful study of Balaam and his parables. This enigmatic character from the page of Old Testament scripture never fails to excite interest. The author begins, as we would expect, with an investigation as to the prophet's identity. With his usual thoroughness Dr. Tatford has left no stone unturned in his research, so that the reader is fully acquainted with the background to the story, before he enters upon a consideration of its spiritual message. The challenge of Balaam is presented clearly. It is particularly apposite in a world greedy for gain, and dominated by the profit motive. We need to be constantly reminded that

The world is too much with us

Getting and spending we lay waste our powers

The author's exposition of Balaam's parables is on a par with his treatment of the prophet's character. Taking the pre-millennial view of prophecy he clearly states the unique position of Israel in God's economy, but at the same time he is eager that his readers within the Church should learn the lessons, which result from Jehovah's dealings with His ancient people Israel. The book concludes with two useful appendices on the Moabites and the Angel of Jehovah.

Prophet of Edom's Doom is an exposition of the prophecy of Obadiah. It is good that Dr. Tatford has taken time to give us a careful study of this little read prophecy. Far too often Obadiah is passed over as a doomster of the Old Testament whose message has little or no relevance for us. No reader of this book can miss its message or fail to see its relevance for our times. Undoubtedly the prophets were not only men of their times but men of all time, none more so than Obadiah. Dating, authorship and background are thoroughly investigated before entering upon the exposition of the text. The work concludes with an appendix on the Nabateans. Both books will prove to be a most valuable addition to the personal library of students of scripture, particularly those who are greatly interested in the writings of the prophets.

K.G.R.

Jack Yorkshire's Weekend Book. Lion Publishing. 80pp. 50p (paperback).

A criticism levelled at religious literature is that most of it suits giraffes rather than lambs. 'Jack Yorkshire' redresses the balance with a bump. Writing as the Journal Padre in the *Gloucester Journal and Challenge*, he delivers the Christian message in a bright, forcible manner 'adapted to the capacity of the ignorant' (as Calvin used to say) leavened with saucy humour. The thirty-seven articles here reprinted within a coloured pictorial cover are interspersed with photographs and cartoons, including five of Andy Capp. To review a dictionary would be easier than to describe the range of subjects handled, but mention may be made of Motor Cars, week-end mania, Women's lib and TV advertising, to indicate the scope and relevance of them. Additionally, you have the bonus of learning, for example, how a witchdoctor can help your local soccer team; who put the quack and the waddle in ducks; and what threskophobia is: all, be it stressed, with a strong punch-line presenting the challenge of the Gospel.

This is a book to pass on to uncommitted friends or to leave in a works canteen; in fact, anywhere frequented by ordinary folk whose literary norm is, say, the *Daily Mirror*. Certainly, no dentist's waiting room should be without it.

G. J. POLKINGHORNE

W. P. Nicholson. Flame for God in Ulster. S. W. Murray. The Presbyterian Fellowship, 62 Salisbury Av., Belfast. 20p. 48pp (paperback).

Flame for God is apt. From a Christian home W.P. at sixteen went to sea in sail, becoming enslaved to drink.

An evangelist for fifty-six years, behind it all lay a sudden conversion, followed, seven months later, by an equally sudden filling of the Holy Spirit.

The booklet is compiled from official records of this ministry and from appreciations of outstanding Christians. It shows him to have been a preacher of righteousness, so downright in his use of language, as to have been an offence to many. A strong individualist, men were especially attracted by his ministry. At a time of civil bloodshed, thousands were converted, and the peacefulness of the province affected for good. Training colleges for the ministry became filled, and the life of the church immeasurably deepened.

Lindsay Glegg records—'on one occasion the sheets of his bed were found to be torn to shreds—he, unconsciously, agonising in prayer, had ripped the sheets into strips.'

Would God another such might be raised up in the life of the unhappy province. For this we pray.

K. G. HYLAND

Hand to the Plough. H. Cecil Pawson. Denholm House Press. 75p. 176 pp. Paperback.

This book should help enthuse us concerning the two greatest matters of the Universe. Reaching the moon and other planets is mere triviality and waste compared to the cultivation of the soil of man's soul and the soil of the surface of his own planet. Whilst pouring brain achievement and wealth into a desolate sphere, man desolates his own globe and neglects its spiritual and physical development.

The primary value of the book is the emphasis on Christ's words 'What shall it profit a man if he gains the whole world (earth and space) and loses his own soul' (and his soil), and secondly 'Seek ye first the kingdom of God and His righteousness.'

The first chapters of the book are too localised and denominational and could deter the reading majority, even committed Christians. But, as one proceeds, a charming picture is unfolded of the cultivation of the author's own personal life, and of what he owes to Christian parents and to the great sound evangelical teaching and spiritual discipline of Methodism at the beginning of this century. Down-to-earth, sane, practical Christian living, ploughing a straight furrow, the responsibility of daily sowing the seed of The Word and personal witnessing are emphasised as foremost essentials. We see Methodism at its best, expressed in clear and simple terminology, and no nebulous evangelism which to-day corrodes so many places of worship and witness.

Agriculturally the reviewer, a practical, pioneering and scientific farmer and author, and the writer, a theoretical, government intermediary farmchair agriculturalist, in many things are poles apart; but one can agree with the vital key-note that the Christian has a stewardship of the soil, committed to him by its Creator. God's good earth is being spoiled as man spoiled his own image by the Fall, by greed and disobedience, putting short-term easy profits before good husbandry.

In the 7th century B.C. we read of the Hebrew king, Uzziah, a great progressive farmer, that 'he loved husbandry.' In the 1st century A.D. Paul writes 'Ye are God's husbandry.' This 20th century we salute another man of God, Professor Pawson, a lover of souls and a lover of the soil; and this book shows true harvest and much fruit on earth, illustrating impressively John 15:5. Cecil Pawson's Christ-like quiet and daily influence in winning others to Christ is of colossal interest and inspiration: 'He that winneth souls is wise.'

C. F. FRASER-SMITH

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. Outstanding questions are:-

Question 3 (submitted by Mr. Anthony Weston)

How do you run church business meetings? Largely as 'report' meetings, or for suggestions, or for making decisions?

(Replies, please, by 10 August, for October issue).

Question 4 (submitted by Mr. Reg. Richmond)

What action, if any, should be taken when a couple of young members of the assembly have to marry because a baby is expected?

(Replies, please, by 15 September, for November issue).

The Question for this Month

As most assemblies have more than one cup at the Breaking of Bread Service, would it not be preferable and more hygienic to have individual cups?

Mr. A. L. Gray writes:—

The use of individual cups was suggested recently in a local church, but was decided against for the following reasons:-

1) The unity of believers in Christ is expressed explicitly in our partaking of the one loaf, and is implicit in 'the cup' (1 Cor. 10: 16, 17) and the use of individual cups greatly lessens the force of this Scriptural symbolism.

2) In the one loaf and cup can be seen the one sacrifice of Christ.

3) The wine is an antiseptic, which minimises the risk of infection, and in any case anyone with an infectious illness would normally be at home.

4) The use of individual cups would be a step away from the simplicity of the New Testament.

Our unity in Christ through His one, perfect, sacrifice is clearly shown in the passing of the one loaf and cup from the one to the other, even if for convenience we use several plates and cups, but this symbolism is destroyed when using individual cups.

Mr. H. V. G. Morris writes:—

Would it be more hygienic?

The short answer is obviously 'Yes'.

At the institution of the 'Lord's Supper', the wine used was the rough, fermented wine of the common people, aseptic and germicidal. There was little danger of infection passing from the use of one cup. It was used, e.g. for the cleansing of wounds.

There is no such aseptic quality in the unfermented fruit juice used in many Churches.

Are individual cups to be preferred?

Again a short answer, 'No'. Those of us who have passed from the traditional practice of one cup of ordinary wine, and one loaf broken, to the practice of most Non-conformist Churches, that of individual cups and small cubes of bread, regret the loss of the significant and precious symbolism. Nevertheless, we would be unwise to impose upon the Church of our adoption, the practice in which we were nurtured. Similarly, to introduce a change into the establishment pattern of any church or assembly, would be dangerous. In Brethren circles, the worship of the 'Worship Meeting', is deeply-rooted.

The method used by the 'low' Anglican churches is both reverent and dignified. The communicant kneels at the rail, and the one chalice is wiped after each person has received the wine.

Mr. P. J. Sansom writes:—

If we look up the various Scriptures concerning the Breaking of Bread, we find that *one* cup was used. At the last Supper, Jesus said 'Drink ye all of (—out of) it'. The use of a single cup has been handed down as usual practice ever since.

In large assemblies, as the questioner stated, it is usual to have more than one cup. This is simply common sense, and a matter of practical organization: in a large assembly a single cup would presumably require refilling, and would take an inordinate length of time in being passed around.

I have had very little experience of individual cups, but I feel strongly that their use renders the service less moving, less meaningful and rather artificial. A single, shared cup seems highly symbolic: it shows that wonderful and mystical unity of believers, all having the same Lord, as we all drink of the same cup.

I can see no way whatever in which it would be preferable to have individual cups, not even in terms of hygiene. There has recently been correspondence in *The Times* on the subject of shared versus individual cups, and it was shown that, in terms of the biochemistry involved, there is no danger in a shared cup. The ions of the metals from which such cups are made inhibit the growth and reproduction of micro-organisms to such an extent that, in an experiment with a cup under conditions approximating to normal use, no transmission of infection can be detected. Add to this the fact that the very wine in the cup has an antiseptic nature, and no-one can fail to see that it is ridiculous to worry over hygiene. A shared cup is perfectly safe.

May we continue to share the cup, until Jesus returns.

The editor of our *Family Forum* asks why no women reply to questions. Why, indeed? We should like also to see more response from younger readers (there is one teenager's contribution on this page). So—don't grumble about the replies in *The Harvester*—write one yourself! Ed.

Replies to Professor Bruce

The June Question

I knew a teacher among Brethren who in his spoken and written ministry strongly deprecated a Christian's involvement in national politics. But on one occasion when a new government was returned to power, he was disquieted by the fact that, as he put it to me, so many of its members were 'blank atheists'. Is there an inconsistency here which suggests that a long hard look should be taken at traditional Brethren attitudes to political involvement?

Mr. J. A. Eggo replies:—

The question raised about a Believer's involvement in national politics seems to be a borderline one and it has been my policy for many years to keep as quiet as possible on such subjects and so avoid controversy.

In earlier years I strongly favoured non-involvement but latterly have gone to the polls and voted. However, here I have a difficulty, thus:— Two believers living in the same constituency vote each for opposite sides. Which one is doing the will of God, or may it be claimed that each has the Lord's approval for using his judgement?

Many would assume that a man who writes from an Edinburgh address would most likely have Tory leanings. This is true of myself, though, for the record, I was born and brought up in a working class district of Manchester. But, though I may wish with all my heart for a Tory Government and even be convinced that such would be in the best interest of my country, yet that does not necessarily give me the right to take action to further Tory interests. The Brother who deprecated a Christian's involvement in politics and then complained because there were blank atheists in the Government was not, on that account, being inconsistent.

From my studies of Rev. 13 I am convinced that this country of ours is heading for a Dictatorship and that the Dictator will arise from among the Labour Party. So what do I do now? Vote Labour next time in order to hasten the end, so to speak?

In the end, I feel that the weight of Scripture evidence is rather against involvement (except for prayer—1 Tim. 2: 1 and 2) and surely never was a day when prayer in that line was more called for.

Mr. John M. Brown replies:—

The involvement of the Christian in Politics is one of those recurring questions which never seems to be resolved satisfactorily.

All are convinced that Government in a broad sense is of God and it would be a sad day for any nation where Government did not exist in one form or another. All are equally agreed that the best as well as the worst kind of government is but provisional and awaits the day when God's perfect rule will be manifested on earth.

The writer was brought up in a school where the ruling was—if the issue is political, leave it alone; if the issue is moral throw your weight on the side of what you know to be right. Some might think that the best way to approve what is right would be through the medium of the parliamentary system, but then, governments change, while moral principles never do.

One might cite the case of James Montgomery, the Ayrshire poet, who wrote many lovely hymns, hymns which showed him to be a man of deep spiritual values, but he was known in another sort of way as he raised his voice and used his pen against the moral issue of the slave-trade in the colonies. While others kept quiet about it, some even suggesting that God meant it to be like that, Montgomery denounced it in no uncertain terms and got into trouble for so doing; yet he lived to see these same slaves freed from bondage.

In any church there could be no surer way of causing division than by introducing political matters, for some would favour this party—some would favour that. In a

matter of collective prayer it might be hard to eliminate political bias. We are exhorted to follow after those things that make for peace.

As one with a long experience, and having given the matter much prayerful thought, my judgment would be for believers to stand aloof from the political arena. One does not mean that we should be apathetic or indifferent to what is happening around us; just the opposite. This should lead us to follow the injunction, to pray for all in authority; not for the advance of a party, but that we may lead a quiet and peaceful life in godliness and honesty. In the sphere in which we live and move we should be known as men of integrity even defending what is right and condemning what is wrong, emulating the spirit of Him 'who loved righteousness and hated iniquity'.

Mr. T. B. Wattam replies:—

Mr. Bruce has raised a very timely topic regarding our traditional withdrawal from national politics. One of the main reasons for this is our emphasis on some parts of the N.T. and our disregard of the simplest injunctions in other parts. We have used the texts speaking of the church and its heavenly calling as if this were the whole of the truth concerning our life. There are far more texts describing the Christian in the kingdom than in the church (fifty per cent as a matter of fact). A perusal of these texts, beginning at the Sermon on the Mount, will show we have a world wide responsibility in relation to all the problems and pressures around us, domestic, church, and national or international. We remember being told 'God has taken His people from the dunghill, and does not send them back as scavengers'. This sounds very apt from the platform, but is totally irrelevant in the light of the fact of human need all around us. Our country would have been in a much worse plight than it is today if men like Lord Shaftesbury, Wilberforce, General Booth, Dr. Barnardo, George Muller, etc. had not given their services in the cleaning up of the dunghill. Another misused text is Phil. 3: 20. Paul did not say our politics are in heaven. He said we were a colony of heaven.

The question of our involvement in politics is not based on Bible imagery, or symbols such as pilgrims and strangers, ambassadors, etc. but on plain simple injunctions and exhortations. It is easy to take out of symbols those things that suit our own views, and ignore direct instructions as to our responsibilities to our fellow men and our nation. How can we do good unto all men, and keep remote? The letter to Titus is not just a letter about church order. It is a full orb commentary on the salutary subject of good works. Six times in this short letter the subject is developed, and the one reference that is always either shelved or overlooked is that of the Christian and his Civic responsibility (ch. 3: 1 and 2). This is a 'good work' that could at least be related to Mr. Bruce's question. It is only too obvious that most Brethren have a partly formed or a fully formed political creed despite their protest that they are 'outside' of these things. How often have we heard a brother waxing eloquent in support of his party, or declaiming against the other side; so much so that we furtively wished he could have given us five words in the meeting with the same ability! While not advocating a headlong rush into politics, we do think of all the possibilities that lie in Gal. 6: 10, and remember it is prefaced by the words 'As ye therefore have opportunity'. It could be, the day of opportunity is here and now.

Mr. A. E. Dale replies—

I would doubt the wisdom of any Teacher pronouncing on individual responsibility in this matter. The second point as to atheists in Government must be seen in the light of the unhappy fact that these are not confined to one Party. When it comes to the question of involvement, the practical difficulties are considerable. Even in the matter of casting a vote, what is one to do if the candidate who is a Christian is committed to a Party whose policy one regards as dangerously mistaken, while the other, who makes no religious profession, supports policies which seem to us to make for peace, truth and righteousness?

As regards more active participation by active support or by personal candidature, one needs to ask 'What is my first business as a Christian, and will it be helped or hindered by my identification with a political Party?' If I am to preach teach or talk the Gospel, dare I close the ears of half of the

audience by being known as a partisan of a party which they dislike?

It is clear that through history churches have suffered in their effectiveness by being supporters of a particular regime and identified with its policies. It need hardly be pointed out that Paul's remedy for the cruellest social evil of his day, slavery, was not to lead a slaves revolt or even a march but to convert both master and slave into 'brothers beloved', which can only be done by the Gospel. We must keep our priorities right.

There are, however many avenues of public service open to suitable Christians which do not present the same difficulties. In some local councils one could stand as Independent, or, if qualified, could be co-opted as an expert on e.g. Health or Education committees without party ties. Hospital boards and committees are nominated regardless of Party as are School Governors and Managers, no doubt there are others.

Correspondence

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

University Students

From Professor F. F. Bruce

Dear Mr. Coad,

Once more I request the hospitality of your correspondence columns for a word to your readers who know of young men or women who are about to go up for the first time to universities or colleges of education or technology throughout Great Britain and Ireland.

Long experience proves that, for many students in this position, the first few weeks are of crucial importance for 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 an evangelical testimony to other students. If young believers are put in touch with these Unions, it can be a great help and blessing to them, and through them to others.

Readers who know of such young people are invited to send their names, with particulars of their place and subject of study, to the Universities Secretary, Inter-Varsity Fellowship, 39 Bedford Square, London WC1B 3EY. He will gladly put them in touch with the appropriate Christian Union.

The Crossways,
2 Temple Road, Buxton,
Derbyshire SK17 9BA.

Yours sincerely,
F. F. Bruce

The Cornish Ebenezer Fund

From Mr. F. G. Blake

Dear Brother in Christ,

Cornwall has been no stranger to Spiritual revival, but unfortunately past blessings are now represented only by formalism and a spirit of self satisfaction. New roads and new industries mean a greatly increased population from outside, creating a materialistic outlook adding to the already difficult task of evangelism. The seven small assemblies whose total numbers are probably not more than 140 seek to support the work of the Counties evangelist Mr. J. Hadley through a regional fellowship. These brethren recently felt their responsibility to provide a permanent centre for evangelism on New Testament principles and accommodation for the evangelist it having been found impossible under prevailing conditions to purchase or rent a house.

Land, which came on the market miraculously has been purchased, and building being done by a Christian contractor at cost is now well advanced. It is hoped that Mr. Hadley and family (who are now living under difficult

conditions in two caravans, having secured temporary accommodation during last winter) will be able to move into the house before another winter. The estimated cost of the project is £12,000 plus, depending upon the extras which may be added. Adequate storage has already been provided, due to the fall of the land, for the tent and furniture etc. when not in use. Some £4,000 has already been received from the Lord's people and prayer is asked that the building may go forward without hindrance so that the evangelist can carry on the Lord's work on four sites in various parts of the county relieved of this extra anxiety. Requests for further information or offers of gifts or interest free loans may be sent to either the treasurer Mr. B. King, 12 Mountstephen Close, St. Austell, or secretary Mr. F. Blake, 7 Pounds Park, Saltash PL12 6BT.

Could we please remind those coming to Cornwall on holiday that the fellowship of Christians during the summer months means much to the small companies of saints who during the winter months carry on the Lord's work under lonely and difficult conditions.

7 Pounds Park, Saltash,
Cornwall PL12 6BT.

Yours sincerely,
Francis G. Blake

Copyright Libraries

From Dr. J. S. Andrews

Dear Mr. Coad,

In the *CBRF Broadsheet* no. 8 Mr. J. W. Forrest writing about sets of the nineteenth-century *Missionary Reporter* comments that there was then 'no legal obligation on the part of publishers to send free copies to the leading universities'. There still is not, as far as I know, for any of the copyright libraries other than the British Museum unless the copies are specifically requested. The non-B.M. copyright libraries are selective, partly from design (they may not consider an item worth soliciting), partly from accident (some small publishers cannot afford to advertise their wares widely and even now forget to send copies to the *British National Bibliography*, a major source of book selection). For example, D. J. Beattie's full-length book, *Stories and Sketches of Our Hymns and Their Writers*, published by John Ritchie (1934) is/was not in the Bodleian, and I suspect that few of that publisher's works are held by that library. (Incidentally, I should be interested to hear of anyone wishing to sell this book).

270 Bowerham Road,
Lancaster

Yours sincerely,
John S. Andrews

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The News Page

Press Day, September 1973, Friday, August 3rd, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news items.

Out and About

Evangelism:

R. J. Whithorn was much encouraged by The Crusade at Tonwell, his third visit there. E. N. Walker has been engaged in further visitation in the Dorchester area, where encouraging contacts were made amongst the elderly. Following a fortnight's personal visitation, there was a special Sunday evening service at the Acland Road Gospel Hall.

Thousands attended the Carryduff Crusade in South Belfast. For four weeks unusually large numbers filled the 2,000 seater "Crusade Centre". A special pre-election service was held before the Ulster elections at the end of June, and this was attended by some of the political leaders. Such interest and spiritual activity has not been seen in the area for over fifty years. Many professed conversion, and many more supported and prayed for the services.

George Tryon spent the early part of June conducting two very well attended childrens missions in Tickhill and Hemsworth.

Hertfordshire County Show:

Counties Evangelist Reg Whithorn and his wife Gladys, members of the Regional Fellowship, together with Eddie Geary and Brian Mills, the Counties Evangelistic Work Secretary, were kept busy distributing Christian literature and showing films at the above show, where there was a record attendance. Amongst stands in the marquee, outlining the evangelist's activities in Hertfordshire and at camps in Dorset, were displays of leaflets and tracts from the S.G.M. and a pictorial account from the British and Foreign Bible Society entitled "What does the Bible mean to you?"

"In the name of Jesus":

At the end of July a group of ten young people will go out "In the name of Jesus". Clive Calver, an associate evangelist with Youth for Christ, and Graham Kendrick, a Christian folk singer, are two members of the team, which includes Ruth, Clive Calver's wife. The team ask for our prayers that God will bless their work, and that He will support each individual member.

Leprosy Conference:

Leprosy experts from all over the world will meet in Bergen, Norway in August for the tenth International Leprosy Congress. It marks the centenary of the discovery of the leprosy bacillus by Dr. G. H. A. Hansen, which prepared the way for great advances in its prevention, care and cure. Among those who will be at the Congress are a number whose presence is being financed by the Leprosy Mission, itself celebrating its centenary next year. The Leprosy Mission's medical adviser, Dr. Stanley G. Brown, is one of the organisers of the Congress.

Ordeal by fire in Lancing:

Friends will probably have read elsewhere of the destruction of the "Counties Tent" in Lancing. David Iliffe and his colleague Roger Chilvers had commenced the three week tent campaign on the 2nd of June on the Recreation Ground.

The 80 ft. by 40 ft. marquee had been purchased by the Counties Evangelistic Work after fire had destroyed Mr. Iliffe's previous marquee in 1969 at Storrington, only a few miles away. The cost of replacing damaged and destroyed equipment was estimated at more than £4,500, nearly three times the cost of the previous fire. Damage this time was far more extensive. The two evangelists lost nearly all their visual aid material, sermon notes, quiz boards and other material which is part of their "stock in

trade". Books and records (part of a bookstall), a new 16 m.m. projector, amplifier and speakers and other electrical equipment, and quantities of Christian literature provided for the evangelists were among the items destroyed.

The blaze is believed to have been started deliberately and lasted only a few minutes. The two evangelists had put out the tent lights a few minutes earlier, and were preparing for bed shortly before midnight, when a passer-by raised the alarm.

Readers will no doubt have already been praying that all those engaged in this kind of work may be protected from similar occurrences. In this particular case, however, there are material ways in which the immediate need can be met, and we commend these to your attention.

Scriptures for Cuba:

The General Secretary of the Chile Bible Society, the Rev. Isaias Gutierrez, reports that negotiations which began at the time of the visit made by Fidel Castro to Chile have resulted in the despatch of 10,000 Bibles and 5,000 New Testaments to Cuba from that country. The Bibles and Testaments were produced in Spain, sent to Chile, and re-shipped to Cuba. The British and Foreign Bible Society contributed to the cost of this operation through its involvement in the world service budget of the United Bible Societies.

Open-Air Witness in Trafalgar Square:

On a superb Saturday evening in June, the United Evangelistic Mobile Units held their annual service of witness in Trafalgar Square. Despite the efforts of an intruder to "hi-jack" the microphone during Mr. Graham Stokes' message, the evenings witness was highly successful, and many contacts, from a wide variety of backgrounds, were made. The next meeting in Trafalgar Square will be held on September the 22nd, 1973.

Ministry:

The Blackdown Hills Conference at Bishopswood was a time of very happy fellowship. The Mission Hall was filled, and ministry was given by G. K. Lowther, who also ministered at the International Rally at Loampit Vale, Lewisham, where not only the British Isles, but also Canada and the West Indies were well represented.

Home Calls

Bernard John Partridge, at Exeter, on June 20th, aged 42. Bernard was called home after a seven-year battle against increasingly serious and painful illness, which struck him down in the prime of life.

He was born and brought up in Exeter. For some years he attended the assembly at Buller Road, and regularly went to the Fore Street young peoples meetings at Exe Island, helping in the Devon camp work. On his marriage to Margaret Sydenham in September 1956 he moved to the recently-opened Belmont Chapel. His qualities as a Youth Leader quickly came to maturity, and hundreds of young people in Exeter and far further afield can look back on their acquaintance with him not only with deep affection, but also with profound thankfulness. It can truthfully be said that he devoted his very being to the service of the local church. His wife was an able and diligent helper to him in this, as well as in their home, which was a beacon to which young people in trouble or need could turn at any time. A late visitor to the Chapel might find Bernard there, possibly wielding a paint brush on the Chapel 'bus, or controlling an enthusiastic and somewhat unmanageable group of teenagers with patience and good humour! Those of us who were his contemporaries and came to know him as a friend and

brother will not forget his character, in which spirituality and humour were combined in a happy blend. The Easter House Parties, which have become a feature of the work among young people at Belmont Chapel, were always the more exciting for his presence. It seemed to us that he started on the Thursday before Easter at about 3 p.m., and went on without a break until the Tuesday after Easter, in the evening, when he was always in near-riotous form at the church Prayer Meeting, when a report on the week-end's doings was given. His three identification marks during those memorable week-ends were a roll-neck sweater, a clipboard and a Bible. He was inseparable from all three!

More recently the family circle was enriched by the arrival of Simon, who celebrated his fourth birthday a few days after his father's homecall. Shortly before he died, Bernard expressed the wish that he would rather have a "rave-up" than a funeral! It was therefore fitting that on Saturday, June the 30th, nearly 400 people from all over the country met at Belmont to pay tribute to the memory of this man of God. We are all of us

the poorer for his passing, but in him the Lord has left us with a standing example of Godly enthusiasm and patient endurance. Our prayers are asked for his wife Margaret and for Simon, as well as for other friends and relatives who mourn him. JHLM.

Roderick Shaw at Preston on May the 16th, aged 68. Saved at the Dimity Street Gospel Hall, Johnstone, Renfrewshire when he was 16. He threw himself wholeheartedly into the work of the assembly, becoming an able preacher and minister of the Word. His employment brought him to Preston in 1946, where his godliness and loyalty, and his gift for evangelism and ministry brought enrichment and won for him wide esteem. For more than twenty years he was a beloved Elder for whose spiritual guidance many have occasion to give thanks. He leaves a widow, a daughter and a son.

Note: Tailpiece has expended his inspiration elsewhere this month.

People and Places

New addresses

Frome, Somerset: The assembly at Frome will now be known as the Grove Lane Evangelical Church, Lower Keyford. Correspondence to: A. E. Handcock, 13, Westfield Road, Frome Somerset, BA11 4HX.

Teignmouth: Correspondence for Bitton Park Road Gospel Hall should be addressed to H. C. Small, 'Kenilworth', 28 Coombe Vale Road, Teignmouth, TQ14 9EW, S. Devon. Tel. Teignmouth 2645.

Personal

Mr. and Mrs. C. E. Hocking have been in happy fellowship with the assembly at Bethesda Gospel Hall, Tyn-Y-Parc Road, Whitchurch, Cardiff. They have decided to devote their full time to the Lord's service, and our friends have heartily endorsed their decision. Mr. and Mrs. Hocking have for some considerable time had Israel on their minds, but are not permitted to enter that country as missionaries. They have however, gone out as "reliefs" to missionaries already there and will be returning in September, when Mr. Hocking will be free to continue the Lord in the ministry of the word as he is led.

Stewardship

Home Workers Fund: 130 Wood Street, Cheapside, London EC2V 6DN. The gifts received toward the above Fund for the month of June amounted to £1,660.00.

Missionaries' Children's Fund: 130 Wood Street, London, E.C.2. The gifts received towards the above fund for the month of June amounted to £1,158.74.

Retired Missionary Aid Fund: 12 Cleveland Crescent, North Shields, NE29 0NP. The gifts and legacies received towards the above fund for the month of June amounted to £916.38.

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.

Burnham, A. E. J.: Andover 5; Aldershot 12; Cambridge 19; Crawley 26. Also at Selborne and other places.

Campbell, B.: Falmouth; Redruth; Truro.

German, G. Harold: Aberdeenshire 1-9; Penrith 11-31,

Greenaway, G. H.: Hartest, Suffolk; Burnham Market; Attleborough; Also Personal Evangelism and Tent Work.

Greenwood, Arthur: Southport 5, 8, 12, 18; Warrington 19-22; Skelmersdale 26.

Grimsey, A. W.: Dunks Green 5; Chippenham, Wilts 25-31.

Iliffe, D. J.: Kirdford 1-3; Broadbridge Heath 5-12; Camp, Arlington 16-27; Spre-e, London, 28-31.

James, J.: Bristol; Yeovil; Cheddar.

Lowther, G. K.: Grimsby 1-3; 6-23; Littleport 4, 5; Charterhouse 25-31; Dawlish 26; Newton Abbot 29; Teignmouth 30.

Meadows, Donald R.: Weymouth 5; Wimborne 12; Three Cross 19; Remainder of the time in the Southbourne and Bournemouth area.

Murphy, H. G.: Edinburgh; Londonderry; Israel.

McMaster, D.: Millport, Isle of Cumbrae until 25; Glasgow 27-31.

Phillips, C.: Ilfracombe 14, 19, 21; Elmfield Chapel, North Harrow from 29.

Short, S. S.: Weston-super-Mare 2, 9, 12, 30; Cheddar 5; Shrewsbury 19; Gosforth 26.

Tatford, F. A.: Copenhagen 1, 2, 19; Zarepta 3, 16; Torshavn 5, 6, 15; Runavik 7, 8; Klakksvik 9-11; Svovrov 12-14; Sorvag 16; Westminster 21; Llanelli 25-30.

Tryon, G.: Hyndon 1-3; East Sheen 5; Bush Hill Park 12; Staines 19; Balham 19-26; Driffeld 28; Bridlington 29; Hull 30.

Walker, E. N.: Blandford and Weymouth 5; Parkstone 12; Portland 14; West Moors 19; Swanage 26.

Whitern, R. J.: Herts Christian Youth Camps and Camp for Families, East Chaldon, Dorset.

Wilcox, W.: Hartest 5; Woolpit 7, 14, 21, 28; Earl Stonham 12; Brockford 19; Sudbury 26.

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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.

Cleleys:
Cf. Cumberland Chapel, North Drive, August 11, 3 and 6. C. S. Jarrett, D. J. Williams.

Dorchester: Cf. Acland Road Evangelical Church, August 27, 3 and 6.15. B. L. Hickford. H. Coleman.

Eastbourne: Mtg. Edmond Hall, August 2, 7.30. A. G. Nute.

Gosport: Cf. Middlecroft Gospel Hall, Middlecroft Lane, Sept. 8, 3 and 6. A. C. Gooding, W. Reed.

Heathfield: Cf. Gospel Hall, Vines Cross, August 27, 3 and 6. T. Ledger, J. Riddle.

Newton Abbot: Mtg. Prospect Hall, Aug. 29 & Sept. 5, 7.30. G. K. Lowther.

Teignmouth: Gospel Hall, Bitton Park Road, Aug. 30 & Sept. 6, 7.30. G. K. Lowther.

Kirkintilloch: Mtgs. 68 Townhead, Sept. 1, 6.30, Sunday 3.00. Monday to Thursday 8.00 p.m. E. W. Rogers.

Oxford: September 1 at James Street Church at 7.30 p.m.; St. Giles Pre-Fair Prayer Rally, Team of Evangelists.

London: Cf. Eldon Road Baptist Church, Lordship Lane, Wood Green, Sept. 8, 3.30 and 6. E. W. Rogers, A. M. S. Gooding, G. B. Fyfe.

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Personal

A WARM WELCOME FOR 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. (11)

ALL CHRISTIANS coming to London warmly welcomed at Parkhill Chapel, 17 Fleet Road, Hampstead, N.W.3. Sundays 11.00, 6.30. Buses 24, 46, 63 (Sundays only), or near Belsize Park (Northern Line). (12)

BABBACOMBE, TORQUAY Kingsway Hall, Babbacombe Road, Visitors welcome. Sundays 11.00 Breaking of Bread; 6.30 Gospel Service; Thursdays 7.30 Ministry Meeting. Buses 50 from Strand, 30 from Castle Circus, Torquay. (9)

BELIEVER BOURNEMOUTH/POOLE AREA wishes to discuss formation of theological lending library this area. Reluctant to sell choice books. Public libraries—Poor source! "Advertiser", 9 Herm Road, Poole. (8)

BELIEVERS VISITING HASTINGS and St. Leonards for holiday will receive a warm welcome at the Gospel Hall, Castle Hill. Breaking of Bread 11.00 a.m., Gospel Service 18.30. (9)

BOURNEMOUTH—VICTORIA GOSPEL HALL, Victoria Park Road, Winton, extends warm welcome to Christians visiting or intending to reside. Sundays, Lord's Supper 11 a.m., Gospel 6.30. Believers moving to this area invited to phone Bournemouth 59425. (9)

CAMBRIDGE Queen Edith Chapel (Wulfstan Way), off Queen Edith's Way. Visitors warmly welcomed. Sundays: Lord's Supper 11 a.m. Morning service 11.45 (creche). Evening service 6.30. Near the new Addenbrookes Hospital. (12)

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PALMA, MAJORCA Visitors are invited to remember the Lord each Sunday morning in The Evangelical Church, Ortega y Gasset 15, Palma, at 11 a.m. Those interested should contact Mr. W. Davidson, 150 Main Street, Wishaw, Lanarkshire, Tel: 73280 or Mr. J. Ranero, Palma, Tel: 274223. (10)

SIDMOUTH, DEVON The assembly meets at 'Haddon Hall', All Saints Road, (by kind permission of the Christian Alliance). Visitors are warmly welcomed. Sunday Services, 11 a.m., Worship and Breaking of Bread 6.30 p.m. Gospel Service. Wednesday Evenings 7.30 p.m. Prayer and Ministry. (10)

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Editorial

The Presence of God

'Upon thee was I cast from my birth, and since my mother bore me thou hast been my God.' Those words from Psalm 22: 10 are deeply expressive of the experience of many a person who has grown up in a godly home. Through the years a sense develops of the inevitably and inescapability of the divine sustaining Presence. At times it is almost palpable; enfolding the inmost consciousness with a quiet assurance of God; touching the depths of personal and solitary being with the strengthening comfort of the presence of Another.

We do not need to see God or to touch Him, to experience His presence. The true contact of personality with personality—even at the deepest human level—is something which transcends and stands by itself beyond mere physical perception of the body of another. The justification and only fulfilment of the creation of the human personality is surely in this: that men can know, first one another but ultimately God, thus. It was this that God sought when—in the wonderfully poetic expression of Genesis—He came to commune with man in the cool of the day.

Yet by some, and especially in days of youthful vigour, and when an understanding of this reality is not yet developed, that Presence is sensed as a bondage and an oppression; a millstone to be deplored and if possible thrown off. It is tragic when this is the result of a false image of God projected by adults upon childhood: but those who so reject it are more sinned against than sinning. It is infinitely more tragic when the rejection is an act of deliberate defiance and self-assertion: because, in its effort to be free and to be itself, the personality throws off its chief armour against that which would corrupt it and rob man of his individuality. With God within, my soul can be kept in its integrity, inviolate against a world of alien influences.

Most impressive of all, is the fact that it was with this Psalm that our Lord identified Himself, it would seem, when all the horror of the cross was upon Him: identified Himself, moreover, to express the desolation of His loneliness. There are depths here which devotion will explore for itself, and will do so with what a sense of the utter nearness in which He came close to us, when He took human flesh through the womb of His mother!

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Save our S. . . ? C. F. Fraser-Smith

Charles Fraser-Smith, an agriculturist of long experience at home and abroad, was asked to supply a comment on the article A Christian Contribution to the Third World by the Principal of Wye College, which appeared in our July issue.

Dr. Darling's article in the July issue closed with a challenge. Facing us is a great S.O.S. signal to the Christian of our era, concerning the colossal 'explosion' and 'implosion' problems of the Third World. The Christian life is not only a matter of 'Saving our Souls' (and those of others), but also a matter of Saving Our Soil (i.e. both body and mind), for without wholesome and adequate food the mind and soul cannot function properly to grasp the message of the preacher or the missionary.

Now, many will not agree with much in the article. Physically and spiritually they find it easier to sit cloistered in four walls with their conformism and 'rut'ualism, dreaming of a future heavenly world and consolation, feeding themselves and not the Third World, and failing even to supply a 'cup of cold water'. May I say that God and His Son are concerned about the *whole* of this world which they have created, and that there can be no doubt that the Christian, above all mankind, should be concerned too?

First, the Master says 'Thou didst send Me *into* the world' (John 17: 18), and He spent the greater part of His life working in His own family trade. We see His concern for the Third World of His day—the under-privileged. How involved He became! In fact, He kept very bad company—dined with the despicable tax gatherers, allowed a harlot to kiss His feet, and entered into many things most of us would not touch with a barge pole. We are not only too holy for this world, but will be far too self-righteous for the next, and the Lord will say 'I never knew you.'

Secondly, the Master also says, concerning us, 'I do not pray that Thou shouldst take them out of the world'; and His words emphasise that though we are not 'of the world', yet we are 'in' it. (John 17: 15, 16 and 11). 'In it' not only to help others spiritually and physically; but also to train for Christ's great Millennial reign on earth. The parable of the pounds found in Luke 19, with other Scriptures, confirms this. The degree in which we will be capable to rule with Him will be determined by our present training and fitness.

To-day, the present affluent sections of the world opt out of facing this Third World situation, beyond making vain, loquacious and high sounding sentimental speeches and doing the minimum. It does

not suit the power game of economics and greed predominates. There are Christians who give much of their wealth for others, but do not most Christians also, of all denominations, opt out of this vast problem? Is our major concern ministering to little huddles, well fed spiritually and physically—in fact so over-fed that it passes straight into one ear and out at the other?

To-day the churches of all denominations—even evangelicals—are so pre-occupied with their cosy built-in organisations of traditions and ritualism (as was the formal, hide-bound Judaic Old Testament church in Christ's time) that we are not living the Bible. We have built our own pet complicated systems at home and even on the mission field, totally unlike and contrary to the sublime simplicity of the Master's teaching and that of the early churches in the Book of Acts.

Paul, the world's greatest missionary, after being called to communicate Jesus Christ among the heathen (Gal.: 1. 15-17), and being scripturally trained and ordained by the Holy Spirit, often went back *into* the world, to his own trade. (Acts 18: 3; 20: 34; 1 Thess. 2: 9, etc.).

Prof. F. F. Bruce's Question and replies in *The Harvester*, June 1973 issue, put Romans 8: 19-22 before us with the whole of creation, physically and spiritually, groaning in travail. We read that creation is subjected to vanity or futility, and waits for the revealing of the sons of God. A part of creation certainly groans, with pangs of hunger causing physical and spiritual death; another part, with man-made shortages through greed and exploitation; yet another affluent section suffers illnesses of every description through over-fed malnutrition, through poor quality food, synthetically grown and tampered with, building up cumulative effects physically and mentally.

Are we, as the sons of God, really seeking to rectify these situations? Dr. Darling's article shows to-day's progressive missionary seeking to do just this in rural and agricultural development projects, which will help him to come into sympathetic contact with those to whom he would preach Christ. Such an approach, or a similar one, is essential if he is to remain in many countries today, because of political changes.

This was of special interest to me as, nearly fifty years ago, I went to Morocco to do missionary work on agricultural and industrial missionary lines, which was anathema to missionary societies in those days. I contended that, as Paul turned to his trade at times for self-support, my livelihood and profession would give me a natural contact with the people, and I hoped they would see Christ

communicated through Christian principles in daily living and business. 'You . . . are epistles . . . read by all men.' (2 Cor. 3: 2).

Dr. Darling's article also showed (in its closing lines) that, through devotion to medical and educational work, the missionary societies have unwittingly aggravated many difficulties. The medical work increases the 'explosion' problem with all its attendant unemployment and evils. The second, educational work causes an 'implosion' problem, and people move into urban areas. It dangles the false carrot of the glamour of a cinematic and synthetic townee life, causing soullessness for many, with subsequent discontent or crime. Extended education, for many, atrophies God given natural gifts of the hands and physical energy; whereas if young people were allowed and encouraged to work physically, they would create a disciplined, useful and contented life. This applies especially to youth of the countryside, when they are ripped from the natural environment of their great rural character, gifts and observant minds, into artificial surroundings and training, and are consequently lost to the land and as useful citizens.

This brings us to the very important subject of educational agricultural co-operative methods. In south Morocco, near the Atlas Mountains, I worked over 200 irrigated acres in partnership with nationals. In central Morocco I worked over 250 acres with thirty men, working part-time as they had some land of their own but not enough to provide a living for them. Other forms of partnership were entered into, using their own land, or in herds of cattle or flocks of sheep. In all cases improvements were introduced slowly, such as better seed, or breeding stock. On the coast I worked over 2,500 acres belonging to the Moroccan royal family and the chief religious judge of the land, employing over 200 people at harvests on a somewhat similar basis. This not only gave financial co-operative interest, but also a real incentive to work hard and play hard together with a will—a natural contact with the people, and a nucleus for getting together to read the Old and New Testament Scriptures which are full of farming and nature. Jesus Christ so often referred to these things in parables and in His teaching.

I was involved also in an orphanage in the north, and another in the south, of Morocco; but here I kept education balanced to the individual capabilities, and made sure that the boy or girl worked physically hard in their respective spheres, whether horticulturally, agriculturally or domestically.

Future industrial missionary work could, no doubt, copy one or all of the above, working out what is most suitable to the country. I feel sure that, in the long run, such methods are far better than our Western scholastic approaches. Many a time unnatural farming methods, urged on by

financial interests and backed by ignorant and educated authority, has interfered with a country's natural balance and the natural balance of creation and the soil. We do so in this country, and the toll is an ever increasing constitutional weakness, illnesses of man and beast, and enormous sums spent on expensive and speculative drugs to combat these things. Literally nothing is done to prevent or eradicate (too non-spectacular!), and we sit down and accept these ravages and endless suffering. We go abroad and do the same, for Dr. Darling's article also states that our educational methods have, on the whole, failed to increase agricultural productivity.

Apart from one crop cultures, which we have advised or imposed to suit our requirements, and which have unbalanced natural and instinctive rotational systems, causing further malnutrition, we also upset the ecological, biological and micro-biological harmony and the complex natural cycles of the soil. Soil and its right cultivation must be man's greatest concern on this earth, yet it is a most neglected matter, as is that of the true cultivation of man's soul.

God created man and commanded him to subdue the earth (Gen. 1: 28). The pastoral books of the Word of God convey, in understandable and scientific terms, basic truths about man's care and responsibility to the soil, and there is no doubt that Christians have a real contribution to make and a stewardship to perform in a hungry world, where God's good soil is eroded and eroding by mis-management. Christians should play a vital role in seeking to transform man's attitude to the earth on which God has placed him, as Abraham, King Uzziah and others did.

Under-developed and over-developed countries must be willing to change their deeply rooted and wasteful methods. Prosperous countries must be shown that holding out for high prices, burning and destroying food, and deliberately keeping land idle, are practices indefensible and, eventually, politically disastrous and anti-God. There could be plenty of food on this earth for all its people. Is it not the greatest blot of this age that there could be . . . but there isn't?

Readers of The Harvester who also read The Times will have noticed that the issue of that newspaper for 2 July 1973 carried a long letter from Barbara Ward, the noted economist, on the World Bank, which strongly underscored the general approach adopted by Dr. Darling in his article, emphasising (as did Dr. Darling) the failure of traditional economic policies toward the under-developed countries.

Ed.

A Letter from a Brother—2

A. Morgan Derham

The former General Secretary of the Evangelical Alliance, contributes the second article in the series in which we have asked friends from other connections to speak frankly to us.

In the two years that I served as General Secretary of the Evangelical Alliance, the evangelical world was in something of a ferment. A call to form a separate 'evangelical church' was heard, and the whole question of the appropriate denominational or other structures (if any) had to be considered. At about the same period—and very timely, it seemed to me—Dr. Rowdon's study of the Brethren Movement appeared, making a very appropriate commentary on contemporary developments.

The experience I had had, coupled with the study of church history, made it apparent to me that the 'Brethren' concept of local church life and inter-church relationships had a very great deal to commend it. As the pressures mounted and controversy intensified, I found myself increasingly drawn to it.

The positive points which led to this conclusion can be briefly enumerated. Local autonomy for example, sets up barriers against that kind of manipulation from the centre which is one of the continuing banes of denominational life. It is inevitable that the small groups of bureaucrats who run the headquarters of such bodies will take to themselves powers which really go beyond their mandate; often they will be pressured into doing this, even though they know they are going too far. Local groups then object to the way they have been committed, and the seeds of strife are sown. The relationship of the Baptist Union to the British Council of Churches is a constant source of irritation within the denomination, for example. I noted with interest (and approval) that some Brethren assemblies felt free and secure enough in the faith to involve themselves in the activities of local Councils of Churches; others kept apart, as they have every right to do. This seemed to me a very desirable state of affairs, allowing room for the freedom of the Spirit to lead according to the local situation.

Again, the absence of a formal credal statement, coupled with a solid commitment to the Biblical faith, opens the way for a flexible response to the pressures of contemporary thought; this also makes it possible to avoid the kind of sterile and hidebound defensiveness which sometimes characterizes evangelical groups who are tied to a particular doctrinal form of words. Language and situations change, and what is relevant at one period is irrelevant at another; definitions have their place, but too

easily become masters rather than servants of the faithful.

The absence of a clerical caste, and the freedom for all the brethren to share in worship and exposition, are each something which mainline denominational groups are only now beginning timorously to discover and explore; it has always characterized the assemblies, and is to my mind an authentic mark of New Testament Christianity. Rightly used, it has enabled the assemblies to produce a quantity and quality of leadership which other groups might well envy (not to mention those 'exports' from the Brethren who are now leaders in other circles!).

The scale and costliness of the assemblies' missionary outreach is something knowledgeable onlookers cannot but admire. The austere simplicity of the supporting structures, coupled with the close involvement of local assemblies in the needs and concerns of those who 'go out' from them, are notable phenomena in these days of high-powered international religious bureaucracies.

Above all else, the ideals of the early Brethren as they sought to realize the true one-ness of God's people appeal very strongly. The well-meaning manoeuvrings of cumbersome denominational bureaucracies which are designed to further the cause of 'Christian Unity' appear sadly irrelevant and unnecessary in the light of those ideals. And it is interesting to note that interest in 'ecumenical' circles is increasingly moving away from such centralized processes and towards local initiatives, which would surely justify the Brethren in a 'we told you so' comment.

With so much to admire, it must seem churlish for an onlooker to comment critically; and yet that is one of the desired intentions of this series of articles, I gather. So here goes.

All evil is a corruption of the good, we are told; there is a lot to be said for that thesis. Certainly human experience bears out the point that a movement's strong points tend to become its most vulnerable ones, too. 'Let him that thinketh he standeth . . .'. The Pharisees were devoted to the cause of purity in religion; but they were exposed, by their very intensity of conviction, to the temptation to allow the end to justify the means; in short, to instigate the crucifixion of the Son of God, not because of what He was or did, but because He threatened their precious system.

In the life of the Brethren it has seemed to me that each of their great principles has tended to be corrupted into sterile traditionalism. (They are not alone in this, of course!) If we take the matter of

'open' ministry, for example, we do not have to look very far before we find an assembly where this has degenerated into a kind of unofficial 'closed shop', dominated by a few (often elderly) brethren; or else it results in a closed circle of certain truths, repeated in stereotyped phrases, comfortably familiar, but impotent, and wearying to the spirits of those who seek to know the *living* God.

Or again, the absence of any kind of *visible* denominational structure can result in the building-up of a powerful *invisible* authority, which can be very restrictive. The life of the assembly is dominated by an intangible, indefinable (and inaccessible) 'them'; what 'they' have laid down can, in the hands of a narrow-visioned leadership group, become a very oppressive thing—and all the more so because it cannot be got at to be challenged or refuted.

A related problem concerns missionary strategy and policy. The pattern of loose-knit relationships, with missionaries largely supported by their own home assemblies, has much to commend it. The scale and quality of Brethren missionary devotion are unequalled. But a problem remains. Missionaries tend to be located at the far end of the global communications network and often live in isolated rural communities; they are not in a position to feel the 'winds of change' that are blowing at storm force throughout the whole world of international and inter-cultural relationships. Accustomed to what was once an appropriately paternalistic attitude to those around them, they may not be aware of the deep resentments and quite irrational hostilities which are brewing up. In the standard kind of missionary society structure it is one task of the leadership to operate on the boundary between the organization and the realities of the world outside; in this way its members are helped to accept change and to adjust their attitudes and policies (again, let it be said that there are all too few missionary organizations where this actually happens!). But where there is no formal organization and no designated person or group responsible for keeping policies up to date, things can too easily stagnate; and then, because of a generally defensive attitude, 'dynamic conservatism' takes charge, and change becomes almost impossible.

It is also necessary for the leadership of such enterprises to help the home constituency accept the needed changes. (This is often the most difficult task of all). It is not fair on the returning missionaries to expect them to re-educate the home constituency; they are in a dependent relationship,

and all too often are pressured into giving the home assemblies what they want—the feeling that they, the spiritually well-endowed, are bestowing a portion of their plenty on the benighted 'natives'. This is over-stating the case, of course, but it helps to illuminate the point. Is it significant that the William Nagendas and Festo Kivengeres of this world can continue to operate *within* Anglicanism, while the Bahkt Singhs tend to have to break away from their original relationships.

On the home front, a similar 'corruption of the good' has tended to produce the 'evil' of a defensive isolationism, which reached its nemesis in Exclusivism, and which many of the assemblies have successfully resisted. But the tendency persists, and is to some extent endemic in the movement. I mention this last because it seems to me that here above all is the area of opportunity for the assemblies today. Chemists speak of a 'catalyst'—a substance which causes other substances to react together. The ecclesiastical world, including the evangelicals, is greatly concerned about the unity of Christians. This is right. If we are *not* concerned about it, there is something wrong with our faith. But high-level denominational manoeuvring of the kind which led the Congregational Union to sacrifice the crucial principle of independency for a mess of Presbyterian pottage does not appeal to many. Moreover, even the ecumenical movement is being compelled to think increasingly in terms of local initiatives.

It is here that the Brethren can help their brethren in the evangelical world. If they can break through their isolationism, build relationships with their evangelical brethren, and do at the local level what gifted men from their ranks did at the national level in movements like Crusaders, Covenanters, C.S.S.M. (as it used to be called), and I.V.F., they can help us all very greatly. They can help us to accept one another in Christ, to avoid the pitfalls of separatist exclusivism, and can encourage us to open our fellowships to the movements of the Spirit in new ways. They will gain, and so will the rest of us. In particular, the Evangelical Alliance, which represents all that is best in the field of evangelical relationships, should command their support and be a focus of their influence.

I would only add that if the above sounds unduly critical, the writer is a great deal more critical of his own denomination, and speaks out of gratitude for many invaluable friendships among the Brethren, out of love for a people of God who have achieved so much for the Kingdom, and out of a desire to see them flourish more and more in our day.

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Our Stranger Neighbours

Margaret Wardell

A social worker among Asian immigrants gives some practical advice on contacts with them.

A telephone call first put me in touch with her. I heard that she was a lonely Ugandan Asian who would appreciate a visit. On arriving at the address I had been given, I quickly discovered that loneliness was one of the least of her problems. She had been deserted by her husband and was living in one bare, inadequately heated room with two of her children. Most of the money she received from Social Security was going on the rent she paid to an unscrupulous landlord who was constantly threatening to evict the little family. I thank God that I was able to help her through the maze of social security regulations to get considerable financial relief and eventually to find living accommodation where she could have some security of tenure.

Not many immigrants are in such a desperate plight as this woman but a good number do need help. They often find the various operations of our welfare state confusing. They may need to be told that there is such a thing as free welfare milk and vitamins for their young children; or they may appreciate help in claiming sickness benefit, or filling in a form about free school meals. A letter inviting them to attend a parent-teachers association at their child's school may need to be explained. Any Christian who is informed about such things can be of considerable assistance.

Such help will be given within the context of friendship and it is through friendship on a person-to-person level that the members of Christian churches can best build up meaningful relationships with immigrants. In doing so, each will begin to understand and appreciate something of the social and cultural habits of the other and the reasons for them. Where there are language difficulties in communicating with the adults it is usually possible to make oneself understood through the children who go to school. They will be very free both in the language of their parents and in English.

We soon discover that our concept of family is different from theirs. The joint or extended family is common to most of Asia. The oldest male member has authority over all the others, including those who are already fathers, and they often live together under the same roof. There is a growing tendency for the joint-family to split into smaller groups, especially when they come to Britain, but they still meet for special occasions and maintain a strong sense of family solidarity. When approaching Asian people on an individual level we need to remember that they are very conscious of being part of this close-knit family group. A girl telling you about her brother may not always be speaking of a male relative born of the

same parents. He may be what we would call a cousin or even a second-cousin. Younger family members in this country still feel they belong to the folk back home and may send them a considerable part of their earnings. They take their responsibility for caring for elderly parents very seriously, (this usually means having them living with you, not merely sending them financial help).

In Asian society sex is never openly talked about. One of the best ways of making sure one is not invited to a home again is to ask the teenage girls if they have boy-friends. Ideally, visiting to Asian homes should be done by married couples. Unmarried people should visit in pairs of similar sex. The relationship between an unmarried man and woman visiting together is almost sure to be misunderstood. Such a relationship just does not exist in the Asian cultural pattern except as an immoral situation. Even where married couples visit, the ladies should talk to the ladies, the men to the men. If Asian women appear very shy in mixed company it is because in their culture women of moral respectability just do not carry on free and easy conversations with men.

In Asian culture the marriages of most young people are arranged for them by older family members, and it is still more common in this country for the marriages to be thus arranged than for a boy or girl to choose their own partners. But more and more young people are being allowed to see their prospective partner before the wedding arrangements are finalised.

The average father likes his daughter to do well at school, for this increases her chances of making a 'good' marriage, but he is not keen for her to go out to work in the period between leaving school and being married. Girls in this situation are often not allowed out of the house unless escorted by an older female relative.

Asian girls in secondary school in Britain often suffer considerable emotional strain. The habits and ideas of parents, especially those from a village background, are firmly set in the mould of Asia. As soon as a girl becomes adolescent they will want to protect her from all contact with the opposite sex. She, naturally, longs to do the same as her English school friends. The parents, thinking in terms of an arranged marriage, realise that even the slightest sexual misbehaviour can mar marriage prospects for their daughter. 'Misbehaviour' may include what to us seems a quite innocent action, even walking home from school in a mixed group, let alone with an individual boy. While some girls of mild temperament accept these restrictions, at least outwardly, there are others who react violently, at least at school, even if they are afraid to do so at home.

We may think the parents' attitude very restrictive, and the fears for their daughters' sexual safety very exaggerated, but we should beware of simply blaming the older family members for not being more understanding of the younger generation. In India and Pakistan most of their impressions of the western way of life come from cheap, third-rate American films. Here, much of what they see on T.V., in advertising, in our parks and on our beaches, seem to confirm them in their view of our society as being very immoral.

Boys too can be very impatient of the attitudes of the older generation, but because they have a much greater degree of freedom than the girls they do not usually suffer frustration to the same extent.

If we are in a position to help any of these young people we need to realise that simply encouraging them to question their parents' attitudes may create for them more problems than it solves. But where, through friendship, we gain the confidence of the whole family we may be able to help them to a greater degree of mutual understanding.

The sharp demarcation of the sexes in Asian culture means that mixed clubs for teenagers are unlikely to attract many members. Even those for one sex only are unlikely to be attended by many girls, as most parents do not like their daughters walking out in the streets unsupervised. The best way to reach these girls is in their own homes. Christian teachers have a great responsibility and opportunity as they can reach and help these girls, when openings for others to do so are very restricted.

The touchstone to reaching and helping Asian people is making friends. We can do this first of all in a casual way by giving them a smile as we pass in the street, or admiring the baby, but if we want to build a real relationship with them we shall have to take time and trouble. We should invite them to our homes and drop in to theirs. When we

visit an Asian home they will never keep us on the doorstep but will invite us in and offer at least tea and biscuits. To refuse what is offered is most discourteous unless we already know the family well and are sure we will not give offence by refusing.

We may be diffident at first about visiting their home and how to behave in a manner acceptable to them. They feel just the same about visiting ours, but if we invite them for a definite date and time and make it clear that we really *want* them they will come, though perhaps somewhat later than the time we suggested. For religious reasons some of our friends may observe diet restrictions. We will be wise to ask in advance about these whenever we invite Asian acquaintances to eat with us. This will make for a much more relaxed situation all round. In any case we shall save embarrassment by not offering alcohol. Muslims do not eat pork. Sikhs do not eat beef. Hindus will certainly not eat beef and quite probably no meat of any sort. The really strict will not eat food from any animal source at all. It is always safest to serve a purely vegetarian meal to a Hindu friend.

What really matters is whether our friendship is genuine. All our know-how about their culture will not encourage them to confide in us about their needs and difficulties if they suspect our friendship is not genuine. We should not act out of motives of 'doing good' but simply because we care about them in their situation. This is what our Lord and Master Jesus Christ did and we can aim no higher than to follow in His footsteps. We shall have to put ourselves to some trouble in our friendships with Asian people, for to them friendship involves much more than saying, 'Hello, nice to meet you'. It involves readiness to help each other at the risk of considerable personal inconvenience. If we are willing for this we shall find our friendships most rewarding and we shall receive as much as we give.

Professor Bruce Asks

How can we more effectively contribute to an improvement in the moral standards of our community? To denounce 'wickedness in high places', as some do, is easy but makes no impact where impact is needed. To set a good example in our own lives is essential, but is it sufficient? What further suggestions can readers make?

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



LOOKING FORWARD TO A WET HARVEST

For more than three years, parts of India have been in the grip of drought. River-beds and reservoirs have long-since dried up under the searing heat of the sun. The cactus droops and shrivels. Cattle die by the multitude. There are children who have never seen or felt the lifegiving touch of rain.

The victims of this fearsome drought are desperately trying to help themselves. Too proud to beg, determined not to let their families die, young and old alike work from dawn to dusk in mercilessly hot, backbreaking conditions, rending stones for road surfacing; toiling to dam the hillsides; digging percolation tanks; so that when the rains eventually come, not one precious drop will be wasted.

TEAR Fund, in association with the Evangelical Fellowship of India, are committed to a programme of deepening and "energising" old wells in many villages in an attempt to provide precious water. New wells, too, are being dug. One drilling rig from TEAR Fund is already at work in Maharashtra. Each month it bores 15 to 20 wells. But one rig is not enough. This autumn we plan to send another, together with pumps and hoists, and money for childrens' feeding programmes and emergency medical care.

And all this at a time when we at home will be

offering our own personal thanksgiving to God for harvest. Please will you offer your thanks – and your giving – in the context of the Indian drought.

I enclose the sum of.....towards
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Please send the following harvest thanksgiving
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August.

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Please send to Tear Fund, 19 Draycott Place, London, SW3 2SJ.

The Pattern He Has Planned

Kingsley Melling

Kingsley Melling draws out some lessons from the Joseph Story in this first article of a new series.

'Not till the loom is silent and the shuttles cease to fly
Will God unroll the canvas and explain the reason why:
For the dark threads are as needful in the weaver's skilful hands
As the threads of gold and silver in the pattern he has planned'

We first saw these lines in an old autograph and have no idea who wrote them, but they sum up those lessons we have learned from the life of Joseph. In this series we are not concerned with Joseph as a type of Jesus our Lord but as a pattern for Christian character and conduct. The overall lesson is the lesson of God's unfailing providence and unfolding purpose, but our concern is with how Joseph reacted to the changing circumstances in which he found himself.

Where do we begin? We begin where the Bible story begins; not with an ideal situation in which everything is conducive to happiness and well being, but in an actual situation in which everything is hostile to anyone who seeks to live for God. Joseph at seventeen years old was already between two fires; on the one hand was the fire of his father's extravagant love, and the other hand the fire of his brothers' vicious hatred. He must have known that the gift of the coat of many colours would aggravate a situation already bad enough in itself; but what could he do about it? He knew too that jealousy, cruel as the grave, has a most vehement flame. It did not lessen the tension in Jacob's camp when Joseph found it imperative to report the evil doings of his brothers. But is a man to remain silent when he ought to speak? Could Joseph have pretended to himself that it was none of his business? Could he have contracted out of being his brother's keeper because it would bring trouble on his head? These are situations which constantly recur in the life of anyone seriously concerned about what is right. Have we to close our eyes so as not to see anything? Dare we pass by on the other side?

But the factor which made an already unenviable situation ten times worse was the announcement of his dreams. Even his doting father was disturbed by them, and his brothers were furious at what to them was arrogant pride and conceit. The dreams of future greatness were not understood by Joseph himself any more than by his brothers, but they did further mark him off from the rest of the family so that he became different—and distinct. The same thing happens today when a man feels certain that he has been called by God to some special task.

His family and friends often fail to understand him and conclude he is either crazy or conceited. Even the family of Jesus our Lord tried to restrain his activities and thought him mad. But hatred and the love, the coat of many colours, and the dreams, were all part of the pattern; they were part of the all things that would ultimately work together for good.

As often happens in life, things happen in such a way that it seems as if the plans and schemes of evil men are being specially favoured. It is as if God were on the side of evil and not good. It is this feeling which found expression in the outburst in Ps. 73, or the countless times when good men ask 'Why?' Few are able to say with Paul, 'the things which happened to me have turned out rather to the furtherance of the Gospel'. More often than not it is a 'frowning providence', behind which it is impossible to see the 'smiling face'. It was so with Joseph, when he finally traced his brothers to the district of Shechem, and then to Dothan. All unsuspecting, Joseph came near to his brothers: but instead of a welcome he was suddenly seized by the angry men and placed in a dried up water tank. No one paid any attention to his cries for help, and no one cared that an innocent youth was being deliberately left to die. No wonder the prophet cried out in his day that the righteous man perishes and no one takes it to heart. There was no eye to pity and no arm to save, and those hard and callous men sat down by the roadside within sight of the pit, and ate their meal as if nothing untoward had taken place. Such is the apparent ease with which evil wins its victories; such also is the apparent unconcern of heaven to the cries of sin's victims. But this is always happening in every land in every century; truth is always on the scaffold and wrong for ever on the throne. Joseph may well have wondered in that dark hour what would become of his dreams; and the brothers were determined that nothing should come of them. The bitter hostility and hatred which had been simmering in the hearts of these men now burst like a volcano in eruption. Does God not care? Has God forgotten to be gracious? Has God forsaken as well as forgotten the one man in that family who loved righteousness and hated iniquity? This is how it must have seemed to Joseph, facing the viciousness and violence of his brothers. It has always been so, and apparently it always will be so in any short term reckoning.

But we, who have the whole story before us, see the end and the beginning. We can note the trivial happenings which were part of that Divine providence which works all things together for good. First there was Reuben's half hearted attempt to cover up his weakness and vacillation, by secretly deciding

that he would come back and rescue Joseph. No wonder he got the verdict from his father that he was 'unstable as water'! It was Reuben who persuaded the others against cold blooded murder; and it was Reuben who suggested leaving him to die in the cistern. One unworthy man's qualm of conscience altered the whole tide of affairs. By such small things does God work all things after the counsel of His own will. Then there was Judah's suggestion at the last moment, after Reuben had left. With cynical indifference to Joseph's sufferings Judah sees the chance of making a little money out of the 'Master of Dreams'. Why be so foolish as to leave Joseph to die, when here was a chance to be rid of Joseph once and for all and get some money into the bargain? So Joseph is hauled out of the cistern, and sold to the caravan traders for 20 pieces of silver. They sold him with the same unconcern which had enabled them to eat their meal in peace at the scene of their crime. But the day was to come when two or three decades later they were suddenly to remember this day as vividly as if it was only yesterday. Thus one man's qualm of conscience, and another man's greed for gain, were two of the dark threads in the pattern He had planned.

Little did Joseph know it, or the brothers, or anyone in the world for that matter, but that very action, evil though it was, and a monstrous revelation of man's inhumanity to man, was part of the unfolding purpose of God. A quarter of a century later Joseph was to tell his brothers 'You sold me . . . but God sent me'. Not content with saying it once, he repeated it two or three times, as if to savour the wonder of the Divine providence which, like some mysterious alchemy, turns everything to gold—even such evil as this. His saying has always invited comparison with that famous declaration of Peter in Acts 2, when he said 'Him being delivered by the determinate counsel and foreknowledge of God you have taken and by lawless hands have crucified and slain'. Unknown to anyone, the selling of Joseph into Egypt was to change the course of world history: because as a result the family of Jacob eventually went down to Egypt, and the nation grew and prospered until such time as they were ready to march out of Egypt to the Promised Land. Joseph himself

stressed this aspect of the matter, when he told his brothers that God had sent him to preserve life—their lives, Jacob's life, the nation's life. But there was not even the faintest whisper of this in that dark hour, when the shackled prisoner marched wearily behind his captors to Egypt, to exile and to slavery.

Yet it could be said truthfully that Joseph had committed no crime and did not deserve such cruel treatment. Must we not face the fact that there is in the world a vast amount of undeserved suffering, which somehow or other serves God's plan and purpose, however distressing to the sufferer and however impossible to explain. So Joseph arrived in Egypt without a friend in the world. He had no prospects of any kind and it must have seemed to him that he had been deserted by the One on whom he trusted. He was without God and without hope in the world. In Egypt's slave market he was spotted by the one man who was to be the means in God's hand of carrying out God's plan. Potiphar was Pharaoh's Chief Executioner: apparently in charge of all the prisons and the most important prisoners. He evidently had an eye for a bargain when he saw one, and he immediately bought Joseph and installed him in his house. Why did this important official buy Joseph and not someone else?

How can we answer this question except by saying that this apparently insignificant incident was part of the plan? Meanwhile, in Canaan, Jacob listens to the tale of woe told by the brothers about Joseph's death. Whether he surmised that it was a tissue of lies we shall never know; but this also was another thread in the pattern, because nothing would have persuaded Jacob to emigrate to Egypt but the fact that Joseph was there.

All these things are working together for good, even the things that are most evil. But there is no hint of fate or fatalism; and the people involved are not cardboard figures, much less pawns on a chess board or puppets on a string; what they do they do deliberately and wilfully. They are responsible for what they do, and accountable for having done it. But, be the future dark or bright, God is there in the shadows keeping watch o'er all His own. We must really believe the same to be true about our lives also.

CBRF

CBRF Journal No. 24 on *The Humanity of Jesus Christ* is circulated to members with this issue of *The Harvester*. Containing important articles by Professor Bruce, Dr. H. D. McDonald and David J. Clines, it ought to be read by every Bible student and preacher. Copies can be obtained (50p post free) from the Publications Office, 34 Tewkesbury Avenue, Pinner, Middx.

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

Family Forum □

The Seven Ages of Man: The Schoolboy

*Next the schoolboy with his satchel
And shining morning face, creeping like snail
Unwillingly to school.*

Yet again, Shakespeare holds a mirror up to Nature. One can imagine him setting off reluctantly at the early hour of six o'clock for the Grammar School at Stratford.

Nearly four centuries later we have waved good-bye to two small girls, tripping cheerfully off to school with flowers for the teacher. We have spent a much longer time arguing and cajoling our two sons to depart for the day's studies, having resolutely closed our ears to all tear-jerking pleas of headaches, stomach-aches and other dread malaises which occur suddenly and inexplicably at about 8.20 a.m.

Playschool is fashionable now and in many instances desirable. Only children, or children from large blocks of flats, benefit greatly from contact with their peer-group. Certainly, deprived children develop amazingly with organized handwork and play activities. However, it is not absolutely essential. There is no substitute for a mother who enjoys the company of her children and is prepared to devote a small part of each day reading to them and encouraging their skills.

At Junior level, schools vary from informal open-plan schools where children work as far as possible on projects on their own initiative to the more old-fashioned type. It is a matter for concern, though, that with less insistence on the 3Rs, many more children are leaving school semi-illiterate and atrocious spellers.

Now the 11+ is rapidly on the way out, conscientious parents appear bewildered by the choices available for their children. It is good that they are so deeply concerned. A highly intelligent child will make good progress even if he attends a second or third-rate school. It is more difficult for the average or slow children to achieve the necessary academic standards unless they are in the right environment.

Huge comprehensives were acclaimed as a tremendous innovation when they were first introduced. Now many educationalists are having second thoughts. They are large and impersonal. Truancy is becoming a problem as it is impossible to keep a check on so many pupils with such a variety of buildings and staff.

I am well aware that I shall upset a certain section of the community by saying that, apart from financial considerations, I would never choose boarding school for one of my own children. They are young for such a comparatively short time, that it is good to have them at home for their formative years.

Children of widows, or in one parent families, and particularly missionaries' children, come into a different category. They need special care, and many parents in such cases have cause to be thankful for Christian boarding schools.

Apart from this case probably I shall upset even more by stating that purely Christian schools provide rather a rarefied atmosphere for growth. Quite often they are staffed by devoted teachers who do their utmost. Once, however, the children leave the shelter of the four walls, they find the outside world rather harsh and cold. It is better for them to rub shoulders with a cross-section of the community earlier on in life.

Of course, children may come under some positively harmful influences from both unpleasant classmates or ill-trained staff. Again, Christian parents worry if their children receive wrong teaching in an R.K. lesson. They always have the option of removing them from that particular subject but it is probably better to leave matters in the *status quo*.

If children are given a good grounding in the faith at home and encouraged to air their problems for discussion, they will become stronger for having met opposition to their own views. Children cannot be hedged around all their lives. At some stage they have to come in contact with people from different backgrounds and persuasions.

A problem peculiar to Christian parents is that they may be misunderstood by certain members of their church for encouraging their children to go in for further education. It means that these teenagers may not be able to attend many midweek church meetings. Yet the great need in the world today is for well-trained Christians in every type of job or profession. Where God has given a keen intellect, it is burying one's talent in the ground not to cultivate it to the uttermost.

Over 100 years of compulsory education have elapsed in this country. There are still gaps in the system. Handicapped children do not always receive the specialized attention they deserve or require, nor are they necessarily directed into suitable employment at the end of their schooling.

Christians who feel teaching is their vocation could render a most essential service to the community by entering the profession. Spread throughout schools in the country they could make a significant impression on the men and women of tomorrow.

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The Harvester Bible School ☐ Study No. 8

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.

WHO WAS JESUS?

If the answer to this question seems obvious to us, let us remember that it was far from obvious to his contemporaries. 'Who then is this, that even wind and sea obey him?'... 'Is not this the carpenter?'... 'Who do men say that I am?' It seems that by any standards Jesus was an enigmatic figure.

We can look at this question from three points of view. (i) What did others think of Jesus (e.g. the ordinary people, the Jewish leaders, the disciples?) (ii) How did Jesus regard himself? (iii) What was Mark's view of Jesus? Can we discern Mark's Christology (i.e. his teaching about the person of Jesus)?

Begin by reading through *Mark* and picking out all the evidence of what people thought of Jesus, especially the titles they used to address or describe him. You could arrange your rough notes according to the titles used. Carefully note who said them, the context, what you think they meant. What were the reactions of Jesus? Did he describe himself in the same way? Is there any evidence of Mark's view of Jesus?

Note: We will leave the titles 'Son of God' and 'Son of Man' until our next study.

A Teacher?

The *KJV* (*AV*) conceals the frequency with which Jesus was called 'teacher' by consistently translating the Greek word *didaskalos* as 'master' (though, to be fair, they intended it in the sense of 'schoolmaster'). Use of the *RSV* or other modern translations shows that not only the ordinary people (9: 17; 10: 17) and his disciples (4: 38; 10: 35; 13: 1) called Jesus 'teacher', but even his enemies were prepared to concede the title to him (12: 14, 19. cf. *Jn* 3: 1). Moreover Jesus himself was quite happy to refer to himself in this way (14: 14. cf. *Jn* 13: 13, 14).

In places Mark retains the actual Aramaic word which will have been used, *Rabbi*, which means 'my great one' and was the standard Jewish title for a distinguished and acknowledged teacher (9: 5; 10: 51; 11: 21; 14: 45). As a teacher Jesus gathered around him a group of 'disciples', a word which literally means 'pupil' or 'learner', but

it has been suggested that the nearest English equivalent is 'apprentice' (cf. 3: 14). For further study of Jesus as the Master Teacher see W. Barclay, *The Mind of Jesus* (SCM) 1960, chs. 8 and 10 and *NBD* p. 626.

A Prophet?

The ordinary people saw in Jesus more than a 'teacher'. The popular verdict was that he was a 'prophet' (6: 15; 8: 28. cf. *Matt*. 21: 10f. *Lk*. 9: 8; 24: 19). This represents an advance on the concept 'teacher'. It was probably the highest human term by which they could describe Jesus. It was a remarkable verdict in that they believed that for the last 300 years or more the voice of prophecy had been silent (except for John the Baptist). It was a recognition that Jesus had been sent by God, spoken to by God (i.e. he had a message direct from God), and was empowered by the Spirit of God. Again, Jesus accepted this description of himself (6: 4. cf. *Lk*. 13: 33).

As 'prophet' Jesus was above all a preacher. The noun, *kērux*, is not used, but the verb, *kērusso*, appears occasionally in *Mark*, (e.g. 1: 14; 1: 38f.).

As a 'prophet' Jesus used symbolic actions and signs (cf. 11: 1-10; 11: 12-14, 20ff. 14: 22-25).

There is no sign in *Mark* of the belief that Jesus was *the* Prophet (i.e. the prophet like Moses foretold in *Deut*. 18: 15-22). Compare *Jn*. 1: 21; 6: 14; 7: 40; *Acts* 3: 22-26; 7: 37. For further details see W. Barclay, *Jesus As They Saw Him* (SCM) 1962, ch. 12.

The Lord?

The word 'lord' (*kyrios*) had a very wide range of meanings in Greek. As an address it was the normal word of courtesy and respect (equivalent to English 'sir'). As a title it suggested authority and could refer to the 'master' of a household, the 'owner' of a slave or a piece of property, a person in authority such as a teacher, magistrate,

military commander, and especially a king or emperor (cf. *Acts* 25: 26). In the East it became the standard title for a god (cf. *I Cor.* 8: 5).

Most important of all it was the word used in the *Septuagint* (the Greek version of the OT) to translate the sacred name *Yahweh* (less correctly, *Jehovah*), hence 'LORD' in our English versions.

To confirm and fill out the above details see a Bible Dictionary (e.g. Vine's) or W. Barclay, *Jesus As They Saw Him* (SCM) ch. 41.

In most of the NT 'Lord' is used of Jesus as the highest title that could be given to him (*Phil.* 2: 10f.), the clearest claim to his deity—his equality with God the Father. 'Jesus is Lord' became the basic creed of the early church (*Rom.* 10: 9; *I Cor.* 12: 3).

But we must resist the temptation to 'read back' this later use of 'Lord' into the Gospel records. It would seem that the disciples did not begin to use it in its highest sense until after the Resurrection (cf. *Jn.* 20: 28; *Acts* 2: 36).

Go through the references containing 'lord' which you have collected from *Mark* and try to determine the exact sense of the word in each case. In some of them 'Lord' obviously refers to God (1: 3; 5: 19; 11: 9, 10; 12: 11, 29f., 36; 13: 20). In others 'lord' seems to be no more than a title of respect (7: 28; 9: 24). In yet others it means 'owner' (12: 9) or 'master' (13: 35) or 'teacher' (11: 3; or should this be 'owner'?).

The exact meaning on the lips of Jesus (2: 28; 12: 36f.) is more difficult to determine. What do you think? Did Mark intend 'Lord' in 1: 3 to refer to Jesus? Otherwise the only use of 'Lord' in its full Christian sense comes in the later ending of *Mark* (16: 19, 20).

It is interesting to compare the frequency of 'lord' in *Mark* and in *Matthew* and *Luke* (use a concordance). Do the later writers show the influence of Christian usage (i.e. Jesus must have an honorific title)? Is *Mark* more primitive?

The Messiah?

The word 'Messiah' (or 'Messias') occurs in the NT of *KJV/RV/RSV* only in *John* 1: 41; 4: 25 where the Greek word *Messias* is used to transliterate the Aramaic *meshicha*. The normal NT equivalent of both this and the underlying Hebrew *mashiach* (lit. 'anointed') is *christos* (lit. 'anointed').

This does not mean that every occurrence of 'Christ' in the NT should be understood as an explicit reference to Jesus as the 'Messiah'. Sometimes it is, especially when it has the article ('the Christ'), and modern translations like *NEB* then render it 'the Messiah'. But gradually, especially amongst Gentile Christians not so

familiar with the idea of the Messiah, it took on the nature of a name (as it suggests to most people today when they hear the phrase 'Jesus Christ'). Can you find the two sorts of usage in your Markan references? In 8: 29; 9: 41; 12: 35; 13: 21; 14: 61; 15: 32 it obviously means 'Messiah', whereas in 1: 1 Mark seems to be using it in the later way as a name (cf. *NEB* renderings).

We should also include under this heading the references in *Mark* to Jesus as 'Son of David' (10: 47f. 12: 35ff.) and 'King of the Jews' (15: 2, 18, 26, 32).

At this point you should find out all that you can about the use of the word 'Messiah' and the growth of the messianic hope in both the OT and intertestamental periods, up to the time of Jesus.

In the Old Testament

Start with your concordance. Notice that 'Messiah' occurs in the OT in the *KJV* only at *Dan.* 9: 25, 26, but that modern translations give the literal rendering 'anointed'. Study the use of 'anointed' in the OT. Notice that sometimes it represents a verb (*mashach*) and at other times a noun (*mashiach*). Notice that priests and kings were anointed with oil (e.g. *Exod.* 29: 7, 21. *I Sam.* 10: 1) and therefore called *mashiach* ('anointed one'). It was also used metaphorically of the patriarchs (*Ps.* 105: 15), of the people of Israel as a whole (*Hab.* 3: 13) and of the Gentile ruler Cyrus (*Isa.* 45: 1). It is not clear whether prophets were ever literally anointed (*I Kings* 19: 16 cf. *Ps.* 105: 15).

The basic idea of anointing seems to have been consecration to God's service; it is used of people specially chosen by him for a particular task and then endowed with power (the Spirit) to fulfil it.

The important point to notice here is that the word *mashiach* is never used in the OT (except in *Dan.* 9: 25f.?) to refer to the promised future ruler of the house of David. See *Isa.* 11: 1-10; *Jer.* 23: 5; 30: 9; 33: 15-22; *Ezek.* 34: 23; 37: 24; *Hosea* 3: 5; *Amos* 9: 11; *Micah* 5: 2-5; *Zech.* 9: 9ff. 12: 8; all based ultimately on *II Sam.* 7: 12ff. It was only in the intertestamental period that the term 'Messiah' came to be applied to this eschatological figure. Notice too that the term 'Messianic Hope' can be used in two ways. In its wide sense it is used of 'any expectation of salvation in which a person occupies a central position' (and can thus include a figure like the Isaianic Servant of the Lord); in its narrower sense it refers only to 'those hopes which centre upon the figure of a king' (Th. Vriezen, *An Outline of OT Theology*, 1st Ed. p. 352).

Later Developments

If you can get hold of R. H. Charles, *The Apocrypha and Pseudepigrapha of the OT*, Vol. II

(Oxford) 1913, study the following passages. *Psalms of Solomon* ch. 17: 21ff. ch. 18; *Enoch* 38: 1, 2; 45: 3, 4; 49: 2, 4; 52: 4; *Testaments of the Twelve Patriarchs*: Judah 17: 5, 6; 22: 2, 3; 24: 1ff. (cf. Reuben 6: 5-12; Levi 18: 2ff.); *II(4) Esdras* 12: 30-32; 13: 3, 4, 25, 26. If Charles is not available use W. Barclay, *Jesus As They Saw Him*, ch. 7.

By the time of Jesus there was a great variety of messianic expectations, including the idea found in the Dead Sea Scrolls of two Messiahs, a high priest and a king (e.g. *Manual of Discipline* [Community Rule] 9: 11; *Messianic Rule*; see G. Vermes, *The Dead Sea Scrolls in English* [Penguin] 1962, pp. 87, 118ff.). Yet still the basic idea was of a ruler who would overthrow the Romans and restore the kingdom of David to more than its former glory and prosperity. This was the concept of the disciples (*Mark* 8: 32f. 10: 35ff. cf. *Acts* 1: 6) and of others who used the word 'Messiah' (14: 61) or its equivalents (10: 47; 15: 32).

Did Jesus think of himself as the Messiah?

First study the evidence in *Mark*. In 9: 41 there is some textual doubt. Was 11: 1-11 an unambiguous claim to Messiah-ship? Is 14: 61f. a straightforward affirmation, or is there an element of evasion (a 'Messianic cross-purpose')? Note the textual variants and compare the parallel passages in *Matthew* and *Luke*. What exactly is the meaning of 12: 35ff.? In each case consult any commentaries you may have. Then compare the evidence of the other gospels (use a concordance).

Do you get the impression that Jesus was reluctant to use the title 'Messiah' of himself? This was probably because of the serious limitations and the objectionable features of the current messianic hope. Yet the evidence is clear (to most at least) that Jesus knew himself to be the Messiah in the true OT sense and did accept the title when used of him by others (e.g. 8: 29f. 14: 61f. cf. *Jn.* 4: 25f.), at the same time pointing out that his conception of 'Messiah' was different from theirs, and preferring himself to use the title 'Son of Man' (see next study).

C. E. B. Cranfield expresses well why the title 'Messiah', in spite of possible misunderstandings, is the most suitable title to express Jesus' true relation to the OT and the people of God. 'We can then see that all the time its real significance was that it was pointing forward to him, and that the title, applied to Jesus, designates him as the true meaning and fulfilment of the long successions of Israel's anointed kings and priests, the King and Priest, whom they but dimly and unworthily though nonetheless really foreshadowed; the Prophet anointed with the Spirit of God, who fulfils the long line of Israel's prophets; and the

One in whom the life of the whole nation of Israel finds its fulfilment and meaning, in whom and for whose sake the people of Israel were, and the new Israel now is, the anointed people of God.' (*Mark*[CUP]p.270f.).

Was there a 'Messianic Secret'?

According to 8: 30 there was. This may be explained as due to a desire to avoid rousing false political hopes and risking the suspicion of Rome. But there was surely more to it than that. The reluctance of Jesus to be called 'Messiah' was probably part of a larger 'Son of God Secret' which we must look at next time.

To check and fill out the details on 'Messiah' use Bible Dictionaries and the following books. W. Barclay, *Jesus As They Saw Him* (SCM) 1962, chs. 4, 7.

F. F. Bruce, *This is That* (Paternoster) 1968, ch. VI. A. Edersheim, *The Life and Times of Jesus the Messiah*, (P & I) look up 'Messiah' in index. T. W. Manson, *The Servant-Messiah*, 1953. W. Manson, *Jesus the Messiah*, 1943. D. S. Russell, *Between the Testaments* (SCM) 1960, ch. 6.

Conclusion

Our study is still incomplete, so we are not yet ready to answer the question 'Who was Jesus?' You should, however, try to state (in writing) why the answers we have so far studied are not completely satisfactory or sufficient.

Further reading and study

O. Borchert, *The Original Jesus* (P & I) pp. 23ff. 356ff.
O. Cullmann, *The Christology of the NT* (SCM) 1959, chs. 2, 5, 7.
R. H. Fuller, *The Foundations of NT Christology* (Fontana) 1965.
A. E. J. Rawlinson, *The NT Doctrine of the Christ* (1962).
V. Taylor, *The Names of Jesus* (Macmillan) 1953.
V. Taylor, *The Person of Christ in NT Teaching* (Macmillan) 1963.
H. E. W. Turner, *Jesus Master and Lord* (Mowbrays) 1953 chs. V, VII.

Essay Questions

- (1) Explain why the title 'Messiah' was both a suitable and an unsuitable designation for Jesus.
- (2) Try to explain the enigma of the person of Jesus as seen through the eyes of (a) the ordinary people; (b) the Jewish leaders; (c) the disciples. Is he still an enigma today? Why? Should we simply tell people who he is, or help them to discover the answer for themselves? If so, how?

Next month: 'Son of God' or 'Son of Man'?

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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

Why be disturbed?

Question 1926

Why do you think some people whom one might expect to be mature Christians are so disturbed by the kind of book discussed in your answer to Question 1916 (July 1973)?

It is difficult to say. Every six months or so a book is published which, we are assured, finally demolishes the Christian faith; but the very fact that such a demolition has to be repeated every six months or so suggests that it is no easy task. The Christian faith is an anvil that has worn out many hammers, and if we find a succession of writers volunteering to be hammers with the effect (though not the intention) of demonstrating how durable the anvil is, why should we be disturbed? I can understand people whose faith is weak or immature being shaken in their minds by such publications, which are often characterized by an assurance that is in inverse ratio to the cogency of their arguments; and in fact I frequently find myself responding to requests to help such people to appreciate more fully the stability of their Christian foundations. It is natural for mature Christians to be concerned for the faith of those who are less mature, but sometimes they are obviously concerned for their own faith. If so, they are not to be blamed, but it is evident that their Christianity is not so mature as one might have thought, and they too need to be helped. It is not to be surprised at that unbelievers should publicize their unbelief; let believers show at least equal readiness to publicize their faith and give a reason for the hope that is in them.

Babylon, Pergamum and Rome

Question 1927

I have read that the apparatus of the ancient religion of Babylon was transferred from there to Pergamum, and later from Pergamum to Rome. Is there any evidence for this? Has it anything to do with the description of Pergamum in Rev. 2: 13 as the place 'where Satan's throne is'?

The idea that the ancient Babylonian priesthood and cult were transferred to Pergamum originated, so far as I can discover, in the mind of William Burckhardt Barker (died 1850), who suggested it in a book entitled *Lares and Penates in Cilicia*. There is no historical foundation for it. As for the connexion with Rome, this is a reference to the story of how, in 204 B.C., a Sibylline oracle advised the Romans that Hannibal could be expelled from Italy if they fetched from Asia Minor the black image of the 'Great Idaean Mother of the gods'. Thanks to the good offices of the king of Pergamum, the Romans procured the

image, and sure enough, it was not long before Hannibal was driven out and conquered. But the Great Mother was an ancient and indigenous Anatolian divinity, and had nothing to do with Babylon. Her cult was established in Rome from that time on, but was not integrated with the state religion. As for the mention of Satan's throne at Pergamum, this may refer to (i) the throne-like altar of Zeus on the Pergamene citadel, (ii) the temple of the healing god Asklepios, with a serpentine image before it, on the plain below, or (iii) the earliest shrine of Rome and the Emperor, established there in 29 B.C. My preference would be for the third choice; but none of the three has anything to do with Barker's theory.

Act or Relationship?

Question 1928

In Matt. 5: 32; 19: 9; Mark 10: 11; Luke 16: 18 the verbs used to indicate an adulterous union are mostly in the present tense. Would this indicate that the continuing relationship, and not simply the initial act, is in view? But what of the aorist infinitive passive moicheuthenai in Matt. 5: 32? I think that in most of the passages mentioned it is the on-going relationship, and not just the act of entering into it, that is characterized as adultery. This is specially clear in Luke 16: 18, where the repeated present tense moicheuei is best translated 'is living in a state of adultery'. The aorist infinitive passive moicheuthenai in Matt. 5: 32 indicates the entry upon an adulterous association; it is an instance of what grammarians call the 'ingressive aorist'. I suppose the passive voice is used because in Jewish custom the man was the active party in contracting or dissolving a marriage: 'every one who divorces his wife except by reason of fornication makes her become the passive partner in an adulterous union' (because, if she is forced to return to her father or other male guardian, he may marry her off to someone else so that she is involved, albeit passively, in an adulterous union).

Two Gospels or One?

Question 1929

Do you see a distinction between 'the gospel of the kingdom' and 'the gospel of the grace of God'? No; it appears to me that 'the gospel of the grace of God' in Acts 20: 24 is identical with 'preaching the kingdom' in the following verse. Be it noted, too, that Paul continued 'preaching the kingdom of God' during his two years in Rome (Acts 28: 31)—i.e. during the time when he was writing his captivity epistles.

Looking at Books □

Assumptions and Prejudices

CULTURE, CLASS AND CHRISTIAN BELIEFS.

John Benington. Scripture Union. 60p. 96 pp. (paperback).

John Benington has written a blueprint of what could be one of the most significant modern books on evangelism and Christian communication.

Drawing on his experiences in an evangelical cafe outreach in south London, and later in a cellar-club work in a rotting area of Manchester, he takes us with great insight into the minds of some of the young people he knew—some who rejected, and others who first accepted but then fell away. Through their eyes he exposes the hidden assumptions in our Christian thinking and practices, analysing the relationship of our assumptions to our social groupings, our behavioural conventions, and our ways of understanding and communicating. It is a stimulating and provocative book that should be compulsory reading for every evangelist and Gospel worker.

His experiences mean that his initial approach is by way of the generation gap, but the training of a professional social worker and sociologist shows itself as he passes from this (for the individual) passing phase to the deeper estrangements which arise from differences in class culture. As Bishop David Sheppard says in a wise foreword, this is a book of questions rather than of answers.

Yet, with all its excellence, this is a blueprint of a better and more closely argued book yet to be written: too many questions are left open for it to be more. The transition from teenage to working class *mores* sits uneasily on the thesis as a whole. How sound is it to argue from a group of lads from small-trader backgrounds in an amorphous North Chiem, to working class attitudes in general? Or from a youth club in the Moss Side slums? Benington does not: he jumps. The method of use of the 'class' concept is thus called into question from the start. How far is it true that the questionings listed on page 63 arise 'partly from factors peculiar to the working class?' (If it is, the reviewer will exchange his headgear for a cloth cap tomorrow, and

expect to find a school of linguistic philosophers doing the same!). A quotation (which unfortunately provoked the reviewer's sense of humour) from David Martin on p. 60 observed that evangelicals *inter alia* 'reject few of the central institutions of society', to which Benington adds 'some of the above allusions only really apply nowadays to the strictest closed sects': a dictum which overlooks that it is precisely the strictest closed sects (from the Old Amish to the latter-day Taylorite exclusives) who *do* reject most of the central institutions of society (though they do so by withdrawal rather than by protest, which perhaps spoils some tidy theories).

These are dangerous waters on which a lay reviewer should embark, but one is left with a sense that 'class' tends to be used in the analysis as a thing-in-itself, a primary causative influence, rather than as a conceptual amalgam of deeper causes (an approach which might have produced the more penetrating analysis that will undoubtedly develop from Benington's later work with the Grubb Institute of Behavioural Studies). He seems to admit as much in his Preface. Yet even in the Preface, one may question whether 'class; power; institutional processes' (p. 7) can validly be used as terms *eiusdem generis*. On page 83 the concept of private experience needs to be defined more carefully if the apparent contradiction with the top of page 91 is not to vitiate part of the argument.

In closing, however, we may defend Benington from the charge of relativism that has been made against him. He is wholly right to emphasise that danger lies not in the relativity of our situation, but in failure to admit it (p. 86); but he is also right to imply that the Christian cannot stop at that point, as does the relativist; he must ask whether, beyond the relativity of our situation, lies a deeper Absolute. Yet Benington, though he points to that Absolute, hardly reaches it. We are left at the end with a nagging doubt about his tentative solution. Will his concrete-thinking lads find it any easier to grasp, or will they think that all that has been offered them is a shift in emphasis? To put it baldly, that the 'intellectuals' have 'put it across them' once again?

SOSTHENES.

John Wesley and the German Hymn. A Detailed Study of John Wesley's Translations of Thirty Three German Hymns. John L. Nuelsen, translated by Theo Parry [etc.]. A. S. Holbrook, Calverley, Yorks., LS28 5RQ. 171 pp., £1.25.

John Wesley, the founder of Methodism, was a great compiler of hymn-books and a translator (or rather paraphraser) of hymns. In 1938 Dr. Nuelsen wrote in German this definitive monograph for the Historical Society of the Methodist Episcopal Church of America. Thanks to several Englishmen, we now have in English a well-produced photo-

static reproduction of typescript on normal-sized book pages of what the leading hymnologist, Dr. Erik Routley, calls a 'unique and irreplaceable account'. It comprises scholarly but highly readable analyses of Wesley's knowledge of German, the impact upon him of German hymnody, his poetic gifts, his choice of hymns for translation, his techniques, his use of German melodies, his hymn-books and the circulation of his translations. Of especial value are the Appendices, one listing modern hymnals containing the translations, the other containing the full texts in parallel columns of the German hymns and the translations.

J. S. ANDREWS

The Acts of the Apostles. William Neill, Oliphants, 270pp. £3.50.

This latest addition to the *New Century Bible* commentary admirably fulfils the aim of the series to provide the general Bible student with an aid to interpretation which is based on the best of modern scholarship but written in a style and at a level which does not demand a formal theological education in order to understand it. All too often one gets the impression that 'layman's' commentaries are written primarily with a view to other scholars who might read them rather than for the purpose of illuminating the text for the ordinary Christian. Such is definitely not the case with Dr. Neill's work.

The author is clearly at home in the world of scholarship. He lists the major works in a select bibliography at the beginning and gives his readers a guided tour through the contributions and opinions of writers as diverse as Barrett, Cadbury, Conzelmann, Dibelius, Dix, Haenchen, Harnack, O'Neill, Ramsay, Sherwin-White, Vielhauer, and Wilcox, though in doing so he by no means overwhelms the reader with technicalities. In fact, one might say that his account of scholarly discussion and debate is as interesting and attractive as any feature of the commentary.

Following an introduction of some fifty-odd pages, which discusses the relation of history and theology in Luke-Acts, the sources of Acts, the purpose of Acts, Luke and Paul, Luke and Peter, the speeches of Acts, the church in Acts, and the Holy Spirit in Acts, Neill launches into a paragraph by paragraph exposition of the text of Acts. Contrary to some recent critics, he considers the book to be 'a basically accurate account of what happened, recorded by a man whose evidence we have good cause to trust.' This will come as no surprise to conservative Bible students, but it is a judgment which is heard all too rarely from the lips of university teachers of Biblical Studies these days.

Neill's commentary is not exciting, but reliable. But, after all, this is what one desires in a commentary. And as one has come to expect from the author, the style is lucid and pleasurable to read. If one is in search of a good, up-to-date commentary on Acts, this might be the one to buy.

W. WARD GASQUE

Bible Characters and Doctrines. Volume 7, E. M. Blaiklock and H. L. Ellison, Volume 8, E. M. Blaiklock and James Philip, Scripture Union, 128 pp., 35p (paperback).

Human Like Us. Terence Kelshaw, Scripture Union, 95 pp., 40p (paperback).

Speaking Anonymously. Harry Foster, Victory Press, 157 pp., 50p (paperback).

With these two volumes the Scripture Union completes the second year of its four year scheme, covering in this period both Bible characters and major Bible doctrines. Each book provides daily readings for a quarter. They are undated but are numbered for convenience. The practice is to switch from one subject to the other and back again at roughly weekly intervals. This is, presumably, for the sake of variety, but any reader wishing to work more steadily through the studies could follow through each separately by ticking off the ones done.

Prof. Blaiklock has been entrusted with the character studies for the whole series. This is not surprising in view of the admirable combination of literary skill, classical scholarship and, above all, penetrating spiritual insight he possesses. The present volumes cover the period from Uzziah

to Elihu and include such nameless but representative individuals as we meet in *Proverbs*—the Simpleton, the Sluggard, the Scoffer and the Friend. Writing of the last mentioned, he says, 'Counsel, and the willingness and ability to give wise advice, are the marks of the good and worthy friend'. The author proves to the reader such a friend.

Mr. Ellison is our guide through 'The Life of Christ' and Jas. Philip deals with the doctrine of 'The Person of Christ'. They both in their distinctive ways provide a reverent, thoughtful and frequently challenging study of these great truths. At the end of each section, the reader is supplied with seven or eight questions and themes for study and discussion on the preceding readings.

Somewhat similar but geared more directly to the house group or young people's study class is Terence Kelshaw's *Human like us*. It contains forty-three discussion outlines on Bible characters; eleven taken from the O.T., ten on Peter, twelve on Paul and ten which relate to lesser-known N.T. individuals. Each outline commences with what is called 'Information Point' which consists of comments on the scripture passage under consideration. There follows 'Discussion Point'. This provides a number of matters for the group to consider. It has the effect of forcing them to relate the study to life and in this way, as the title of the book suggests, to see how men of God of an earlier age grappled with problems not dissimilar to those which confront us today.

Still on Bible Characters, this time all unnamed ones, is Harry Foster's *Speaking Anonymously*. It starts with Noah's wife and ends with Peter's and in between are such fascinating individuals as 'the man who drew a bow at a venture', 'the bridegroom at Cana' and 'Paul's sister's son'. This collection of attractive, devotional vignettes constitutes a bed-side book par excellence.

ALAN NUTE

An Alphabet of the Holy Land. Mary Chubb and Jill Wyatt, Geoffrey Bles, £1.50.

Sing me a Story. Edited by Chris Porteous, Falcon Books, 35p.

Tell it to Jesus. Elspeth Stephenson, Scripture Union, 40p.

Here are three very useful books for the teacher's bookshelf. The *Alphabet* fills in the background and describes the setting of Bible history, and the modern archaeological explorations which are still uncovering the exciting facts behind the stories which were once thought to be mythical. The text is lucid and the illustrations are delightful. Older Juniors will find it a valuable reference book, and most children will enjoy the pictures. However the print is too small for the book to have general appeal to younger children.

Sing me a story is a refreshing new way of presenting Bible truths and stories. I am assured that the guitar chords are within the scope of beginners, and the piano accompaniment is simple and effective. Delightful to sing to younger children or with older ones.

Designed for the 5-8 year old group, *Tell it to Jesus* contains much to help both parents and teachers. The prayers cover a wide range of childish needs and dawning awareness of God, and are couched in language children can understand and use. While some children may be able to read it for themselves, and should be encouraged to do so, most will appreciate it more when the prayers are used at home or corporately at Sunday School or School Assembly.

R.N.Y.

Spectator's Viewpoint

with David Manzie

Morality: Public and Private

David Manzie considers some recent matters of notoriety.

Lord Longford has pointed out that, whatever may be said about the risk to national security resulting from moral lapses by holders of public office, there remains a dangerous reluctance to condemn moral lapses. The time has come, he wrote, to 'speak up for morality', declaring that Church and State leaders should unequivocally spell out what is morally right and what is morally wrong.

Undeniably Mr. Heath, the Prime Minister, acted commendably and promptly in accepting resignations from two leading members of his administration. Nevertheless there has been a disturbing reaction, asking in effect 'Who is qualified to cast the first stone?' Or saying more pertinently 'there, but for the grace of God, goes . . .'

Whilst these may be immediate and not unreasonable reactions ('Scriptural—Ed.) there is implied cowardly acceptance of falling standards. And it is hard (though it may appear uncharitable) to avoid suggesting that integrity is in danger of collapsing. Integrity is an ingredient vital to the character of a person in public office or service, and standards are exemplified from the top down. We have generally suffered and unquestioningly tolerate doubtful practices in public, political and commercial life. It is hardly surprising, therefore, that this attitude should be reflected in private life and accepted as the norm for living.

Shocked we may be when the media 'reveal all', and if this type of revelation is good for a circulation booster, well, the papers are in business to show a profit. Sordid disclosures appeal especially when they concern other people's indiscretions. Whether this type of investigative journalism is news, or stamps the press as guardians of public honour must remain an open question which does not concern us at present.

Reactions have been mixed, interesting and disturbing. As we have already commented, the men resigned office promptly, issuing statements hinting their remorse and stupidity. Their respective families declared intentions to remain loyal. Foreign comment varied from sympathy for the government and praise for its handling of the affair, to incredulity that such behaviour should be regarded as scandalous anyway. Despite all our permissiveness

there is still a recognisable puritan strain amongst voters.

One political commentator emphasised that most of the electorate likes to be represented by people who to a degree at least uphold high values. To say that the only offence committed in the recent affair was that of being found out, is to downgrade to ritualism rules which are applicable to politicians guilty of misdemeanour.

To readers of the British Press this mixture of opinion has been obvious. The affair has been hailed as proof that holders of high office are human and suffer human frailty. Other letter writers have been appalled at the lapse of a politician. And in between these two extremes every shade of opinion has found expression, with a distressing tendency to excuse, and constant reference to Christ at the judgment of the woman taken in adultery.

British ethics are changing; public pronouncements and letters to the editor in this present sad case have demonstrated it clearly. But is it really wrong to expect the highest standard and example from appointed leaders?

There have been brief glimpses of the Christian point of view, mostly in the correspondence columns. In too many instances, however, it has been obscured by the British propensity and care to state both sides of an argument without fully and adequately justifying either. And too many have felt conscious of this inadequacy to want to be accused of casting the first stone.

Religious leaders have made little comment, although the General Assembly of the Free Church of Scotland did call for a day of humiliation and prayer. The Book of Common Prayer includes intercession for rulers and governments, ensuring regular remembrance by the Established Church. Dare I ask whether Free Churches have been similarly and equally diligent? Or in our desire not to be bound, and with our emphasis on extempore prayer, have we forgotten?

Does every evangelical Christian remember daily those in authority who may be exposed to subtle temptation and intense pressure? Or was the cartoonist (in a religious paper) who portrayed a crowded commuter train with passengers poring over daily papers headlining vice and sex scandals right when he captioned his drawing 'As if anyone really cared how public figures behave these days!'

Replies to Professor Bruce

The July Question

It is probably true to say that the active witness borne by our predecessors last century to the visible unity of all Christians helped to give an impetus to a movement which is now going ahead under its own momentum. Does the state of affairs in the church today present some pressing need in relation to which we could bear similarly effective witness?

Mr. I. M. Sutton replies:—

One wonders whether in relation to many of the pressing needs of the day, the Lord is not by-passing ourselves and raising up His own witnesses in other places. Such would be in accordance with the lessons of so much of past history. But may I suggest that the needs of the church today are in principle only what they have always been: that men should be able to see Christ in action in those who profess His name, and that they should be able to see that His word still means something real in the lives of His people, and

that the love which He spoke of among His people is still able to be seen in practice among them? Ought that not be what our lives should witness to?

(Editor's note: It seems that the article by Morgan Derham in this issue is really as splendid a reply to Professor Bruce's question as we could ask. Perhaps it comes best from someone outside our own immediate church circle to speak to us on this subject!)

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. Outstanding questions are:-

Question 4 (submitted by Mr. Reg. Richmond)

What action, if any, should be taken when a couple of young members of the assembly have to marry because a baby is expected?

(Replies, please, by 15 September, for November issue).

Question 5 (submitted by Mr. Richard Williams)

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

(Replies, please, by 15 October, for December issue).

The Question for this month

Question 2 (submitted by Mr. I. Chaman)

What *practical* social service does your church do in the community?

There were no replies to this question.

Correspondence

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

Roman Catholic co-operation

From Mr. Clive Rawlins

Dear Mr. Coad,

I must confess to being very saddened by the largely negative replies received and published so far.

Jesus sat and ate with publicans and sinners—was 'not ashamed to call them brethren'—and I cannot reconcile the attitude displayed by some of your correspondents with this spirit of humble serving. It should not be forgotten that neither Jesus, nor his followers, preached a Gospel of separation from false religious systems, despite their inadequacies. They pointed to the truth, yes, but that meant primarily to Jesus and was done chiefly by their attitudes not their fine, 'theologically correct', words.

Ichthus, 104 Sycamore Road,
Erdington, Birmingham B23 5QR

Sincerely yours,
Clive Rawlins

From Mr. Harry F. Thompson

Dear Mr. Coad,

With further reference to the May Question, concerning Roman Catholic co-operation in Ecumenical Movements, I would like to refer to two paperbacks which tell of the way the Holy Spirit is working among Roman Catholics.

1. *The Pentecostal Movement in the Catholic Church*, by The Rev. D. O'Connor.
2. *As The Spirit Leads Us*, by K. and D. Ranajhans.

Both books are obtainable at Evangelical 'Good-News' Bookshops.

15 Woodland Road,
St. Austell,
Cornwall

With kind regards,
Yours sincerely,
Harry F. Thompson

What's in a Name?

From Dr. Stanley Hoyte

Dear Mr. Editor,

I was very glad to read Mr. Richmond's letter about the names we use for our meeting places, and heartily agree with him that each regular place of meeting should announce itself on the notice board as a 'Christian Church', because that is what we are. Those two words convey the truth to the passer-by in the simplest way possible.

It is Biblical. It does not use any adjectives to suggest that we are rather special. It is not off-putting. If anything it is rather appealing.

Ardverness, Wray Common Road,
Reigate, Surrey

Yours sincerely,
Stanley Hoyte

London Missionary Meetings

Dear Mr. Coad,

It has been suggested to the conveners of the above meetings that it would be helpful to a number of couples if some activities could be arranged for children aged 5-11 on Saturday, 27th October, thus allowing both parents to attend on that day.

To ascertain if there would be a demand for such facilities, which Mr. Roy Millard, a school teacher, has kindly offered to arrange and which would include missionary, educational and entertainment features, we have distributed a questionnaire to all assemblies of which we are aware in London and the Home Counties. It may be that some have not been delivered and we would be grateful if we could bring this to the attention of your readers. It would be helpful if any individuals who are interested either in using these facilities or in helping to prepare them beforehand or, having experience with children, could assist in organising them on the day, would send details to Mr. Roy Millard, 57 Kingsfield Avenue, Harrow, HA2 6AQ. He would like to know the numbers and ages of children who would be likely to come from the homes of your readers and the names, addresses and experience of those who would be willing to assist.

On behalf of the conveners,
Yours sincerely,
Derek Beckwith,
John McEwen.

London Missionary Meetings.

IHS Again

Were they the stylised Greek capitals of the first three letters of the name 'Jesus'? Or 'In His Service'? Or '*Iesus Hominum Salvator*'? Or '*In Hoc Signo*'? On the evidence to date, the editor thinks that yer pays yer money and yer . . . But here comes the last (yes, positively the last) contribution to the argument. One reader seriously puts forward the view that they stand for the ancient Egyptian gods—Isis, Horus, Seb (and are therefore to be eschewed by all sound evangelicals). And how did those three come to appear on non-conformist pulpit cloths? Well, it is a long story, and of course the Roman Catholics are behind it . . .

It seems to the editor that Professor Bruce has something to say about something similar in his *Answers to Questions* this month. But we are all of us entitled to our opinion.

And that is positively the last contribution on the subject to be permitted in this column, until someone turns up with a long and scholarly article, footnotes and all. And then we shall ask either the editor of *The Evangelical Quarterly* or the editor of *Emergency Post* (or possibly the editor of *Private Eye*) to take it off our hands . . .



Recent Titles



Answers to Questions

F. F. Bruce

256pp., royal 8vo., casebound, £3.60 net

Since July 1952 Prof. Bruce has conducted the popular "Answers to Questions" page in *The Harvester*, and this book contains a wide selection from these intriguing, informative, scholarly and often amusing answers. The first half covers questions on biblical texts, in biblical order, and the second contains answers on an impressive variety of subjects, from Adoption and the After-life to the WCC and Writing. /O 85364 101 3

Mark: Evangelist and Theologian

R. P. Martin

256pp., demy 8vo., casebound, £3.00 net

In this book, which is a companion to Howard Marshall's *LUKE: HISTORIAN AND THEOLOGIAN*, Prof. Martin surveys the wide field of recent Markan study. He adds his own contribution to the reasons why Mark wrote his Gospel, and in a final chapter he emphasises its importance in today's world. /O 85364 130 7

Colossians:

The Church's Lord and the Christian's Liberty

R. P. Martin

192pp., demy 8vo., casebound, £2.50 net

The letter to the church at Colossae shows above all the person of Jesus Christ as the answer to man's questions about the cosmos of which he forms such a frighteningly insignificant part. In this new commentary Prof. Martin's aim is to make the background and message of this letter clear in its original setting, and to show its particular relevance to the present day. /O 85364 125 0

God's Statesman:

The Life and Work of John Owen

Peter Toon

208pp., demy 8vo., casebound, £2.60 net

John Owen is such an outstanding figure in spiritual and secular history, and his theology is so much discussed today, that it is astonishing that no adequate life of so vital a personality has so far been available. The present volume supplies that need. It is clear, readable, logical and shows a commendable balance between biographical narrative and an assessment of Owen's theological writings and educational and national activities. /O 85364 133 1

Baptism in the New Testament

Mount Radford Reprints No. 14

G. R. Beasley-Murray

432pp., lge. crown 8vo., paperback, £1.60 net

This book treats Christian baptism, not as an optional extra in Christian life, a sort of post-graduate field of study for the specialist, but as basic to the whole N.T. teaching concerning the Church of God. /O 85364 134 X

The Message of the New Testament

Christian Student's Library No. 10

F. F. Bruce

128pp., lge. crown 8vo., paperback, 70p net

A companion to H. L. Ellison's *THE MESSAGE OF THE OLD TESTAMENT*, this valuable new work by Prof. Bruce devotes a chapter to each book or group of books, taking the New Testament in chronological order. /O 85364 128 5

The Story of the Jesus People

Ronald M. Enroth/Edward E. Ericson

Jnr./C. Breckinridge Peters

256pp., lge. crown 8vo., paperback, £1.20 net

Based on thorough research and extensive contact with members of the movement, *THE STORY OF THE JESUS PEOPLE* is the first comprehensive attempt to answer the questions raised by the "Jesus Revolution". Its authors arrive at conclusions that may prove as unsettling to their critics as to the Jesus People themselves. /O 85364 131 5

Home Bible Studies: and How to Run them

Paternoster Pocket Books No. 15

Derek B. Copley

112pp., small crown 8vo., paperback, 60p net

This book grew out of personal experience. Dr. Copley and his wife saw the tremendous spiritual need of their neighbours in a new housing development, and wanted to help them. But the routine methods of "institutional religion" did not even begin to touch them. So Dr. and Mrs. Copley asked them to a Bible study in their own home. And it worked! The book includes nearly 20 outline studies to help the newly formed group to get started. /O 85364 126 9

Holy Spirit Baptism

Paternoster Pocket Books No. 16

A. A. Hoekema

104pp., small crown 8vo., paperback, 60p net

Baptism in the Holy Spirit is a definite doctrine of the N.T. stated by our Lord and confirmed by His apostles. But what is it, and how is it experienced? As he did in *WHAT ABOUT TONGUE-SPEAKING?* Dr. Hoekema goes to the N.T. for the answers to these questions and whether he agrees with or differs from a particular doctrine or practice, he writes with Christian grace and courtesy, always seeking to learn from other points of view. /O 85364 127 7

Summer reading from Paternoster...

with these new titles and reprints.

For Publication: September 10th

These invaluable books on four present-day cults have been developed by Professor Hoekema from his previous major work. They are neither too lengthy to weary the reader with unnecessary detail, nor yet too brief to provide adequate answers to the many questions that arise in the minds of Christians who have to confute the teachings of these cults, often at short notice.

Christian Science

Paternoster Pocket Books No. 17

A. A. Hoekema

72pp., small crown 8vo., paperback, 30p net

How "Christian", or even "scientific", is "Christian Science", that child of the curious writings of Mary Baker Eddy? This close investigation by Professor Hoekema gives the history of Christian Science, culled from the writings of the founder of the system and of the past and present Christian Science leaders. It gives the history of the organisation, and examines its doctrines and evaluates them. References to primary and secondary sources are given in the footnotes. There is a full bibliography and a detailed index./0 85364 152 8

Mormonism

Paternoster Pocket Books No. 19

A. A. Hoekema

104pp., small crown 8vo., paperback, 45p net

The aggressive promotion and growth of the Mormon Church throughout the world furnishes more than enough reason for this present close investigation by Professor Hoekema of its strange history, its source of authority, its organisation and most recent membership figures. The doctrines of Mormonism are examined in the light of the Bible, and Dr. Hoekema's evaluation is based on the writings of the original founders of Mormonism, and of past and present Mormon leaders, to which reference is made in extensive footnotes, a full bibliography, and a detailed index./0 85364 154 4

Jehovah's Witnesses

Paternoster Pocket Books No. 18

A. A. Hoekema

148pp., small crown 8vo., paperback, 60p net

Jehovah's Witnesses are stated to be the fastest-growing religious organisation in the world, being active in some 200 countries. This alone underlines the importance of this valuable handbook by Professor Hoekema. It gives the history of the movement, its source of authority, organisation and membership. The whole is based on the writings of the original founders, as well as by past and present leaders of Jehovah's Witnesses. It is fully documented by foot-notes, a bibliography, and a detailed index./0 85364 153 6

Seventh-Day Adventism

Paternoster Pocket Books No. 20

A. A. Hoekema

104pp., small crown 8vo., paperback 45p net

Because the difference between some Seventh-Day Adventist teachings and the doctrines of orthodox Christianity are not easily recognised, there is need for this book by Professor Hoekema, which traces the movement from its beginnings to its development at the present day. Dr. Hoekema compares its teachings with those of the Bible, and a special section deals with the Seventh-Day Adventist doctrine of the Investigative Judgment, the scapegoat theory which makes Satan the ultimate bearer of sins, and the insistence on observing the Jewish Sabbath./0 85364 155 2



Israel and the Nations

Mount Radford Reprints No. 15

F. F. Bruce

272pp., large crown 8vo., paperback, £1 net

Like *The Bible and Archaeology*, *Israel and the Nations* has established itself as one of the leading works on its subject, and is now available for the first time in paperback in its illustrated form. Starting with the Exodus, Professor Bruce traces the history of Israel through to the fall of the Second Temple. The book is particularly rich in information on the inter-Testamental period. There are 13 pages of black and white plates, and 3 pages of maps, as well as a unique collection of charts and tables and full indexes./0 85364 150 1

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The News Page

Press Day, October 1973, Tuesday, Sept. 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news items.

Out and About

Evangelism:

Many contacts were made during a period of personal evangelism and door-to-door visitation by E. Nelson Walker in July. During the same month, George Tryon conducted missions in Otley, Dewsbury and Skellow with considerable response, particularly from children. In open air work, the Lord blessed in the Tent Crusade at Tiverton where children and teenagers professed faith in Christ. At Shebbear attendance was good and four children told of their trust in the Saviour. Tony Blackburn reports that the recent Young People's Crusade at Littleham, Exmouth, was attended by over 200 young people. At the family service the Hall was filled to overflowing. Many good contacts were made, and follow-up continued during August.

Ministry:

G. K. Lowther spent some time in the Danish Faroe Islands in late July and early August, helping in ministry in several of the assemblies there.

Reconstruction at Maghull:

The assembly at Maghull was born in the home of one of its members some years ago and thereafter met in an old garage, homes, a school and youth clubs.

At last a site has been purchased, and work is about to start on the first phase of the new chapel in Foxhouse Lane. The assembly has grown steadily so that there are now about sixty in fellowship in a growing residential area. Many teenagers have professed conversion and have made an impression in two local schools. Fourteen teenagers were baptised recently.

The work has been severely restricted because of the lack of suitable premises, but our friends are confident that the Lord is leading in this new step, and we are asked to join them in prayer. Further details may be obtained from John Knight of 190 Days Lane, Maghull, Lancs. (Telephone 051-526 3804).

Home-Calls

Lionel Taylor on June 15th aged 70. Converted at the age of 17 in Newcastle-upon-Tyne, he was in fellowship with the Wallsend assembly for a few years, before moving down to Yorkshire, to the Dewsbury assembly, where he served the Lord for 35 years as an elder, and most of the time as Superintendent of the Sunday School. Later, he spent two years in Brentwood where he was in fellowship at Sawyers Hall Lane, before moving back to Yorkshire. The last eight years of his life were spent in Harrogate, where he served the Lord faithfully in the assembly as Sunday School Superintendent for a while and as an elder until his home-call.

He was looked upon as a spiritual father to the young people, and he sought always to put the Lord first in his life and business. He was much loved and will be greatly missed for his leadership and kind and loving personality. He leaves a widow and three married daughters.

Tailpiece

No Smoke . . .

The furore caused by news of reported massacres in Mozambique continues unabated. It is doubtful whether

the full truth will ever come out, but it is hard to believe that the entire story could have been fabricated, and that by missionaries. Tailpiece drew attention, a matter of months ago, to the difficult situation which might ensue if and when our missionary friends found themselves at odds with the civil authorities. It might also be appropriate to point out that the missionaries themselves *must* be impeccable sources of information. If, for instance, it is established in Mozambique that the missionaries have in the slightest degree exaggerated the situation, then they will have done themselves and the Lord they serve a grave disservice. Such a charge would almost be almost as serious as that of having remained silent when they ought to have spoken.

... Without a Fire

The recent appalling fire in Douglas, Isle of Man, in which 50 people lost their lives in a conflagration which raced through a seven storey building in a matter of minutes, has a lesson for all of us. Wherever people gather in numbers there is *always* the risk of fire, and the arrangements for speedy evacuation in many church buildings are almost totally lacking. For instance, Tailpiece knows one assembly where, until quite recently, the forecourt was so cluttered with parked cars that rapid evacuation of the considerable congregation would have been impossible.

Nor is it enough to say that the fire risk is minimal. No doubt the authorities on the Isle of Man thought this. But there is an increasing number of young arsonists on the loose these days, and elders and deacons could do worse than to seek the advice of their local Fire Prevention Officer if they are not absolutely certain that their buildings conform to regulations at the very least.

Three Cheers for the Commonwealth!

The gathering of Commonwealth Prime-Ministers in Ottawa has met with the usual thinly-veiled derision from the communications media, in the U.K. at any rate! Tailpiece does not know whether to be more sickened by those who regard Europe as a sort of social, economic and political poultice to be applied to Britain's every ill, or by those who regard the Commonwealth as an outdated concept, to be quietly dropped now that we and our Commonwealth partners have all grown up a little! Alas, our national adulthood does not seem to have got us very far! This is a time for the *strengthening* of international ties of all kinds. If the Commonwealth is to be allowed quietly to expire, then Tailpiece will emulate the splendid example of so many of his countrymen and go and live in one of its more distant outposts,—preferably one climatically better endowed than the Sceptred Isle!

Tailpiece

People and Places

New addresses

Gateshead-on-Tyne:

Correspondence for Chowdean Chapel, Durham Road, Low Fell, Gateshead should now be sent to John M. Hood, Marantha, Albert Drive, Low Fell, Gateshead 9, NE9 6EJ. Tel: Low Fell 877782.

Ingaway:

Lee Chapel South, Basildon, Essex. Revised times of Services: Sunday Morning now 9.30; Sunday School now 11 a.m.; Young Peoples Meeting now 11.40 a.m. (Note: Sunday School to be held in Chapel in future).

Personal

Dan Cameron, who suffered a cerebral spasm in February 1972, has made a slow but steady recovery and is now able to undertake a certain amount of work locally. He will value our continued prayers for his complete recovery.

Mr. & Mrs. Leslie M. Randall will be visiting New Zealand and Australia for an extended period from September 1st. Our brother will be ministering the Word and giving an account of the Lord's work in the islands of Orkney, Shetland, Faroes and Iceland, where he has been working for a number of years. All communications should be addressed c/o Mr. J. Georgeson, 201 Beechwood Road, Blackburn, West Lothian, Scotland.

A Plea from Zambia

A letter from Will Seaby of Kalene, P.O. Box 10, Ikkelenge, N.W. Province asks us to request the kind friend who is sending copies to his old address (57 Victoria Road, Liverpool, L13 8AL), to send in future to his correct address in Zambia.

Graham H. Stokes has been invited by the Council of the Soldier's and Airmen's Scripture Readers Association to fill the General Secretary's chair recently vacated by Lieut. Col. T. A. Dick. He will value prayer for this responsibility.

Stewardship

Home Workers Fund:

130 Wood Street, Cheshire, London EC2V 6DN. The gifts received toward the above Fund for the month of July amounted to £290.65.

Missionaries' Children's Fund:

130 Wood Street, London, E.C.2. The gifts received towards the above Fund for the month of July amounted to £115.30.

Retired Missionary Aid Fund:

12 Cleveland Crescent, North Shields NE29 0NP. The gifts and legacies received towards the above Fund for the month of July amounted to £4,429.80.

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.:

Morecambe 1-8; Torquay 15-16; Ashburton 20; Bristol 22-24; Exmouth 26-30.

Burnham, A. E. J.:

Seven Kings, Essex 9; Fareham 13, 20; Ash Vale, Hants 16, 18; Bristol 22-25; Worthing 30; Also at Selborne and other places.

Cameron, D.:

Glasgow (Hebron Hall) 9; Aberdeen 14-22; Bigger 30.

Clare, W. H.:

Northampton 16-23.

German, G. H.:

Penrith 1-7; Carlisle 9-21; Aberdeen 23-27; Gloucester 29; Tewkesbury 30.

Greenaway, G. H.:

Bacon (Tent) 11-16; Stowmarket 22; Brockford 23; Combs 30.

Greenwood, Arthur:

Rhos-on-Sea 1-4; New Ferry 5, 12, 26; St. Annes 9; Southport 16; Dereham 30.

Grimsey, A. W.:

Chippenham 1; Swaffham, Yaxham 9; Southborough 16; Bromley 17, 18; Milland, Sx. 29-30.

Harpur, George:

Linlithgow 1; Glasgow 2-9; Largs 10-12; Brentwood 16; Banstead 19; Sheffield 20; Wimbledon 21, 28; Larne 22; Cheltenham 23, 24; Vernon Dean 29; Folkestone 30.

Hughes, J. H.:

Bromley 2; Uckfield 6; St. Leonards 9; Horsham 23; Bromley 26; Swanwick 30.

Iliffe, D. J.:

London, Spree 1; Filey 8-15; Petworth 19; Littlehampton 20-23; Horsham 27; Sheffield 30.

James, John:

Bristol; Devon; S. Wales; Somerset.

Leighton, D.:

Barnsley 9; Southend 14; Parbold 17-21.

Lowther, G. K.:

Charterhouse, Teignmouth 1-8; Teignmouth (assembly) 2, 6; Newton Abbott 5; Frome 9-11, 13; Devizes 12; Martock 14-16; Tatworth 17; Chard 18; Redditch 22-27; Manor Park 30.

Meadows, Donald R.:

Weymouth 2; Westmoors 6, 9; Reigate 15-18; Woking 22-23; Fareham 25; Gosport 27, 30. Remainder of time at Southbourne.

McMaster, David:

Gartness 2; Glasgow 4; Carfin 16-28.

Pierce, D. H.:

Bridlington 9; Filey 9-15; Allerbridge 16; Bridford Mills 18; Barnstaple Fair 19-21; Bristol 22-25; Beer 30-Oct. 11.

Phillips, C.:

Rochester 1; Walthamstow 2; Harrow

6, 13, 20; Bournemouth area 7-12; Kingston 15-17; Wallington 19, 26; Harlow 25; Tunbridge Wells 27; Worsworth 30.

Robinson, A. J.:

Exeter 2, 4; Cockwood 9; Clayhidon and Stapley 16; Loxbeare 23; Teignmouth 30.

Short, S. S.:

Hailsham 1-4; Winchester 7-9; Alresford 9; Bath 10; Exmouth 16-18; Malvern 23-27; Newport, Monmouthshire 30.

Tryon, George:

Bridlington 1, 2, 5, 12, 19, 26; Scarborough 3, 10, 15, 16, 17, 24; Driffeld 4, 9, 11, 18, 25; Hull 6, 13, 20, 22, 23; Bexhill 30; Leeds 8.

Walker, E. N.:

Merriott 2; Bristol, Conference 22-25; Chickell 28; Three Cross 30.

Wilcox, W.:

Waldingfield 2; Braintree 13, 20, 27.

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.

Eastbourne:

Sisters' Missy, Cice., Edmond Hall, Church Street, Wednesday, Sept. 5 (Not as previously announced).

Leeds:

Mtg. Bedford Row Gospel Hall, September 8. 3.30 and 6.00. T. G. Smith.

Tyneside:

N.E. Evangelical Missy. weekend, September 14-17. H. G. Aspinall. Dr. R. P. Coates, J. D. Crawford. H. M. Martin, A. E. Nock, W. Wilson.

Meetings held simultaneously Tyneside, Tyneside and Wearside. Full details from W. Archbold, 12 Cleveland Crescent, North Shields NE29 0NP.

Martock:

Somerset Ann. Conf. Gospel Hall, September 15. 3.00 and 6.00 G. K. Lowther.

Saffron Walden:

Ann. mtgs. Gold Street Chapel, September 15. 3.30 and 6.00. Mr. Alan Nute.

Gloucester:

Evangelism film, 'The Chinese are Coming', Albion Hall, September 16. 8.30.

Luton:

Ann. conv. Onslow Road Gospel Hall, September 15. 3.00 to 4.45, 6.00 to 8.00. Mr. M. Newman. Mr. J. Riddle.

Parbold:

Hilldale Gospel Campaign. Evangelical Church, Septemebre 17-21. 8.00. D. Leighton.

Bristol:

Homeworkers conv. Broadmead Baptist Chapel, September 22. 3.30 and 6.30. September 24. 3.45 and 7.00, September 25. 7.00. Mr. S. Emery (Ministry).

Redditch:

Worcs. Ministry mtgs. Gospel Hall, September 22-26. 7.30. G. K. Lowther.

Bexley Heath:

Mtg. Bethany Hall, Saturday September 29. 7.00. Mr. W. Farquhar.

Doncaster:

Ann. conv. Doncaster Gospel Hall, September 29. 3.00 and 6.00. J. Anderson. C. S. Jarrett.

Balham:

Ann. missy. Conf. at Endlesham Hall on October 6th at 4.30 and October 7th at 7.00.

Bexhill:

Ann. missy. Conv. Hamilton Hall, Evangelical Church, Saturday Oct. 6. 3.30-6.00. Mr. A. Dexter (Japan). Mr. Terry Fisher (Zambia).

Carshalton:

25th Ladies missy. conv. West Street Chapel, October 6. 3.15-5.15. Mrs. Lennox. Mrs. Heath. Mrs. Tucker.

Edinburgh:

Missy. Rally. Bruntsfield Evangelical Church, October 6. 7.00. Mr. Boyd Aiken, Mr. Robert Reeve.

Walthamstow, E.17:

Missy. Cice., Folkestone Rd. Hall, Oct 6-8. Sat. 6.30, Sunday and Monday 8 p.m., A. Dalton, D. McLeod, R. Horton.

Weymouth:

'Sisters' conf. Ebenezer Hall, October 12. 3.00 and 6.00.

Cardiff:

Broadcast Service Welsh Home Service 10.30 a.m. October 28th from the Mackintosh Gospel Hall, Speaker Mr. Derek Stringer of Enfield.

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Personal

A WARM WELCOME FOR 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. (11)

ALL CHRISTIANS warmly welcomed at Parkhill Chapel, 17 Fleet Road, Hampstead, N.W.3. Sundays 11.00, 6.30. Buses 24, 46, 63 (Sundays only), or near Belsize Park (Northern Line). (12)

BABBACOMBE, TORQUAY Kingsway Hall, Babbacombe Road, Visitors welcome. Sundays 11.00 Breaking of Bread; 6.30 Gospel Service; Thursdays 7.30 Ministry Meeting. Buses 50 from Strand, 30 from Castle Circus, Torquay. (9)

BELIEVERS staying in Central London who desire to remember their Lord in the breaking of bread (see 1. Cor. 11v. 26/29) will find a warm welcome at Rossmore Hall Evangelical Church, 1 Rossmore Rd., off Lisson Grove—N.W.1 (Underground Station) and 5 minutes walk from St. Marylebone Stn. (5/7/alt)

BELIEVERS VISITING HASTINGS and St. Leonards for holiday will receive a warm welcome at the Gospel Hall, Castle Hill. Breaking of Bread 11.00 a.m., Gospel Service 18.30 (9)

BOURNEMOUTH—VICTORIA GOSPEL HALL, Victoria Park Road, Winton, extends warm welcome to Christians visiting or intending to reside. Sundays, Lord's Supper 11 a.m. Gospel 6.30 Believers moving to this area invited to phone Bournemouth 59425 (9)

CAMBRIDGE Queen Edith Chapel (Wulfstan Way), off Queen Edith's Way. Visitors warmly welcomed. Sundays: Lord's Supper 11 a.m. Morning service 11.45 (creche). Evening service 6.30. Near the new Addenbrookes Hospital. (12)

CROYDON AND DISTRICT Visitors warmly welcomed at Cranmer Hall, Sylversdale Road (not Cranmer Road), Croydon. Sundays 11 a.m. and 6.30 p.m., Wednesdays 8 p.m. (9/73)

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EPSOM Staneway Chapel, Cheam Road, Ewell, Sundays: The Lord's Supper 10.30. Sunday School 12 noon. Evening service 6.30. Large car park. Believers moving to this area invited to ring 01 393 4709. (12)

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PALMA, MAJORCA Visitors are invited to remember the Lord each Sunday morning in The Evangelical Church, Ortega y Gasset 15, Palma, at 11 a.m. Those interested should contact Mr. W. Davidson, 15 Main Street, Wishaw, Lanarkshire, Tel: 73280 or Mr. J. Ranero, Palma, Tel: 274223. (10)

SIDMOUTH, DEVON The assembly meets at 'Haddon Hall', All Saints Road, (by kind permission of the Christian Alliance). Visitors are warmly welcomed. Sunday Services, 11 a.m., Worship and Breaking of Bread 6.30 p.m. Gospel Service. Wednesday Evenings 7.30 p.m. Prayer and Ministry. (10)

VISITORS TO POOLE AND HAMWORTHY Dorset, are invited to Lake Road Chapel, Hamworthy. Very close to Rockley Sands Holiday Camp. Sundays Breaking of Bread 11.00, Sunday School 3.00, Evening 6.30. (9)

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Editorial

Laid on Another

Sometimes a new translation can bring a familiar verse vividly alive. One such example is the NEB rendering of II Samuel 12: 13. Nathan has convicted David of his horrific guilt—but then he tells the king: 'The Lord has laid on another the consequence, of your sin: you shall not die . . . the boy that will be born to you shall die.' It is a sentence as shocking as the crime itself. An innocent child . . . There have been those who have condemned some presentations of the Gospel itself as 'immoral': but this is Scripture itself. Yet this is what life is: people *do* suffer—innocent people—and dreadfully—for the sin or fault of another. David, in the agony of his realisation of the consequences of his sin, surely tasted the bitter truth that lies in Chester-ton's pregnant words:

The dreadful joy Thy Son has sent
Is heavier than any care;
We find, as Cain his punishment,
Our pardon more than we can bear.

The extension which every Christian will draw from Nathan's words contains a truth that is 'dread-full', in the full meaning of the word. 'He was wounded for our transgressions, he was bruised for our iniquities.' Sin—our sin—does not only bring suffering to others: it involves a wounding of God, as well. It is appalling to realise that my pride, my selfishness, my self-will, brings suffering, not only to other men and women (and often to those dearest to me), but in the Divine Nature itself.

Yet—and this is the heart of the mystery—because He suffers, I 'shall not die.' 'With his stripes we are healed'. It was as though all eternity, all its suffering and pain, was focussed and demonstrated at Calvary, at one point of time. As I too share David's bitter remorse at what my sin has done; as I watch powerless the sufferings of Another; at that point, I learn that in His suffering is my release. 'The Lord has laid on another the consequence of your sin: you shall not die.'

Biblical Justice and the Evangelical

Richard Lawson

Dr. Richard Lawson examines the Biblical teaching on social justice and presents some challenging ideas on our involvement as Christians.

The issue of 'works' is a traditional source of embarrassment to evangelical Christians. In the first place, the Reformation took its beginning from a realisation of the doctrine of justification by faith; and a polemic with the Roman Catholics ensued in which it was inevitable that an amount of polarisation should result, making the Catholics overestimate, and the evangelicals underestimate, the importance of 'works'. Not that there have not been evangelicals who have brought about significant social changes; for instance, Wilberforce, Shaftesbury, Muller, and the Clapham sect; we are rightly proud of them. But something is amiss with a religious movement that has to point back one hundred years to demonstrate that it is socially involved. In this century only a few lonely names stand out among evangelicals. Christian social pioneers tend to come from other camps; or if they did come originally from the evangelical setting, we have put them out. It is a lasting blot on the (already smudged) name of American evangelicalism that Martin Luther King was debarred from entering an evangelical Bible school; he had to go to a 'liberal' seminary; 'liberal' not only theologically but also politically in that it would accept a man irrespective of his race.

We have allowed ourselves again to become polarised, this time not against the Catholics but against the liberals. Vis à vis their humanist theology, gospel and practice, we have set ourselves up as 'conservative' both in theology and in politics; committed to the status quo; tending to identify the Gospel of Christ with a British public-school *mores* just as surely as the liberals have identified it with the new socialistic humanism.

Against this false liberal-conservative antithesis I wish to advocate a position of *radical reform*. 'Radical' means getting back to the roots, that is the Biblical roots of the Gospel (is this not essentially what the reformers were trying to do?) and also to the Biblically-revealed roots of social ordering. 'Reform' is distinct from conservatism on the one hand and revolution on the other. It should be unnecessary to have to point out that both of these have non-Christian origins and implications. *Conservatism* is rooted in individualistic philosophy, making the individual ego into the absolute, and denying the social aspect of God's ordering of the world. It is also essentially static, tending to deny the everpresent tendency of sin to corrupt men's actions, and therefore the need for

continual change to bring the human state of affairs up towards the divinely revealed Norm. Also, in its tendency to look back, conservatism comes into direct conflict with the scriptural admonition 'say not that the olden days were better'.

Revolutionism on the other hand sets up the social aspect of man as absolute over against his individuality; like conservatives, they are essentially self-righteous, which leads to their sectarianism; and their reaction to aberrations within society is almost totally destructive; due to their very limited reference-point they are unable to make distinction between good and bad in the present state of affairs. *Christianity* transcends such philosophical polarisations with the Gospel of CHRIST Who is the proper Man: because He came to us from heaven He gives meaning both to our individuality and our social being.

Social reform is a recurring motif in the prophets. If we will let the Word free from our theological vices and iron frameworks of definition and limitation and circumscription, to read such passages as Isaiah 58: 3, 12-14; Job 31; Hebrews 13: 2; Matthew 25; Luke 3; Isaiah 10: 1-2 and follow out all the cross-references, we will find that the Word makes Karl Marx read like Enid Blyton:

Free the oppressed!

Give your bread!

Cover the naked!

(do not) drive hard your workers!

Hide the outcasts!

Do not betray the fugitive!

Do not neglect to show hospitality to strangers and foreigners!

(one for Enoch Powell there)

Let him that has two coats give to him that has none!

What do you mean by grinding the faces of the poor?

Woe to those who enact evil statutes,

And to those who constantly record unjust decisions

So as to deprive the needy of justice

And rob the poor of My people of their rights!

Only a man hopelessly sold out to bourgeois (or Laodicean, if you don't like the sound of 'bourgeois') complacency, saying peace, peace, when there is no peace; only such a man could fail to see how closely these scriptures apply to modern Britain.

But at this point, some good people reply, 'Ah, but nowadays the *State* takes care of all that charity and social justice stuff; there's no room left there for the *Church*.' Our answers grow more sophisticated; we say to God, not merely, 'Who is my neighbour?', but, 'I have no neighbour: the Man from

the Ministry came and took him away.' When God says, 'learn to do good, seek justice, avoid oppression,' we come right back at Him, 'but, God, that's the social gospel; and besides, that word is only to the children of Israel'. All these replies, and others like them, crumble into dust when we realise that *we are the State* just as surely as *we are the Church*.

It is an inadequate doctrine of Church and State that allows the possibility of the State taking over an area that used to belong to the Church. It arises from a false identification of the Body of Christ with the institutional church. This identification is made explicitly by the Roman church, and also many of the sects; the general rule being, the smaller the sect, the more certain it is that it, and it alone, is the sole faithful remnant. This we have seen most recently and most distressingly in the Taylorite Brethren.

Let us be quite sure that the institutional church is a societal structure that exists so that a number of like-minded people can come together for public worship, for the reading of the scripture, for exhorting, and sanctification and growth in love for the better service of God in this world. It is a societal structure, and manifests all the characteristics of such structures, including signs and symptoms of sin and failure.

The Body of Christ, however, is not a mere societal institution: it is built of human hearts, that is, of human beings washed pure of all the stains of sin; it is a Bride, spotless and ready for the Groom; single, not divided by contentions and heresies as is the institutional church. The Body of Christ is a spiritual brotherhood that transcends all other features of humanity such as language, intellect, race, and colour—in this again the institutional church all too often falls short. The Body is present wherever two or three are gathered—so it is present not only in the public assembly on the Lord's day, but in the associations of Christians in the professions, in the arts—and in politics.

At this point I must make clear that I do not make an absolute distinction between the social and spiritual Church; that would be an equal and opposite mistake to those who would make the two identical. The distinction is relative only. I do not say that one ought to withdraw from the institutional church; for what would be in the end an expression of individualism, and a revolutionary act. But the denominations need continually to be reformed (*semper reformanda*) towards the norm of the Church that we find in the New Testament.

But if all saved individuals, by virtue of God's grace, are members of the Church irrespective of whether we are on the books of one or other denomination, so also each Christian functions as a subject in the State, whether or not he is on the electoral register. In Romans 13 we are given no mandate to withdraw from the State, or to drop out. The

recent history of the Exclusive Taylorite Brethren has shown the criminal absurdity of trying to characterise everything that is not part of a particular church institution as 'iniquity', and therefore to withdraw from it. We are dependent on the State at least economically—this is, we must use its money to buy food. We are also, as Paul points out, dependent on it juridically—that is, we rely on the police force to keep the peace. And if so, we should pay taxes . . . our involvement grows. We cannot be passive or uncommitted. We are part of the State, indeed we are the State, just as we are the Church. The institution of the State is God-given, as Paul says, to dispense justice. It is pretty clear to me that Paul is ratifying (or rather that God is ratifying) the *idea* of government in Romans 13, rather than any and every positive expression of government. Paul did not submit slavishly to whatever the particular authorities decreed; rather, he confronted them with the Law; 'I am a Roman citizen' he said, 'you have contravened the Law by doing what you have done'. In saying this he is reforming the state of affairs; criticising the deeds of the governors, and taking them back to the roots of Law, to which they, the governors themselves, should submit. Paul is not a mere passenger in the State; he stands up actively against iniquity. So did John; so did JESUS; so did the prophets. Who then can say that we are not to criticise the government and to take an active part in it while we can (the time indeed may soon come when we are deprived of our constitutional rights; and the longer we are idle, the quicker that time will come). Does God ratify all Nero's actions? or Hitler's? or Stalin's? or Nixon's? This very Scripture, Romans 13, that some take to teach political passivity, we take to teach political activity, because it lays down a norm of government, i.e., the punishment of socially evil deeds, and reward for good. It is the Christian's duty to reform the existent, positive government towards that norm.

Now some people say, 'but only through being "salt"'. I find nowhere in the New Testament are we told to go and vote, nor to stand as members of Parliament, nor to be political reformers.' To such people, I would reply that this is because in those days there *were* no democratic processes, and therefore it is hardly surprising to find no mention made of them. Further the Church of those times was an underground, confessing Church, as is the present day Church behind the iron curtain, and recently in wartime Europe; it is not to be expected in times of persecution that people will stand up and expound a Christian view of certain ticklish economic problems; energies are directed more to finding sound-proof meeting places. Furthermore, it is difficult enough to expound accurately on what the Word actually *does* say; it is very dangerous to draw inferences from what the Word does *not* say.

Yet there are clear references in the New Test-

ament to a coming state of affairs where Christians will be governing the world. I do not want here to get into a millennialist debate; but I will say that the more Scriptures I can apply to my own situation the happier I am, and the more I know Scripture, and the more I understand myself and the present times, the more Scriptures I feel applying themselves. My experience is that Christians, once they start to apply themselves to social issues in a Biblical way—that is, after they have abandoned their conservative or revolutionary stances (although continuing humbly to learn every true thing these have to teach)—Christians have a deep and thorough intuitive understanding of social issues.

I hope by now that we have by means of this rather untidy and piecemeal argumentation come to the point where we see that it is the Christian's duty to get out into the world and start changing things. I was indeed tempted to leave out all the foregoing and plunge immediately into the more interesting second part of this article. It ought not to have been necessary to reiterate all these arguments, especially nowadays when there is such a spate of monographs and articles saying the same thing.

It is, however, very necessary to get down to a programme of action. Too many of the books and monographs are devoted to demolishing pietistic withdrawal, but, once they have opened the gates of pietism, the book itself closes, leaving the reader little better off. In other words, modern evangelicalism is like the bunch of mice that have just decided (a) that there is a cat and (b) that it needs to be belled. What follows here is a suggested programme of action to get the cat belled in the shortest possible time.

The principles are those of radical reform coupled with the idea of co-belligerence. Co-belligerence means that we will fight alongside anyone in order to gain a short-term objective, although we recognise that our long term goals may be quite different. That is, we will co-operate with political conservatives on some issues, and socialists on others. We can do this because we know that all unbelievers take one aspect of God's creation as their point of certainty, and construct a system from that. The system will be always directed manwards; but it also carries a kernel of truth lifted from God's creation, and that truth belongs to us, as the heirs of creation.

Now we have the practical problem of getting into action. I propose that Evangelical Committees for Social Action (ECSA's) be set up area by area, to meet regularly to study problems of local and national importance. The study should always be coupled with action; to this end, study papers should be presented in the form of propositions, as we shall see below. Their action should have two main thrusts; direct and electoral. Direct action would entail social work type programmes, of the kind already started by Task Force in Paddington, and

also family squatting associations in areas where these do not already exist. In this article, I shall confine myself to drafting a plan for electoral action.

Wherever possible, ECSAs should work towards putting committee members forward as candidates in local and general elections: but when this is not feasible, they should select the most suitable candidate available by means of a questionnaire. These questionnaires have three purposes: (1) they enable ECSA to adopt as co-belligerent a man whose aims and attitudes are closest to our own: (2) they pin the politician down to a series of propositions; if he goes against these while in office, ECSA has a definite instrument against him as an untrustworthy man when he next seeks re-election. One of the main technical troubles in modern politics is the absence of printed statements; there is no record of what a man stands for when the ballyhoo of the election is over. (3) the questionnaires relieve us of the crippling choice of voting for a political party, all of which are equally corrupt, and none of whose platforms correspond to christian principles, in entirety.

Here is a specimen of an ECSA questionnaire. It is marked in these five categories;

Strongly agree:	score plus 2
Moderately agree:	score plus 1
Neutral:	score 0
Moderately disagree:	score minus 1
Strongly disagree:	score minus 2

when the form is completed, the candidate with the highest positive score is adopted (other factors, of course, being equal).

Housing

*The system of rent-paying is inherently unjust in that it tends to make the rich richer and to keep the poor in their state of poverty: also in that it leads to tension between the psychic reality (i.e. the dweller feels the house to be 'my own home') and the legal reality (i.e. the 'owner' holds the property).

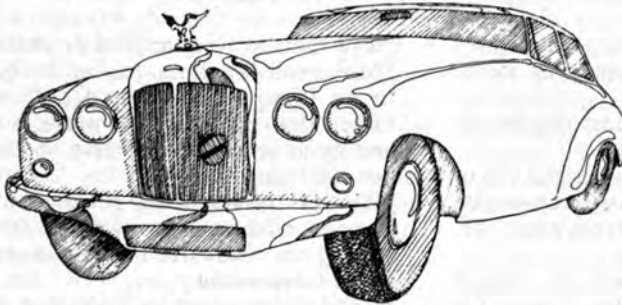
*Parliament should enact a bill whereby perpetual rent paying be converted to a hire purchase agreement: i.e. in paying 'rent' the dweller would be slowly buying the house for himself.

*The problem of homelessness should be declared a national emergency as if these people had been rendered homeless by an earthquake; they should be rehoused immediately in all available shelter, i.e. all those houses at present kept empty by local councils and property speculators; and in the event of there not being enough empty houses, community halls and churches should be used until suitable houses have been built.

*The practice of breaking up homeless families should be stopped immediately, as contrary to explicit statements in God's Word.

*The practice of building tower blocks should be stopped immediately, on account of their ex-

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pensiveness, and the harmful psycho-social effects they bring about; the building of low-rise, aesthetically pleasing complexes of the kind pioneered in the Vauxhall Bridge Road estate should be encouraged.

Agriculture

*In principle, there should be a return of Britain's economic energies to the land, since this is the basis of every economy.

*The practice of cutting down hedgerows should be prohibited immediately.

*Stringent checks should be made over the use of all fertilisers, and government bodies empowered to check on the use of, and long term effects of, agricultural chemicals on the earth.

*A policy of reforestation should be pushed forward; deciduous trees should be planted for aesthetic and climatic reasons, not merely coniferous trees for economic use.

*Property developers, roadmakers, etc. should be obliged to plant three trees for every tree that is destroyed through their activities.

*Use of our hillslopes for sheepgrazing should be encouraged, and young people disaffected from the present economic system should be given moral and economic encouragement to return to the land.

Industry

*Advertising, and trading stamp companies, as parasitic industries, should be taxed punitively.

*Tax exemption should be given for measures designed to improve the living and working conditions of the workers.

*Energetic moves should be made to limit the dehumanising process of the assembly line; investigation should be made to find ways that will enable the worker to have a more creative role, following work already completed in Sweden.

*Workers should be given economic encouragement to own shares in the company they work for.

*Punitive taxation should be levelled at the large combines ('megacapitalists'), and the development of smaller companies, where the worker can have a sense of belonging, and of mattering, should be encouraged.

Waste Economics

*The position of the dustman and sewage worker should be recognised for what it is, i.e. equal to or above the doctor in economic importance.

(The author is himself a doctor—Ed.).

*A multichannel system of waste disposal should quickly be instituted whereby waste is sorted at household level into organic, plastic, glass, metal, and paper; each of these elements is then to be recycled.

*Research is to be encouraged into developing commercially producible closed circuit systems for extracting usable methane from sewage, and returning the solid matter to the soil, where it is useful, rather than to the coastal waters, where it

is harmful.

*The manufacture of such useful and healthy closed circuit sewage systems, when properly developed, to go towards replacing the doomed motor car industry.

Travel

*Rail fares to be quartered or abolished.

*More railway lines to be built, and services to be improved so that people will use them, rather than allowing the services to deteriorate and become more expensive so that people will not use them.

*Business travel (both personal and freight) to be conducted on the railways so far as is possible, leaving the roads free for enjoyment.

Local Government

*Local government to be turned inside out and thoroughly shaken.

Project Grants

*Grants should be made available to groups of people who desire to complete projects useful to the community.

And so on. Different evangelical committees will of course have different priorities and ideas. I realise that the Biblical parentage of many of the above proposals will not be immediately apparent to many readers (to say the least), but I hope also that before God we may reason patiently together, hearing each others views, and that the pithy, propositional format may lead to clear argumentation between the general (and sometimes extremely specific) norms laid down in the Word, and specific application to the political situation in modern Britain. The important thing is that evangelicals will be working consciously and intelligently towards defined ends, using existing democratic structures to the very fullest, for the relief of their fellow men and the glory of Almighty God.

When the candidate whose position comes closest to that of the ECSA has been adopted, the group can throw itself wholeheartedly into his election campaign. They should use especially broadsheets and the printed word; print is the medium of choice in politics because of its permanence, and because it lends itself so much more to precise analytical statements (vide Marshall McLuhan) rather than innuendo and suggestion, soon forgotten and without record, as is the case with the spoken word.

It will be noticed that no mention is made of public morality in the above. I believe that the current evangelical obsession with sexual morality in the face of the great and overwhelming political, juridical, economic, and social misdeeds that exist in Britain is a shocking and unbiblical thing. Perhaps an indication to a more Biblical assessment can be had from the fact that Young's Concordance has 114 entries under oppress, oppressed, oppresseth, -ing, ion(s), -or(s), and only forty-four under fornication(s), -tor(s) (and about one fifth of those

latter have to do with the Whore of Babylon, i.e. are spiritual and economic rather than physical). The Festival of Light mentality is a great danger to the Gospel of Christ because it tends to reidentify the idea of sin with that of sexual immorality—a definition that is already too strongly stuck in the popular imagination, so that the preaching of the Gospel is severely handicapped, and the Word is prevented from searching out the deep heart of man, and convicting him in all his actions.

Before closing, I must try once again to immunise myself against the charge of being a social gospeller. One good brother once said to me, 'Ah, you'll never do any good by social action. The world's going to get worse and worse. Its in the prophecies.'

'Well,' said I, 'what shall we do?'

'Why?' he said, 'we've got to preach the Gospel'.

'Amen to that' I said, 'but what will happen if we preach the Gospel and many people believe?'

'Why,' he said, 'the world will get better.'

I leave it to the reader to work that one out. But truly it must be as false and unbiblical to set up an antithesis between evangelism and social justice as it is to set faith up over against works. God spurned the offerings of the Israelites when He found injustice being carried out by the worshippers. Of what use are all our prayers for revival and renewal when we are raking in money from property deals that involve poor people being thrown out of their homes? Or when we sit by passively allowing the forces of 'Law and Order' to harrass squatters illegally? Truly we are the Laodicean church, rich and comfortable and having need of nothing. There is little need of fearing that the church will be suddenly seized by fleshly energy to rush into social action. It will take a full and powerful movement of the Spirit of God to shake us from our lethargic sleep, to revive us into joyful fellowship with our Father and service of Him in this corrupted world.

Professor Bruce Asks

Some of the churches to which our readers belong provide a stock of Bibles for the use of visitors, just as they provide hymn books. Which editions of the Bible are used for this purpose in various places? It would be interesting to know.

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



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A Pattern of Suffering & Service Kingsley Melling

Kingsley Melling contributes a second study in the life of Joseph, and considers Genesis chapters 39 and 40.

The next thirteen years Joseph spent either in Potiphar's house or Potiphar's prison, and those years must have seemed to him like the years the locust had eaten. But this too was part of the pattern God had planned. Joseph would never have chosen to go through the harsh experiences of those years, and we have evidence out of his own mouth that he loathed the prison and bitterly lamented the fact that he had been stolen out of the land of the Hebrews and that he did not deserve the fate which had befallen him. For most of us the lines have fallen in pleasant places and we cannot even begin to feel as Joseph felt; nor has our confidence been put to the test as his was tested. But did Joseph manage to say as Job said 'When he has tried me I shall come forth as gold', or did his faith wilt under the strain and stress of those years of waiting?

Let us not forget that Joseph is a pattern for us all. The first lesson to learn at this point in our story is that service is to be given unstintedly and unwearyingly to our earthly master. We have to earn a good name from those who are 'without'. It is a fine thing when someone commends a believer for being an honest workman who conscientiously discharges his responsibilities regardless of praise or blame. It is possible for Christians to go about their daily work 'with a chip on their shoulder' or a grudge against life because they have not been given the 'recognition' to which they imagined themselves entitled or because others have so much more wealth than they have. Joseph had nothing—he was owned body and soul by a foreigner to whom he belonged and on whom he had no claim of any kind. But Joseph served Potiphar as faithfully as he had served his father, because service was the way he interpreted the meaning of his existence. His motto could well have been that which our Lord Jesus himself mentioned at the Last Supper, when he said 'I am among you as One that serves'. The motto of the man of the world is often 'What can I get?' rather than 'What can I give?'; but, alas, Christian people are often tarred with the same brush.

We are told repeatedly in chapter 39 that the blessing which came on Potiphar's house was because the Lord was with Joseph. But it is easy to misunderstand the situation; it was not an automatic blessing, much less some sort of magic, but the presence in Potiphar's house of a man who was (in the best sense of that much abused phrase) 'not as other men are'. Joseph was trustworthy, conscientious, honest, upright, hardworking and

scrupulous in everything he did. It was Joseph's sanctified personality which brought blessing to Potiphar beyond his wildest dreams. He noticed it; everyone noticed it; everyone talked about it and before long the Hebrew slave was trusted with everything. Here is a pattern for living and a principle to live by; how better to express it than in the words by which Jesus our Lord described himself? Joseph had come into Potiphar's house 'not to be served but to serve'. Joseph is a fine illustration of what it means to be the 'salt of the earth' and the 'light of the world'.

But this is only one side of the coin. Satan was determined to destroy this honoured slave by discrediting him, and so to bring discredit on his God. It is only to be expected that we shall be a target for the pattern Satan has planned: but, alas, Satan's plan so often seems to succeed! The temptation from Potiphar's wife is no new thing, and men in public life in Church or State or even in quiet places are subject to it. What is unforgettably magnificent is Joseph's reply to the temptress: 'How can I do this thing and sin against God?' Of course it would sin against Potiphar, even if in the permissive society of ancient Egypt 'everybody does it'. It would also reveal ingratitude and unfaithfulness and wanton irresponsibility. But Joseph lifts the issue to the highest level and appeals to the highest court. It would be sin against God. Joseph rarely rose higher than at this moment, and his true moral worth is seen against the dark background of the pressure upon him. Worse was to come. It did not happen once, but many times; and as day succeeded day Potiphar's wife tried repeatedly to break down his resistance. Dropping water (we are told) wears away the hardest stone, but Joseph's resistance held firm. He could not run away; he could only stand and fight. Then one day her devilish cunning outwitted Joseph and she seized his robe as a sure and certain way to incriminate him. 'Hell has no fury like a woman spurned.'

So Potiphar arrived home to be confronted with damning evidence of his faithful servant's unfaithfulness. Of course we know that Joseph was 'framed' and that the circumstantial evidence was 'planted': but none of these things prevented Joseph from paying a heavy price. What now of the assurance from the author that 'The Lord was with Joseph'? Where was the Lord now? Why didn't He intervene to save His faithful servant from prison and from judgment? We are back to the mystery of the 'all things that work together for good'. But while we know that God was with Joseph, there is no evidence that Joseph knew; in fact such evidence as there is points in the other direction. Joseph bitterly loathed his unjust sentence and took the first opportunity to tell someone that

he had done nothing amiss.

It is here that the story becomes relevant to our own experience. Have we ever been falsely accused? Have the cards been so stacked against us that we could not possibly win? Though we protested our innocence, nobody wanted to listen to us, not even those who knew in their hearts that we were innocent. It still happens, and we can do nothing but accept the disgrace and ask ourselves why God permits such things to happen. So Potiphar's house was exchanged for Potiphar's prison, as the pattern of suffering and service began all over again.

It is one thing for us to be assured that God was with Joseph in the prison exactly as he had been with him in the house; but Joseph did not know this, and it is hardly likely that he saw the situation as we see it. To Joseph it was a disaster and a challenge to faith. Yet, where we might have become cynical and disillusioned and thrown our faith overboard, Joseph continued to serve. Everyone has noticed the similarity between the opening paragraph of chapter 39 and its close. They are so strikingly similar that it is clear we are intended to note that all things are working together for good, that God is still on the throne, and that Joseph continues by faith to overcome the world.

Opportunity soon came to him, when two high officials were put in 'protective' custody under suspicion of plotting against the realm. It is another thread in the pattern—so tiny as to be hardly noticeable at the time. Joseph noticed the gloom on the faces of these distinguished men and enquired its cause. Forgetting his own misery and his own problems, he displays a concern about these total strangers which reveals more than anything else that he had not given way to self pity, despite the temptation to do just that. Even more significant is the fact that he still believed in God, despite the fact that God had ignored his cries as much as his brothers had ignored his cries for help. His faith was being tested in the furnace, but he refused to surrender to unbelief.

Joseph never claimed to be any sort of diviner at this stage, nor did he claim any credit for whatever help he was able to give. He did not even discuss 'religion' or 'give his testimony' to these men. He simply and quietly told them that since dreams come from God their interpretation must come

from Him as well. He made no promises: he claimed no special gifts; above all he pointed them away from himself to God. If he could serve these unfortunate men, regardless of their guilt or innocence, he would do so. The only thing he asked for himself out of this chance to serve these men was his appeal to the cup bearer to speak a word on his behalf when restored to favour at the court of Pharaoh. Even this small request came to nothing, because in the excitement of his reinstatement the butler completely forgot the man who had helped him so much!

Those next two years must have been the hardest trial of all to Joseph, forgotten by man and forsaken by God. He must by this time have been convinced that something had gone wrong with the government of the world. Though we have no record of any outbursts such as characterised Job in a similar situation, Joseph must have reached the lowest point. But then 'having touched bottom' as the poet says 'we begin to rise'. Joseph could not see any threads of gold and silver in the pattern but only the dark threads; and he must have found it hard to believe, not only that they were 'as needful' as the others, but that there was any sort of plan or pattern at all in his life. But he continued to believe and perhaps even to hope. The only alternative was meaninglessness and despair.

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by the way. . . The Emmaus Bible School Story

Harold Catlow

The Director of Emmaus Bible School tells the story of one of the most interesting assembly enterprises of post war years.

One of the great paradoxes of our time is that the Bible continues to outsell all other books, and yet at the same time it is read less and less by the man in the street. Its size and the diversity of its contents deter many from giving the Word of God the close attention it merits and there have been many efforts to encourage both the daily reading and the systematic study of this unique Book.

About thirty years ago a young Canadian missionary in the Congo had the idea that people would discover and learn more of the message of the Bible if they would only submit to the discipline of its systematic study. With this idea the missionary, Dr. Ed Harlow, returned to Toronto and launched in his home the Emmaus Bible School correspondence course ministry, which, under his direction and with God's seal of blessing, was to spread world-wide to ninety countries and be used in 115 languages, and to reach to date six million students. Every new centre was free to develop its outreach autonomously without pressure or control from the centre—a concept which made this ministry unique and which, under God's hand, has been responsible perhaps more than any other feature for the rapid unrestricted growth of the work of the School.

At the same time that Dr. Harlow was opening up this ministry in Canada the writer, then a young executive of Unilever, had the same vision and was looking to the Lord for guidance in implementing the idea. A business trip to Canada and the U.S.A. in Spring 1951 was used by the Lord to bring him into direct contact with Dr. Harlow and his helpers. Out of that contact the work of Emmaus Bible School was launched in the U.K. in the autumn of that year. After a slow start the ministry grew with little advertising other than that of the personal recommendation of its students, to the present total U.K. enrolment of 270,000. The number of different courses steadily increased to the current curriculum of sixty-two and the pace of enrolment of students accelerated to the present rate of 1,000 per week. (It took five years to enrol the first 1,000!). With such expansion the sheer problem of administering such a number of students and dealing with their records, questions and difficulties, has brought Emmaus to the point where an adequately equipped and staffed central headquarters is now a vital necessity and the task of setting up such a centre is now in hand. (The cost of this project is around £20,000 with an income required of £9,000 a year).

How is this volume of work handled?

The Executive Council consists of the Director and nine voluntary Area Secretaries, who together are responsible for the day to day running of the School and without whose fellowship and dedicated work the Director could not have sustained the burden of controlling this ministry, while at the same time carrying a full-time lectureship in the Liverpool Management School. The hub is the Director's home at Eastham in Cheshire, where courses are published and stored, and from where they are sent out to students, some directly and the rest by way of Regional Secretaries operating in strategic areas or in a specific way to further the ministry of the School. A housewife in Maldon looks after all the eight children's courses; a schoolmaster in Portsmouth has the responsibility of introducing and servicing courses to H.M. Prisons; Greater London, South-west England, East Anglia and South Wales have their own Area Secretaries; the North of England is managed by the Postmaster of Bakewell; N. Ireland by the Bursar of Belfast Royal Academy, and a Lecturer at Strathclyde University shoulders the burden of the growing work in Scotland. This dedicated band forms a unique fellowship in which this service to the Lord has No. 1 priority.

What standard of teaching is given?

The study material is designed to cater for a wide range of academic ability and spiritual development. Children are provided with low priced simple studies. Teenagers usually start with *What the Bible Teaches*, which is also used in evangelical outreach work together with *Searching the Scriptures* and *Men who Met the Master*. Expository courses on all New Testament and some Old Testament books, and more advanced surveys of the Old and New Testaments, provide studies for more mature Christians.

About 85% of the enrolment consists of members of over 1,000 local church study groups. This development places the study material in the churches so that the responsible leaders and elders know what is being taught and where. In many groups they themselves become involved in systematic teaching as group leaders.

How are these studies provided?

The School is, by constitution, a non-profit making organisation, and is currently seeking registration as a charity. The price structure is designed to balance the account but the increasing need for more frequent 5,000 and 10,000 copy editions of courses is a constant challenge to our faith that the necessary costs will be met. The School is receiving a steadily increasing donation income, for which God be praised. One anonymous donor

has provided £1,500, sufficient to subsidize half the printing costs of 5,000-copy editions of three courses—*What the Bible Teaches*, *Bible Summary* and *Romans*. As a result *What the Bible Teaches* is now available for groups at 10p and the others at 25p each, and for individual students at 15p (*What the Bible Teaches*) and 35p respectively.

What of the future?

The future of the work will depend largely on the early provision of the new central administration. The Director has resigned from his lecture-

ship to take up the full-time management of Emmaus as from 1st September, 1973. Donations and promised help have been specifically ear-marked for the Building Fund, which now stands at £9,500.

Our God, who has mightily blessed this ministry, will ensure that adequate resources of helpers, equipment and funds will be provided, to the end that His people may continue to be encouraged to develop their own personal effectiveness as Christians by their study of His word and the application of its teaching in their walk and work for the Master.

(continued from page 227)

and brings out the significance of his character and mission by portraying him as the Son of Man.' (F. F. Bruce, *The Message of the NT* [Paternoster] p. 18.).

For further reading and study

The following are *additional* to those listed in the previous study (use the indexes to find the relevant sections of those books).

W. Barclay, *The Mind of Jesus* (SCM) 1960, ch. 14.

C. E. B. Cranfield, *Mark* (CUP) pp. 54f. 272ff.

M. D. Hooker, *The Son of Man in Mark* (London) 1967

A. M. Hunter, *The Work and Words of Jesus* (SCM) 1950, pp. 83-90.

J. Jeremias, *NT Theology*, Vol. I (SCM) 1971, pp. 257-276.

H. R. Mackintosh, *The Person of Jesus Christ* (T & T Clark) 1913, ch. 1.

Works on systematic theology could also be consulted to compare their approach to the person of Christ.

Essay Questions

(1) Why do you think Jesus preferred 'Son of Man' to any other title to describe himself? Why was it so suitable? Why do you think its use was not continued by the early church? Has it anything to offer us today?

(2) How far is the answer of *Mark* to the question 'Who was Jesus?' a compelling answer? Does it compel belief? How can we use *Mark* to bring people to faith in Jesus?

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Family Forum □

The Seven Ages of Man:

The Lover

*... And then the lover,
Sighing like furnace, with a woful ballad
Made to his mistress' eyebrow.*

From the safe distance of middle age, Will Shakespeare can laugh about the comic intensity of calf love. I always have the impression that he wrote the whole passage with his tongue in his cheek. Nevertheless, when he himself was in the throes of his premature passion for Anne Hathaway, no doubt he experienced the same tormenting emotions.

Nowadays, this phase of development is essentially the same but it tends to take place at a slightly younger age. Physical maturity occurs earlier in young people. The mass media generally and advertising in particular take full advantage of this fact and relentlessly try to persuade teenagers to grow up before their time.

There is, for instance, a whole range of cosmetics produced for precocious poppets of 7 plus. Some children's magazines which used to discuss hobbies and outdoor pursuits now give advice on dating and boyfriends.

What are Christian parents to do to help their children over this period? It's a most normal stage to go through and at about fourteen or fifteen is more a symptom of general physical development than a deep and lasting emotion which will produce a partner for life.

A very understanding couple found their son was smoking and drinking with a girl in cafés. They asked him to invite her home instead and soon she was taking part in all the family outings. The liaison didn't fade out overnight but gradually, viewed in the context of his own surroundings, the young lady seemed out of place and the association broke up.

Of course, it isn't always as simple as that. Later on I hope to publish the account of a distracted mother whose daughter went out for three years with a married man.

It helps if one can get through to children that one is on their side, not wishing to dictate their future but wholeheartedly desiring for them a fulfilled and happy lifetime ahead. And of course, at all times prayer is a tremendous resource.

It is hard for parents to appreciate the permissive atmosphere and pressures that young people now have to undergo. In 1971, 'gynslip pregnancies' of

girls under sixteen took place at the rate of 2,996. V.D. in America increases by one and a half million new cases each year.

If girls and fellows belong to a healthy church with a lively youth group it is the best possible situation. It would be a good idea for Christian social workers, doctors and probation officers to hold a discussion with them occasionally and give advice, if requested. By this, I don't mean on the basic physical facts of life which are pumped into them at Junior School. Often young people feel inhibited about talking over personal problems with their parents whereas they would be quite prepared to chat with a disinterested third party.

Dr. Williams, the Bishop of Leicester, stated at a recent conference, 'The path of chastity before marriage . . . is a very hard one for young people today . . . they risk being in a very small and frequently ridiculed minority.'

This is no wonder when even a doctor from an official youth advisory body made this statement which was published in the press. 'Adolescents should be allowed to experiment with sex just as with other things so long as it helps them to develop and causes no damage to society.'

Of course, this is begging the question because illicit sex always damages some member of the community, quite often an innocent victim.

What advice can we give our children to counteract harmful indoctrination like the above quotation?

Paul was writing to the struggling young church at Corinth, a seaport renowned for its immorality. (1 Cor. 6: 19-20) 'Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body.'

If our children are not yet committed Christians, we can point out the very real danger to health in permissive and irresponsible behaviour. Should they already belong to the Lord, we can remind them of the claims of Christ on their bodies, which are now no longer their own but yielded to Him for His service.

Early love affairs do not necessarily end in traumatic experiences. They may only be in the nature of teenage 'crushes.' In either circumstances, love and understanding by elders are desperately needed, not ridicule or high-handed interference. 'Tweenagers are sensitive and vulnerable.

Christian parents have all the weapons in God's armoury in times of stress. With these, plus a dash of commonsense, a long memory to recall the follies of their own youth and a sense of humour they will be well equipped to cope with any situation that may arise.

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 ☐ Study No. 9

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.

'SON OF GOD' OR 'SON OF MAN'?

Classical theology has usually contrasted the titles 'Son of Man' and 'Son of God', referring them to the two 'natures' of Jesus, the human nature and the divine nature. The student of the NT, however, must try to understand the meaning of these titles in their original contexts. Was a contrast intended? Which one did Jesus prefer? Why? Which one did Mark prefer? Why?

If you have not already done so, collect all the evidence from *Mark* of the use of these two titles (plus other references where 'son' is used of Jesus). Try to arrange your references under headings, according to the ways in which each title is used.

Son of God

Before we study the references in *Mark* we must discover the various meanings that this title could have.

In the OT

Using your concordance (under 'son') pick out references to 'son/s of God' or 'my son' (where 'my' refers to God). Alternatively, you could get the references from a Bible Dictionary or one of the books listed below. In each case, turn up the reference and look at the context.

Did you notice that the actual phrase 'son of God' does not occur in the singular in the OT? The following are the main uses.

(a) In the plural it seems to refer to angels (*Gen.* 6: 2; *Job* 1: 6; 2: 1; 38: 7; *Ps.* 29: 1; 89: 6; *Dan.* 3: 25, 28) as those specially close to and commissioned by God.

(b) In some references the nation of Israel is called God's 'son' (*Ex.* 4: 22f; *Hos.* 11: 1, cf. *Isa.* 1: 2; 30: 1; 45: 11; 63: 16. *Jer.* 3: 22; 31: 9, 20. *Ps.* 82: 6. *Mal.* 1: 6) and the title seems to express the ideas of *election* (chosen for a special mission) and *obedience* (what a father should receive from a son. cf. *Isa.* 1: 2, 4. *Mal.* 3: 17).

(c) As the representative of his people the (Davidic) king is particularly addressed by God as his adopted 'son' (2 *Sam.* 7: 14. 1 *Ch.* 28: 6. *Ps.* 2: 7 [cf. *NEB*]; 89: 26f.) a title which conveys very much the same ideas as in (b) above.

(Note: *Ps.* 2: 12 probably does not contain the

word 'son'; see modern translations and commentaries. *Dan.* 3: 25 should be translated 'one like a son of the gods', i.e. a supernatural being; see commentaries).

In Jewish Thought

The evidence here is scanty and difficult to interpret. Again, the actual phrase 'son of God' does not seem to occur, but there are passages in Jewish literature which refer to the Messiah as God's 'son', possibly based upon a messianic interpretation of *Ps.* 2: 7. See *Enoch.* 105: 2. II(4) *Esdras* 7: 28, 29; 13: 32, 37, 52; 14: 9 in R. H. Charles, *The Apocrypha and Pseudepigrapha of the OT* (Oxford) 1913, Vol. 2 or the quotes in W. Barclay, *Jesus As They Saw Him* (SCM) 1962, p. 47f.

There is also evidence in the NT itself which suggests that 'son of God' on the lips of at least some Jews in the time of Jesus could be a title for the Messiah (*Mt.* 16: 16; 26: 63; 27: 40, 43; [cf. *Mk.* 15: 32; *Lk.* 23: 35, 37, 39;] *Lk.* 1: 32; 22: 67-70; *Jn.* 1: 45, 49; 11: 27).

In Greek Thought

Greek mythology was full of heroes who were regarded as the offspring of the gods, often of a union between a god and a maid. The term 'a son of God' was also used of any man (but particularly a ruler) who seemed endowed with supernatural powers or blessed with exceptional marks of divine favour. In the Apocryphal books which show some evidence of Greek influence 'son of God' seems to mean 'a good man' (cf. *Ecclus.* 4: 10; *Wisdom* 2: 18).

In the Early Church

Using a concordance look up all the NT references to 'Son of God' and notice that this title (together with 'Lord') became the basic affirmation of the deity of Jesus (e.g. 1 *Jn.* 4: 15; 5: 5, 13. cf. *Acts* 8: 37). Jesus is presented in the NT as the unique (only begotten), pre-existent, eternal Son of God, the one who perfectly revealed God (e.g. *Heb.* 1: 1ff. *Jn.* 1: 18; 5: 23; 10: 30, 33, 36 etc.).

In Mark

Now look through the references to 'Son of God' and 'Son' which you have collected from *Mark* and try to decide the exact connotation in each instance. If you can, consult commentaries.

(a) What did the centurion at the cross (15: 39) really mean? Was he using the phrase 'son of God' (there is no article in the Greek here) in a Greek sense ('this man has been condemned as a criminal, but he was really a very good man' cf. *Lk.* 23: 47) or had he heard the rumour that Jesus claimed to be the Son of God? Compare various translations; they cannot convey the ambiguity of the Greek but have to make a decision one way or the other.

(b) What did the High Priest (14: 61) mean by 'Son of the Blessed' ('Blessed' is a periphrasis for 'God' cf. *Mt.* 26: 63)? Was it simply another title for the Messiah (cf. *Lk.* 22: 67-70) or did it show an awareness of the claims of Jesus (cf. *Jn.* 5: 17, 18; 19: 7)? What exactly was judged to be blasphemy? Not the claim to the Messiah. Was it the claim to be 'Son of Man' or to be 'Son of God'? Did they read any particular significance into Jesus' use of 'I am' (cf. 6: 50)?

(c) What did the demons mean (1: 24; 3: 11; 5: 7)? Were they simply proclaiming Jesus as the Messiah, or did they supernaturally recognise his true identity as the unique Son of God? 'The Holy One of God' is not a known messianic title (cf. *Jn.* 6: 69). Why did they call out these 'confessions'? Was it a desperate attempt to render Jesus harmless?

(d) Is there any evidence of Jesus' self-understanding? The actual phrase 'Son of God' does not occur on his lips in *Mark*, but there is clear evidence of a sense of a unique filial relationship with God in 12: 6; 13: 32 and in the use of 'Abba' (14: 36). Study the significance of this word with the help of a dictionary or commentary. The filial consciousness of Jesus was confirmed by the heavenly voice in 1: 11 (study the OT background here) and 9: 7.

(e) Can we speak of a 'Son of God Secret'? Was there a mystery surrounding the person of Jesus in addition to questions about the identity of the Messiah and the nature of his task? Why did Jesus silence the demons (1: 24; 1: 34; 3: 12), enjoin silence about miracles (1: 44; 5: 43; 7: 36; 8: 26) and bind the disciples to secrecy (8: 30; 9: 9)? Is 4: 11f relevant here? Was the secret of the Kingdom of God the secret of the person of Jesus? Was it 'an essential characteristic of God's merciful self-revelation' that it should be 'indirect and veiled', thus leaving room for faith? 'Only faith could recognise the Son of God in the lowly form of Jesus of Nazareth'. (See Cranfield, *Mark*, pp. 79, 157f.).

(f) Can we deduce anything about Mark's own Christology? 'Son of God' occurs in Mark's title in 1: 1 (some mss omit it, but most modern editors judge it to be original). Here it must have its full Christian sense. It would seem that Mark's purpose was to show in all the events he reports that Jesus was the (hidden) Son of God.

He apparently understood that this title expresses the most secret and final revelation of the person and work of Jesus, but he respects the reserve of Jesus in the use of this title, and hopes that by a historical presentation the reader will come to the understanding expressed (intentionally or unintentionally) by the centurion, 'Truly this was God's Son'. (For further discussion of Mark's Christology see Martin, *Mark*.).

If you have time you can study the use of 'Son of God' and 'Son' in the other Gospels; you could also study Jesus' use of 'Father'.

Son of Man

This title occurs over eighty times in the NT, in each case (except *Acts* 7: 56) in the Gospels and on the lips of Jesus (or a reference to his words). It has with good reason been called Jesus' 'self-chosen title'. It is therefore essential that we try to understand what he meant by it. (Note: In *Rev.* 1: 13; 14: 14 it is not a title but a description: 'one like a son of man', i.e. someone in human form.).

In the OT

The Aramaic expression Jesus will have used (*bar-nasha*) corresponds to the Hebrew *ben-adam* or *ben-enosh* which occur quite frequently in the OT. Use your concordance to discover the ways in which it is used (look up 'son of man') or get the references from a dictionary or book.

Did you discover that its normal usage is in poetic parallelism with 'man' (e.g. *Job* 25: 6; 35: 8; *Ps.* 8: 4; 144: 3; 146: 3 etc.)? In Hebrew 'son of' often denotes a particular characteristic (cf. *Ps.* 89: 22); thus 'son of man' means 'one who is a human being' (with all that that implies). In *Ps.* 80: 17 it may be used of either the nation or the king. Ezekiel is addressed by God as 'son of man' (2: 1f. cf. *NEB*) probably to emphasise that he was a frail, human creature in the sight of an almighty God.

The most significant reference is *Dan.* 7: 13. You should study this in its context and with the help of commentaries. Notice that 'son of man' is still not a title here; it is 'a son of man' not 'the Son of Man', i.e. it describes a figure in human form (cf. *Ezek.* 1: 26). Notice too that while the figure may be simply a symbol for 'the saints of the Most High' (7: 18, 25-27), it is also possible that he is an individual who acts as their representative and head. Most important of all, notice the connection with 'the kingdom'.

In Jewish Thought

If you can refer to Charles, *op. cit.* Vol. 2, look up *I Enoch* (The Similitudes) 46; 48f; 52; 62; 69; 71 and also the post-Christian *II(4) Esdras* 13 and *The Sibylline Oracles* Bk. V. If not, see W. Barclay, *op. cit.* pp. 79-83.

These writings seem to show that in at least some Jewish circles in the time of Jesus the figure of *Daniel 7* was interpreted as an individual and identified with the Messiah. He was seen as a divine, pre-existent person waiting in the heavenly places to act one day as God's special agent of vengeance and judgment. In later Rabbinic literature *Daniel 7* was always interpreted of the Messiah.

In Mark

Now collect your references to 'Son of Man' in *Mark* and try to place them in categories. In each case compare the parallel verses in *Mt./Lk.* (use a reference Bible) and consult commentaries. Can you discover any evidence that Jesus used the title in any of the following ways? (a) As a substitute for 'I'? (b) To express his humanity? (c) To suggest that he was the Representative Man (the Man)? (d) As a substitute for the less satisfactory 'Messiah'? (e) As a claim to be the figure of *Daniel 7*? (f) As a claim to be the apocalyptic figure of *Enoch* etc.? It is not certain, however, that Jesus will have been acquainted with these views.

Did you find that Jesus used the title more often after Peter's confession at Caesarea Philippi? Is this significant?

Did you notice that the Son of Man sayings fall into three main groups? (i) Those referring to the present (2: 10, 28); (ii) those referring to his sufferings and death (8: 31; 9: 12, 31; 10: 33, 45; 14: 21, 41); and (iii) those referring to his future exaltation and glory (8: 38; 9: 9; 13: 26; 14: 62). (We will look at these sayings in greater detail in the next two studies.)

Why prefer this title?

Why do you think that Jesus preferred the title 'Son of Man' to that of 'Messiah'? Write down your answer. Now consider the following.

(a) It conveyed more than 'Messiah'. It was indeed an indirect claim to be Messiah, but to be more than an earthly figure; it suited the divine origin and heavenly status of the Son of God. Notice how Jesus substitutes it in 8: 31 and 14: 61f. It avoided the political aspects of the word 'Messiah'.

(b) It was not such a common title as 'Messiah' and thus Jesus could fill it with new content more easily. He did this by combining the role of the Danielic Son of Man with the Isaianic Servant of the Lord and speaking of a Son of Man who would suffer before he entered his glory (See next study).

(c) It always remained an ambiguous expression. To some it may even have appeared that Jesus was not referring to himself at all (*bar-nasha* can mean 'a man', 'anyone'; cf. *Lk.* 12: 8; *Mk.* 2: 10, 28; 3: 28; *Jn.* 12: 34), or that it was simply an oblique way of saying 'I' (*bar-nasha* could

mean 'one', referring to the speaker). The title 'Son of Man' therefore fitted well with the hiddenness of the Son of God, giving room for faith and the growth of understanding.

(d) It is possible that Jesus also had other ideas in mind in his use of this title. The 'son of man' of *Dan. 7* was (as we have seen) a corporate personality, and Jesus probably saw himself as the representative or head of the People of God. Moreover, the 'son of man' of *Dan. 7* receives the kingdom, he is the bearer of the divine rule, and thus it is a suitable title for the one who was himself the embodiment of the kingdom and in whom it would one day be triumphant. A title which meant simply 'Man' was also very suitable for one whose task it was to identify himself with men (10: 45; cf. *Matt.* 25: 40, 45) and may just possibly have suggested a connection with Adam (cf. *Rom.* 5: 15; *1 Cor.* 15: 21, 45-47).

Why do you think Jesus preferred this title to 'Son of God'? The evidence of the synoptic Gospels is that he did? Why? Could it have been because 'Son of Man' not only includes the idea of divine majesty contained in 'Son of God' but also suggests his humanity and humiliation? Or was it because it draws attention to his *function* (suffering Servant and returning Judge) rather than to his intrinsic *nature* (his deity), and thus maintains the hiddenness of the incarnate Son of God?

If you have time, study the references to 'Son of Man' in the other Gospels. You should also make a study of the claims of Jesus in *Mark*. After all, as A. M. Hunter writes, it is the claims of Jesus which 'testify even more eloquently than any titles to the unique place which Jesus knew Himself to hold in the purposes of God for men'. (*The Work and Words of Jesus*, p. 87.).

Conclusion

We began our last study with the question, 'Who was Jesus'? We have now looked at the answers of his contemporaries, the answer of Mark, and the answer of Jesus himself. Do you agree that *Mark* presents us with what has been called a 'trilemma': Jesus either deceived men by conscious fraud, or he was himself deluded, or he was divine? (Cf. C. S. Lewis, *Mere Christianity* [Fontana] ch. The Shocking Alternative.) Can you find evidence in *Mark* of some who gave the first two answers? See 3: 22; 3: 21. Does *Mark* give an unequivocal answer to this trilemma? Do the following words summarise the results of your study? 'Mark assures his readers in advance that Jesus is indeed the Son of God, the one in whom God is perfectly revealed, but if it be asked what sort of person the Son of God is, Mark lets us see him in action and teaching,

(continued on page 223)

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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

The Septuagint

Question 1930

Could you amplify your remark that the account of the Septuagint in The Scripture of Truth, pp. 24-28, 'is in many respects quite inaccurate and misleading' (Answer to Question 1921, August, 1973)

Yes; the author says (i) that if the Septuagint 'was the work of Alexandrian Jewish scholars, they were anything but good scholars, either of Hebrew or Greek.' In fact, the quality of the translators' scholarship varies considerably from one part to another of the Old Testament. This is specially true of their mastery of Hebrew; they were all conversant with Hellenistic Greek, and if at times their Greek does not satisfy purists, that is because some of them thought it their duty to render the sacred Hebrew into Greek with extreme literalness. (ii) 'The whole nature of an orthodox Jew would shrink from the mere thought of having their Scriptures—i.e. the Old Testament—in any other language at all than the sacred Hebrew.' Was it then *unorthodox* Jews who were responsible for the traditional Aramaic targums (paraphrases) of the Hebrew Bible, or who commissioned Aquila's Greek translation in the second century A.D.? (This is a question expecting the answer 'No'.) (iii) 'Dr. Ginsburg tells how, soon after the publication of the Septuagint, the Jewish authorities declared that the day on which it was made was as calamitous to Israel as the day on which the golden calf was substituted for the true God.' This comparison was not made until the second century A.D. It was the Christians' appropriation of the Septuagint for the Gentile mission, and their confident appeal to it in confirmation of their claims about Christ, that moved the Jewish authorities to abandon it to the Christians and replace it by a translation (Aquila's) which could not be exploited in the Christian interest. At an earlier stage a pious Jew like Philo of Alexandria could argue for the divine inspiration of the Septuagint. (iv) 'While in Egypt at this time, they (the Jews of Egypt) appear to have used a heathen temple in which to worship.' This is stated to be 'a fact' but it is no fact. The reference is probably to the temple at Leontopolis, founded about 160 B.C. (when the Septuagint was well nigh complete) by the Zadokite high priest Onias IV after his family were extruded from the high-priesthood at Jerusalem; but the Leontopolis temple was strictly Jewish, not heathen at all, and the more orthodox Jews of Alexandria (like Philo) recognized no temple but that in Jerusalem. *The Scripture of*

Truth was a helpful book in its day (1905), but the author was not equally at home in all the subjects which he touched.

The Received Text

Question 1931.

What is the validity of the argument that the Received Text of the New Testament is more likely to be authentic than any other since it is the text attested by the majority of manuscripts?

The 'Received Text', strictly speaking, is the text of an edition of the Greek Testament printed at Leiden in 1633 ('Here then', said the publisher's blurb, 'you have the text received by all'); but more generally it refers to the text of the early printed editions from Erasmus (1516) onwards. In his first edition Erasmus translated the closing verses of Revelation into Greek from Latin, because his one Greek manuscript of that book was mutilated at the end and he was in too great a hurry to wait until he could get a whole one. And while most of Erasmus's Greek disappeared from later printed editions, at least two of his words (found in no Greek manuscript of Revelation) remain to this day in the Received Text. What is meant by the 'Received Text' in the question is probably the text exhibited by the majority of later manuscripts of the Greek New Testament, on which, for the most part, the early printed editions were based. These manuscripts preserve a text edited at Antioch in the fourth century and disseminated from Constantinople later in that century and in the following centuries (hence it is frequently called the Constantinopolitan or Byzantine text). The first Christian writer who shows any knowledge of this edition of the text is Chrysostom (died A.D. 407); earlier writers use earlier editions, such as those current in Alexandria, Caesarea, or the West. The Revised New Testament of 1881 reproduces mainly the text of Alexandria, attested pre-eminently in the Sinaitic and Vatican codices. Textual study during the past ninety years has greatly extended our knowledge of the earliest history of the New Testament text, and our more recent versions reflect this wider knowledge and do not confine themselves to one textual tradition alone. But the mere fact that a manuscript is late is no reason for ignoring it; some late manuscripts, like Codex 69 at Leicester, written about 1468, preserve some very important early readings. The wise textual critic weighs all the evidence available, not just some of it.

Looking at Books

Colour and the White Man's Millstone

YOUR GOD IS TOO WHITE

Columbus Salley and Ronald Behm, Lion Publishing, 128 pp. 75p (for educational use 65p) (paperback).

'You know,' said an acquaintance on the phone a few weeks ago, 'I think most evangelicals would agree with Enoch Powell—we ought to send "the darkies" home on the next boat.' Most readers would find that dictum more than a little shocking, and yet they were spoken, not by some grey-bearded 'right-winger', but by a young, intelligent Christian who would happily have sat with any of us around the Lord's Table on a Sunday morning—provided, apparently, we were all the right colour!

That is why *Your God is Too White* is so very important. Of course, it *could* have been a book about racial oppression in countries other than America—for it is not *where* it happened that matters, but *what* happened. And what happened, as you will find when you come to read this book, is the systematic de-personalisation and enslavement of an entire race. The gas chambers of Auschwitz were a picnic compared with what our fore-fathers did in the seventeenth and eighteenth centuries in starting and carrying on the foul traffic of the slave trade. *Your God is Too White* tells in graphic, readable and always shocking detail the story of the enslavement of millions and millions of our fellow men and women, of their systematic exploitation by those who sat before the Preacher on Sunday, and whipped them out to work on Monday,

of the degradation, the tragedy, the sheer blind, satanic wickedness of it all.

But that, alas, is not the whole story, for the book goes on to tell of the harvest of hate and bitterness, of fear and mistrust that has been, indeed *is* reaped today in the United States as a direct result of slavery. True, the cotton field has given place to the urban ghetto, and yesterday's Uncle Tom is replaced by a truculent man with Afro hair-do and a Black Panther badge, but it looks as though it will be generations before the hatred works its way out of that torn and fragmented society across the Atlantic.

Too many of us, safe in our well-founded democracies, have for too long regarded racial problems as being of no real concern to us. *Your God is Too White* not only brings the American situation sharply into focus, but shows us that same situation as a living example of what has already occurred, and as a grim warning of what could so easily happen elsewhere.

We, as Christians, should be in the forefront of those who are working towards a completely integrated society, where the colour of your skin matters as little as the colour of your eyes! *Your God is Too White* is therefore highly relevant—to you! It will most certainly make you feel thoroughly uncomfortable—it may well make you angry—but it can do for you what all the best in Christian literature should do. It can open your eyes to a problem and point the way to its solution. The rest is up to all of us.

JHLM

Catherine Booth. Catherine Bramwell-Booth. Hodder & Stoughton. 379 pp. 50p (paperback).

Despite being written in a florid style, this work is profoundly moving and inspiring. It is a story of a remarkable woman whose single minded desire was to spread the Gospel through the whole world. After having read the work one can more easily understand how the Salvation Army grew and spread so rapidly whilst being so precariously founded, for there can be no doubt that God raised up Catherine and empowered her for this work by the Holy Spirit.

The book is well worth its price, and for those who enjoy studying the lives of the saintly giants of the past it is a necessity. Perhaps Catherine Booth's secret, humanly speaking, lay in her seemingly never-ceasing capacity for hard work and genuine love, which always acted in harmony.

Catherine's life story gives us remarkable insight into her conception of the Christian family as a working unit. Even in this sphere her soul-saving aim maintained its place of primary importance. The mood of this work is perhaps summed up in Catherine's own words: . . . 'if this movement is not enough to compass His ends I hope He will go on making new ones! I want the world to be saved.'

STUART WOODWARD

Wm. F. P. Burton, Congo Pioneer. Harold Womersley. Victory Press. 160 pp. 60p. (paperback).

Being quite ill, Wm. Burton, co-founder of the Pentecostal Mission in Zaire (Congo), came to my father, a Brethren missionary. He was taken to a Belgian doctor who diagnosed abdominal cancer. Following two operations in Southern Africa he was pronounced cured. The Belgian, an atheist, said his diagnosis must have been wrong.

No! It was one of the many miracles that God performed in and through the life of Wm. Burton as he pioneered in the jungles of the Congo. Harold Womersley in this objective biography presents him as an independent thinker whose devotion to God resulted in a vision and a task that gave rise to a strong indigenous church, which not only survived the turmoil of Congo's civil war during the last decade, but snowballed to over 2,100 assemblies.

The book is most suited to those of pentecostal persuasion. I found it of practical value in understanding to a greater depth the meaning of being 'a living sacrifice, holy and acceptable to God, which is your spiritual worship.' (Romans 1: 1). Its benefit lies in the compelling witness to the power of God at work in the life of one ready to be used by his Creator. It is a book I recommend all to read prayerfully.

JOHN R. HOWELL

Exodus—An Introduction and Commentary. Alan Cole. Tyndale Press 239 pp., £1 (paperback) (hardback edition also available).

Dr. Cole's commentary follows the format familiar to us from other titles in the Tyndale series: the commentary proper is preceded by an *Introduction* which packs considerable information into its modest compass. Following a resume of the contents of Exodus, brief consideration is given in turn to literary and historical and geographical problems, which receive more detailed discussion in the appropriate sections of the Commentary. This section of the *Introduction* is closed by suggestive comments on the relevance of the book of Exodus. Dr. Cole sees it as having strong claims, not only to being at the heart of the Old Covenant, but also to being crucial to an understanding of the New. There follows a section on *The Theology of Exodus*, by far the longest part of the introduction (pp. 19-40), and to judge by the Author's remarks in his preface also the most important. In this is discussed under ten sub-headings the teaching of Exodus about God. We must be grateful to the unnamed scholar who suggested this section to the author, and to the happy way in which Dr. Cole has turned this into one of the most inspired things in the Commentary. Preacher and teacher as well as the ordinary Bible reader will find much to ponder here.

The *Introduction* is brought to a close by three compact excursuses dealing with the date of the exodus, the site of the 'Red Sea' and the sources of Exodus. Each of these has been, and remains, a matter of scholarly debate, hence the author can do no more than sketch the lines along which solutions have been sought, and indicate which is the most likely. In the third excursus especially Dr. Cole shows a refreshing ability to benefit from recent research into the process of the composition of Biblical books, whilst sitting loose to much that is speculative or wrong-headed.

The author states that his aim in the commentary is to be explanatory and exegetic, and in this he has succeeded well, given the limits of space imposed upon him. The need for compression, however, has more than once led to obscure or misleading statements. Thus for example in the discussion on 'Exodus and Pentateuchal "Sources"' (pp. 13ff.), Martin Noth's famous judgement on the nucleus of the Mosaic traditions is reported in such a way as to suggest that it was made at the end of the 19th Century. The ordinary reader will be further misled by the reference at the end of the same paragraph to 'some German scholars' (unnamed) who have 'more recently' 'taught us to look at the "history of tradition"'. It would thus come as a surprise to the uninformed reader to learn that a leading exponent of this technique of scholarship was in fact Martin Noth, and that his major work in this field of the Pentateuch, in which the above-mentioned judgement about Mosaic traditions was reached, was published as recently as 1948.

Again, whilst Dr. Cole shows a considerable flair for deflating some of the hot-air balloons of scholarship (see e.g. on Ch. 20³ p. 153), one might be forgiven for querying the frequency with which he finds it necessary to deprecate certain problematical questions as having no theological significance. This depends partly on how widely one interprets 'theological' here. Certainly one may grant that no point of theology depends very directly on the exact location of Sinai (p. 143 on Ch. 19: 2); nor perhaps on the division of the ten commandments (p. 152 on Ch. 20: 2). But this reviewer for one would have the greatest reserve in saying the same with regard to the implications of Exodus 6: 3 (p. 20), or the date of the combination of the sources of Exodus (p. 51), or even the confusion over the name of Moses' father-in-law (p. 61 on Ch. 2: 18). However, such minor criticism apart, Dr. Cole has produced a worthy addition to the Tyndale O.T. Series which many will use with profit.

D. F. MURRAY

The Inside Room: The search for inner freedom. Eileen Mitson, Lakeland, 126 pp, 30p (paperback).

Eileen Mitson's experience in losing her younger daughter, recounted in her earlier book *Beyond the Shadows*, and the letters she received from readers of that story, have resulted in this collection of meditations, poems and prayers.

Indeed, if you have not read her earlier book, there are enough direct references to it to make you go out and buy it immediately. (It was out of print when I got to this point, but a casual visit to a country church—and there it was on the loan shelf! Publishers please note and let us have a re-print soon).

Ten short chapters take the reader through most of the personal problem areas, from loneliness, personal identity and love, to freedom, peace and assurance. Each chapter starts with a poem, some of which are very telling, and finishes with a prayer, again with a poetic form.

The danger of appearing to give easy solutions to life's problems, 'fear should have no place in his (the Christian's) heart' (p. 88), is balanced later: for instance, on p. 111—'Christ Himself never offered simple or easy solutions to human problems...'

The recurring problem of suffering and healing is dealt with excellently in the previous book and rounded off well in this volume.

There is some excellent advice, in the chapter on loneliness, on communications between husband and wife, parents and children. Discipline in the home is taken up again in the chapter on liberty and a sensible approach to women's lib comes under the heading of 'The Inner Man or Woman'.

Beyond the Shadows was difficult to put down—*The Inside Room* is a book you can dip into from time to time, picking out the most appropriate chapter for the current problem, whether your own or your neighbour's; for this little book, like many others, should not be collecting dust on the Christian's bookshelf.

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Correspondence

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Coming Up?

From Mr. P. G. W. Rogers

Dear Mr. Editor,

At the beginning of October, many young people go up to University for the first time. The contacts made during the first term at University are without any doubt vital.

The assembly meeting in Manor Road Hall, Stoughton, will be glad to welcome any who are attending the University of Surrey, the C.U. already having members who meet with us, and with whom we enjoy happy fellowship. The brethren here would be grateful if you can find space for this letter in the September issue of the *Harvester*.

22 Rydes Hill Rd., Yours sincerely in the Lord's service,
Guildford GU2 6ST P. G. W. Rogers

From Mr. J. F. Mayberry, B.Sc., L.J.Biol.

Dear Sir,

For a number of Christians the last few months have been filled with the trauma and excitement of examinations, and their results. For some the Lord has answered their prayer in a positive way and they are just starting or preparing to start their first term at university, polytechnic or college. For others He has directed their walk in a different direction to that along which they might like to go and the future certainly seems dark, but the Lord is the Light of the world, and walking with Him is far better than walking alone.

For many people coming up the experience is entirely new—strange and challenging, but also frightening. 'This is no longer school! You are free!' shouts the radical union literature that thumps through the home letter box. For the freshers there are special all night discos, computer dating programmes, hundreds of societies, all of them calling to you. One of the great needs for a Christian student is a large well-made metal waste paper bin. Satan's attack is more subtle than those all out confrontations at school; 'What is so peculiar about a Christian? Everyone's looking for something; there are Buddhists, Divine Light folk, Hare Krishna types, they are all searching. They tell me they have found it, and that I am lost!'

The Christian coming up must certainly prepare himself. Prayer and Fasting? Well, perhaps it is not so bad an idea—certainly prayer both before, during and after the college course. The field is so vast, the harvest so ripe. Unbelievers are prepared to listen, they are even interested, more they are concerned. Students are searching, are listening and are accepting Jesus Christ as Saviour. Now the Lord seems to be reaping in the students' field. It is difficult to come up as a Christian and not to become involved in the reaping. University is not a place where one can successfully hide the Life and Light that we have. We must stand or we will fall. The unbeliever who is watching us constantly is unimpressed by what we say but he or she is saved because of what we have, and do. It is the lived Christian life that is one of the greatest testimonies we can have.

It is in those early days of the first week that Satan will launch his attack. It is often in that week that we determine where we will go and with whom we will go for the rest of the course. A firm stand then is the beginning of a strong foundation for the rest of our time at college. Perhaps that is true of wherever we go and whatever we do. Getting in touch with the President of the Christian Union before going up was a great help to me; and I think that getting to know as many as possible of the college Christians, particularly those on similar courses, as soon as possible, is an essential step in the right direction. What are college Christians?

They are the people who witness to their faith in Jesus both in and out of college—they are not part-timers, one thing at home and another elsewhere.

For most people, 'coming up' means leaving one's home town and going some distance to a new town, it involves settling into a new place, into a new group of friends and a new church. Most towns have a 'student' church, a place where most of the Christians in college seem to go, and certainly a place where most of the freshers go for a while at least. Though one might argue against the scriptural background for a church catering largely for one type of person, the service that such churches have done for Christian students alone in a new place is invaluable and I am sure that they will receive the Lord's blessing for it. Please pray for leading men in these places who have the responsibility of building up and guiding so many young people and also for their wives and other members of the family, for operating an open house at which not only rumbling stomachs are filled but also barren hearts. Dislike of such a church for doctrinal or other reasons may lead to a wandering spirit, tasting at one assembly one week and the local chapel the next. DISASTER. A settled church background is an essential prerequisite to anyone at college. A place where he can get regular spiritual nourishment, be encouraged in the faith and supported through troubled times must feature in his groundworks. It does not matter whether a church has a low social standing and is looked down upon by some—all that matters is that it meets our need.

The student who is home based is in a different position to his other colleagues. Though he is unbothered by many of the more domestic problems his friends have to face up to, in some ways he is more restricted, and in others more greatly blessed. The trauma of breaking away from home is absent, (it may even be regretted) and in many ways college will be like a 9-5 job, going home at the end of the day. No hall of residence or flat worries—a cosy easy life. As a Christian whether his parents are saved or not he cannot reasonably expect to come in at any hour of the night, leave his rooms in uproar and generally do his own thing. In a way his testimony is going to be under closer scrutiny. In fact if his parents are Christians, then they will have a chance to witness as a family to the saving power of Christ to many students. A home based Christian student is in effect challenging the unsaved by a family's living testimony; not just how he walks, but his parents, how his brothers and sisters and Christian friends all walk. The Christian student living at home has the security of the church in which he has spiritually grown up. They know him, he knows them. What a foundation! There's no need to check the foundations, they should have been tried in the past, and be ready for action. The church of the Christian student at home should also be ready for his going up. They too are part of the armament—every member should be involved. The church may be faced with the opportunity of receiving a number of Christian students, an experience it may not have undergone before.

Though placed last here, the importance of the church and its involvement with the Christian student cannot be stressed too much. Christians possibly both young in years as well as in faith are being given into the care of the local church for a short but vital period in their Christian experience. It is not just the responsibility of that church to protect and guide, but to build them up and strengthen them. The ideal situation is not that Christian students should be treated in isolation, but that understanding their special difficulties they will be incorporated into the church so that there is no difference from the other members. (continued on page 233)

Replies to Professor Bruce

The August Question

Many of us believe that our familiar order of worship provides adequate room for liberty of the Spirit. But have we not through use and wont acquired such a fixed, albeit unwritten, liturgy that we should be surprised, not to say disturbed, if some departure from the norm occurred one Sunday morning? How should we react, for example, if a couple of young people contributed to the worship by singing an impromptu duet, with or without guitar accompaniment?

Mr. I. M. Sutton replies:—

As one who has for many years, and in a variety of assemblies, worshipped at the Breaking of Bread service, and has made fairly infrequent contributions to it, may I endorse some of the implications behind the question? I am convinced that we have indeed placed a pseudo liturgical bondage on ourselves, and it is the more dangerous because it is often subtle and unconscious, and thus the more difficult to detect and remedy. Crudely generalised prohibitions like 'no ministry before the Breaking of Bread' are more obvious and more easily cured.

One fears that, at times and in some assemblies, we show every symptom of having 'gone to seed' in our worship—that is, of having reached the dangerous stage when the participants themselves have ceased in their heart of hearts to believe in the claims they make for the service, and yet are not able to admit the fact of their disbelief even to themselves. If my

Holidays caused some replies to this feature, and Readers' Forum, to arrive too late for this issue. If space permits, some will appear in the correspondence of later issues.

continued
from page 232

Having said this, it becomes clear that it is necessary to prepare the church to meet these needs. The success of some churches in this field is outstanding. The problem is that in many large towns with perhaps twenty sound evangelical churches and assemblies, only perhaps two or three may be successfully reaching out to the students. The church must go out and welcome the new student; the young people in the meeting must not treat him or her like a leper; he or she must be admitted to these circles and be encouraged to take part in the assembly's activities. Spiritual help may and probably will be required at some time and it is of great value if some responsible people in the meeting can show a personal interest in the student and be in a position to answer the call for help when it comes. This does not mean saying to someone 'If you need help come and see me.' It requires a much deeper understanding and friendship.

What is the reward to be expected from such a service from both individuals and the church? Sad to say there may not even be a thank you from the student, but there may be a 'Well done good and faithful servant' from the Master. Certainly we will have helped to feed His sheep.

16 Montgomery Street,
Roath Park,
Cardiff CF2 3LZ

Yours in His Service,
J. F. Mayberry

'What's in a Name?'

From Mr. F. Whitbread

Dear Mr. Coad,

I fail to see the objection Mr. Reginald Richmond has (Letters July's *Harvester*) to the use of the name 'Brethren'. Surely this is God given and applies equally to all the children

of God. He surely must have found out if he has entered hospital or has been a member of the forces that it is necessary to give one's 'religion' or be automatically described as C. of E.

I welcome the name 'Christian Brethren'. Mr. Richmond says this savours of being 'Holy Willie-ish'. I disagree. There are many other 'Brethren'—Trinity House—various Friendly Societies and the like. Hence the necessity of being able to fill in aright under the heading 'religion'—*Christian Brethren*. To compare this with 'Christian Baptists'—'Christian Methodists' is quite irrelevant since these companies are known by the Authorities to be Christian.

These are all symptoms of the decline. Does it exist in your assembly?

It was my privilege for many years to visit the wards of the Emergency Hospital in this district. One ward—a women's—that I visited each week, the Sister in charge one day stopped me as I was leaving and said to me that the patients has asked her—

"Who was I—was I Methodist, Baptist, C. of E. etc." I replied—"You know sister, there are no labels in heaven—all I claim to be is a simple Christian". I thought I had satisfied the enquirers, but the next week, as I entered the ward, the Sister met me, and jokingly remarked—"The girls (patients) have found out who you are. They tell me you are a member of the Pilgrim Fathers". I smiled as you can well imagine and said to the Sister, "Considering the Pilgrim Fathers left Plymouth in 1620, I must be rather ancient". You see the connection—'Plymouth'—'Brethren'.

I am glad that the nickname 'Plymouth' is seldom heard to-day and for this we all are thankful. Mr. Richmond's suggestion that we say "A Christian church" to describe ourselves, lays itself open to the objections of which he speaks—ie, that the other churches are not 'Christian'.
'Bethany' 17 Roe Close, Stotfold, Yours very sincerely,
Hitchin, Herts. SG5 4HX Fred Whitbread

Further letters appear on page 234

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. Outstanding questions are:-

Question 5 (submitted by Mr. Richard Williams)

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

(Replies, please, by 15 October, for December issue).

Question 6 (submitted by A. N. Other)

Would readers comment on the standards by which they calculate financial support given to ministering brethren? Recent examples, known to me professionally, are: a leading missionary total income £1,400 p.a. Worse—a country area Bible teacher, total receipts from a full diary of meetings, £260 in a whole year.

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

The Question for this month

Question 3 (submitted by Mr. Antony Weston)

How do you run church business meetings? Largely as 'report' meetings, or for suggestions, or for making decisions?

Mr. G. Parker writes:—

Who does the questioner mean by 'You'? Does he mean a 'Senior Elder', or an Oversight? Church business includes everything pertaining to the assembly, property care, fire precautions, local bye-law requirements, finance, discipline, etc. 'The Oversight' as a concrete noun does not occur in the New Testament. As a committee, it should be 'executive', not dictatorial, or as a hierarchy claiming to be infallible when gathered and led by the Holy Spirit. (Such a claim has been asserted).

The early church elected members, 'full of the Holy Spirit', to act for them in 'serving tables'. Discipline is provided for by Matthew 18: 15-17, and seems to be very rarely obeyed.

The church is responsible to the Lord, and the 'deacons' are responsible to the assembly to 'guide' the flock. Never must the under-shepherds flog or fleece the 'rank and file'.

In history when the church has gone astray it is seen to be the work of bad leadership. Church business meetings should be run in a manner 'not slothful' and everything should be done openly without secret diplomacy. It should have an agenda of reports, suggestions, decisions, discipline, etc. When the 'Oversight' decides, in camera, 99% of the church business, and only has a church meeting to say, 'We have decided to have the hall redecorated, the best and lowest tender is £X how shall we (—you 'rank and file' contributors), raise this money? Have you any suggestions we can consider?' then the church 'rank and file' have a very weak sense of involvement and responsibility, and feel that they are just

'the purse' of the Oversight. Brethren these things ought not to be.

Mr. G. K. Lowther writes:—

May I submit that the account of the church business meeting in Acts 6 might be some guide for us to-day; in that

(1) the whole church (i.e. 'multitude of the disciples') attended, *not* just 'the brethren' (viz. males),

(2) they (*not* just the twelve) chose the deacons, and

(3) the twelve prayed, laid hands on the seven and appointed them.

Should not our business meetings include as part of the agenda, the choosing by the church of its deacons? If brethren be frightened (as some seem to be) of the word 'deacon', then let the work to be done be designated, such as: secretaries, treasurers, Sunday School superintendents, hostesses, caretakers, precentors, organist/pianists, stokers, lighters, cleaners, openers, scrubber/polishers, &c., &c.

As the seven apparently served as deacons only for a limited period, might not we appoint now for say, one year or two; and then each would retire at or before the next annual business meeting, to be re-elected or replaced, should more suitable or more gifted ones have been added to or developed in the church, or as in the case of Stephen and Philip they had been promoted to more important ministry.

In Acts 6 the appointment was clearly to a work, and NOT to an office, and therefore carried no title with it.

Further letters

The Dumb Beasts Also

From Mr. S. R. J. Russell

Dear Mr. Coad,

I was so glad that you gave good prominence to the article 'The Dumb Beasts Also?' by H. F. Thompson in your July issue.

I feel that many Christians (especially Brethren) leave out of their help or prayers, the needs of the animal creation.

Of course, our main object should be to win souls and to sustain the needs of workers in the Lord's service, both by money and prayer.

May I humbly and prayerfully urge all Christians to pray hard daily and to support and help all animal welfare workers in this age of gross cruelty?

8 Chestnut Crescent, Whiteley Village,
Walton on Thames, KT12 4DJ

Yours sincerely,
Sydney R. J. Russell

Individual Cups

From Mr. A. G. Clarke

Dear Mr. Coad,

I have just read the 'Readers' Forum' page of my August *Harvester* and heartily agree with the answers given respecting the use of individual cups at the Breaking of Bread. It may interest your readers to learn of the practice adopted by an assembly in North China in which was a leper brother. Many lepers wandered at large in those days! At the Communion Service this brother used to sit on a side seat near the end of a row holding a small Chinese wine cup. (Such cups when full hold about half a liquid ounce). When it was the leper's turn to partake, a neighbouring brother poured a small quantity of wine from the common cup into the leper's. In this manner our dear brother shared in 'the cup' without actually drinking out of it.

9 Diddup Drive, Stevenston,
Ayrshire KA20 4AF

Yours in Christ,
Arthur G. Clarke

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The Paternoster Press Ltd. 3 Mount Radford Crescent, Exeter, Devon EX2 4JW



The News Page

Press Day, Nov. 1973, Thursday, Oct. 4th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news items.

Out and About

Evangelism:

George Tryon spent early August with the Yorkshire Sunday School Camp, followed by a few days helping with a Holiday Club in Staines. A similar event in Balham occupied some days at the end of the month, and both provided great opportunities for contacting youngsters with the Christian message.

David McMaster reports good crowds at the beach services at Millport, Isle of Cumbrae, where a number professed faith in Christ. David Iliffe had very good times in camp during August, whilst W. S. Galyer conducted a Beach Mission at Weston-super-Mare, where over 4,000 pieces of literature, and 200 copies of John's Gospel were distributed, and a wide variety of personal contacts made. "The Tent Crusade at Kimpton was well attended by all age groups," reports Reginald Whittern. "A number of adults were converted in the Mission, and there was blessing amongst children."

"The Youth Camps of Hertfordshire children held at East Chaldon, Dorset were times of blessing, in seeing young people trust the Saviour, while Christians were greatly helped."

"A new venture for us was a Camp for families following the Youth Camps. This was an outstanding success in bridging the generation gap. Mr. Don Boak of *Echoes of Service* gave outlines of world-wide Missionary work in the mornings, and ministered from the Epistle to the Ephesians in the evenings. Children's meetings were conducted in the Barn each evening, when the local children were invited to join those from the Camp. E. N. Walker has been engaging in personal visitation in Wimborne, where encouraging contacts have been made. Hedley Murphy conducted open air services at Portstewart and Newcastle, Co. Down late in July, which were excellently supported and marked with God's blessing."

A Visit to Israel:

During August Hedley Murphy took a tour party to Israel. A service was held at the top of Golgotha, where a teenage girl accepted Christ. Along with seven others, she was baptised later in Galilee beside a camp fire on the beach. Hedley Murphy writes that each year he finds a hunger for spiritual experience in Israel, and that Bible prophecy appears to be reaching fulfilment there in the most remarkable way.

Ministry:

G. K. Lowther, having been able to help a Young People's Bible Week at Vatnsöygar in the Faroe Islands, through transport being delayed, arrived back in the U.K., where he has been ministering in assemblies in South Devon, Dawlish, Newton Abbot, Starcross and Teignmouth. Hebron Hall, Maesybont was full for the Annual Conference on August 25th, when Ivor Powell and F. A. Tatford gave appreciated ministry. F. A. Tatford also paid a three week visit to the Faroe Islands and halls were full for meetings at each assembly. He also gave help in Copenhagen.

Tailpiece

The End of the Beginning:

October sees the transfer of the third Paternoster magazine, *Emergency Post*, to our good friends at Maslans of Tiverton. They have been printing both *The Harvester* and *The Evangelical Quarterly* since April of this year. Thus ends a pretty eventful twelve month period for our magazines. Mercifully, only a handful of readers have been so exasperated as to cancel their subscriptions, and we should like to thank the vast majority, who have exercised forbearance during the very difficult transition period.

Master of Middle Earth:

It would be remiss, to say the least, not to mark the passing so great an author as Professor J. R. R. Tolkien, the author of "The Hobbit" and "The Lord of the Rings". His achievements will already have been justly celebrated elsewhere, and his books will still be read and enjoyed long after the writer of this column and readers alike have completed their earthly pilgrimages!

Tailpiece was first introduced to "The Lord of the Rings" by a Glaswegian bookseller friend. This was before the happy days of the bargain paperback edition, when the three volume, casebound set only was available at a guinea a volume! This particular bookseller had an excellent sales method. He sold his customers the first volume, and told them that if they got to page 107 and were not enjoying it, they could return it and get their money back. To read beyond page 107 was to commit oneself to volumes two and three!

One good lady returned to his shop, having read as far as page 107, and informed him that she had been "bored stiff". He returned her guinea, in accordance with the best traditions of Scottish bookselling! However, 10 days later, he had a long distance telephone call from her. She had hardly slept a wink in the interval, and begged him to return not merely volume one, but volumes two and three as well. Such is the power of a great man's writing! For Tailpiece, only C. S. Lewis can compare with him!

Bangs and Whimpers!

A recent, somewhat lush advertising leaflet, originating about 4,000 odd miles to the west of our offices, recently turned up in our "in" tray. If offered, in at least four colours and with any amount of purple prose, apocalyptic goodies of one kind or another. The discerning will no doubt want to obtain for themselves the "Guide to Survival Book Frame". Thus reads the triumph of the advertising copywriter's art:

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We dared not do less than quote the foregoing *verbatim*! One gets used to saying, if only very quietly, "whatever will they think of next", but this is surely several steps beyond the limit! When the blessed hope of the Church becomes degraded to the status of a sort of apocalyptic fire alarm on somebody's living room wall, then, in Tailpiece's opinion, it is time a very definite halt was called.

Tailpiece

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People and Places

New addresses

Southampton:
The Gospel Hall, 110 Millbrook Road, Southampton. The assembly meeting place was on the west side of the city, formerly known as the Mission Hall. Correspondence to G. E. Gale, 105 King George's Avenue, Southampton SO1 4LE.

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 £120.00.

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 £94.83.

Retired Missionary Aid Fund:
12 Cleveland Crescent, North Shields NE29 0NP. The gifts and legacies received towards the above Fund for the month of August amounted to £632.89.

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.

Burnham, A. E. J.:
Andover 2; Havant 4; Worthing 7; Alton 11; Romford 14-15; Thundersley 16; Southsea 21; Wembley 28; Also at Selborne and other places.

Campbell, B.:
Truro; Scorrerie; Camborne; Bristol; Falmouth.

Gayer, W. S.:
Open Air Mission A.G.M. 2; Bush Hill Park 3, 10; Staines 7; Dorking 8; Walthamstow 10; Ealing 11; Croxley Green 13-28; Staines 31.

Greenaway, G. H.:
Burnham Market 2; Diss 4; Ely 7; Stowmarket 14; Rugby 20-23; Reedham 28; Also personal evangelism.

Greenwood, A.:
Dereham 1-4; Norwich 6-7; Dereham 8-14; Kirkby 17; Ambleside 22-27; Bolton 28.

Grimsey, A. W.:
Gordon Hall, Hailsham 1; Haywards Heath 2; Hailsham 2-3; Tunbridge Wells 4-5; Eye, Suffolk 17; Fittleworth 21; Eastbourne 24; Hildenborough 25.

Harpur, G.:
Folkstone 1; Walthamstow 2, 9, 16, 23; Barking 4, 11, 18; Reading 6; Chingford 7, 14, 21, 28; Carshalton 10, 17, 24, 31; Redhill 13; Swindon 20; Houghton Le Spring 27.

Hughes, J. H.:
Uckfield 3, 4, 7; Horsham 11, 18; London 13; Five Ash Down 14; Coventry 21; North Leigh 24; Witney 25; Bromley 28; Longfield 31.

Iliffe, D. J.:
Sheffield 1-7; Lancing 10; Chichester 11, 18; London 13; Selsey 17; Farnworth 21-30.

James, John:
South Wales 1-9; Devon 11; Bournemouth 12-19; Somerset 21-31.

Kagan, Mark:
Guernsey 20-22; Jersey 23-29.

Knight, John:
Welling 1-8; Gosport 9; Purley 3, 10, 17; Southampton 12; Cowplain 13, 14, 15; Reigate 16; Croydon 19; Slough 20-25; Datchet 27, 28, 29; Sheen 30; Alderson 30; Walthamstow 31.

Leighton, D.:
Chorley 1-19; Manchester 28.

Lowther, G. K.:
Manor Park, London E.12, 1, 7, 8, 15, 16, 22; London Colney 2, 30; Wembley 3, 10, 14, 17, 24; Tunbridge Wells 4, 11, 18, 25; Staplehurst 5, 12; Greenwich 6; Forest Gate, London E.7, 8, 9; Downham, Kent 9, 16, 23; Ilford 15, 31; Streatham 28; Harrow 29; Dartford 29; Pinner 30.

Meadows, Donald R.:
Blandford 14; Chelmsford 21-22; Newbury 27; Remainder of time at Southbourne.

Murphy, H. G.:
Newton Mearns; Busby, Glasgow; Brierfield, Nelson, Lancs 13-28.

McMaster, David:
Leshagow, Lanark, Sept. 30-12; Coatdyke, Lanark 14-25; Stonehouse, Glos. 27.

Phillips, C.:
Harlow, 1, 9; West Ealing 3, 10, 17; Woodcroft, Burnt Oak 3; Edmonton 4; Greenford 7; Wandsworth 11, 14, 18; Kenton 5, 12, 19; Crouch End 16, 23, 30; Wallington 28.

Robinson, A. J.:
Bratton Fleming 3; Bideford 4; Sunningdale, Yeovil 7; Seaton 14; Anvil Corner 18; Coleford 21; North Tawton 23; Barnstaple 28.

Short, S. S.:
Gloucester 1, 8; Ross on Wye 2, 9; Worcester 3, 10; Yatton 4; East Coker 8; Somerton 7; Rotherham 14-18; Winchester 20-21; Amesbury 22; Wokingham 28; Wells 29; Aberdeen 31.

Tatford, F. A.:
Bath 2-4; Shanklin 6, 7; Newport, Isle of Wight 8, 9; Taunton 13, 14; Westminster 16; Bradford 20, 21; Rochester 25; Cardiff 27-30.

Tryon, George:
Fareham 6; Greenwich 7-14; Norbury 15; Leatherhead 18; Bush Hill Park 21-28.

Walker, E. N.:
Dorchester 1-5; Loughton, Hackney 7, 17; Leytonstone 8, 11; Walthamstow 9, 10, 14, 16, 21, 23, 24; South Woodford 10; Westminster 13; Leyton 15; Woodford Bridge 16; Ilford and Romford 22; Blandford 29; Weymouth 31.

Whitman, R. J.:
Brimcombe 1-7; South Wales 6, 8-10; Hemel Hempstead 11; Camp Officer's Meeting 12; Westminster 13; Fairlop 14; Frome 15-28; Herts

Regional Fellowship 29; Ealing 30; Letchworth 31.

Widdison, P. J.:
Aspley, 1-4; North Leigh 7; Oxford 8-19; Banbury 10; Sheffield 21-26; Oxford, Northway 28; Swindon 31.

Wilcox, W.:
Bury St. Edmunds 7; Harstest 14; Brockford 21.

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.

Eastbourne:
Edmond Hall, Oct. 4 G.C.D. Howley.

Gloucester:
Albion Hall, Southgate Street, Oct. 1, 8, 7.30. Dr. S. S. Short, Oct. 15, 22 and 29, 7.30. Alan Nute, Oct. 7, 6.30. J. Youngman, Leicester, and S.G.M. Report, Oct. 14, 6.30. Bristol Male Voice Praise and F. & F. Film "The Ultimate Adventure".

Devon:
Devon United Offering Meeting, Oct. 8 at 7.00, Grosvenor St. Chapel, Barnstaple; Oct. 9 at 7.00, Ford Park Hall, Plymouth, N. Baker, A. J. Gray, Oct. 10 at 3.00 and 6.30, Belmont Chapel, Exeter, Dr. B. B. Tatford, N. Baker, A. J. Gray.

Cardiff:
Cardiff Christian Rallies, Oct. 6, 7.00, Ely Clee, Ely Hall, Oct. 13. Mr. D. Stringer, Romford, Mackintosh Hall, 7.00, Oct. 20. Mr. D. Stringer, Romford, Mackintosh Hall, 7.00, Oct. 27. Dr. F. A. Tatford, Eastbourne, Ebenezer Hall, 7.00.

Ealing, W. S.:
Bible Reading, Grove Hall, The Grove, October 6, 7.00, G. B. Fyle.

Plaistow, Sussex:
Missy, and ministry, October 6, 3.30 and 6.00. Mr. M. W. Baker and Mr. G. D. D. Howley.

Brierfield:
Ann. cfee., Hebron Hall, Walter Street, to be held in Brierfield Baptist Church, Oct. 13 at 2.45 and 6.15. Hedley Murphy, J. Hewitt. (Hedley Murphy to remain for two weeks Gospel Campaign up to Oct. 28).

Bradford:
Bradford Christian Rally, Bankfoot Gospel Hall, Bradford, Oct. 13, 7.00. S. F. Warren, Oct. 20, 7.00. F. Whitmore, Oct. 27, 7.00. Prof. J. Heading.

Carlisle:
Missy, cfee., Hebron Hall, Botcher-gate, October 13, 3.15 and 6.30. C. Phillips, Columbia, W. Wilson, Malaysia, G. P. Simmons, Bath.

Crewkerne:
Bible Readings, The Gospel Hall, October 13, 6.30. Mr. K. Morris, Southampton.

Wembley:
Conversational Bible Readings, Uxendon Hall, N. Wembley, Oct. 13, 4.30 Address; 5.45 Tea and Fellowship; 7.00 Conversational reading. T. Profit.

Banbury:
Regional Missy, cfee., Southam Hall, Oct. 20, 3.00 and 6.00, 4.30 Tea. A. G. Dalton, Tanzania, A. E. Nock, S. Africa.

London:
Cfee., Dean Hall, Williams Rd., W. Ealing, W.13, Oct. 20, 6.00. R. W. Bolton, J. W. Baigent.

Luton:
Bible Reading, Onslow Road Gospel Hall, Oct. 20, 4.00-5.00, 6.30-8.00, W. F. Naismith.

Sheffield:
Sheffield and district Missy, Cfee., Lansdowne Chapel, Oct. 20, 3.00 and 6.00. D. B. Mason, F. L. Pontin, D. Turner, Oct. 22, 3.00 and 5.30—Sisters, Mrs. H. G. Aspinall, Mrs. D. B. Mason, 7.30—general, H. G. Aspinall, F. L. Pontin, D. Turner.

Wickham:
Wickham Market cfee., Oct. 20, 3.30 and 6.00. S. Chambers, D. Haxton.

Worthing:
Missy, and ministry, Bedford Row Gospel Hall, Oct. 20, 3.30 and 5.45. W. H. E. Fisher, A. E. Morse, Dr. A. Hanton (Editor: Medical Missy. News) 01-992-1597.

Sunbury-on-Thames:
Sunbury Court, "Discussion in depth" Bible Study, with E. W. Rogers, W.E. 2-4 Nov. (Enquiries 01-992-1597).

Fareham:
Monthly Rallies, Technical College, Oct. 6, G. C. Tryon; Nov. 3, A. Naismith.

Carlisle:
Ann. cfee., Morton Park Hall, Saturday November 3, 3.00 and 6.00. F. Stallan, R. Burr.

Cobham, Surrey:
Ann. cfee., Gospel Hall, Nov. 10, 4.00 and 6.30, (Tea provided). J. Harrison, T. Ledger.

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A WARM WELCOME FOR 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. (11)

ALL CHRISTIANS coming to London warmly welcomed at Parkhill Chapel, 17 Fleet Road, Hampstead, N.W.3. Sundays 11.00, 6.30. Buses 24, 46, 63 (Sundays only), or near Belsize Park (Northern Line). (12)

CAMBRIDGE

Queen Edith Chapel (Wulfstan Way), off Queen Edith's Way. Visitors warmly welcomed. Sundays: Lord's Supper 11 a.m. Morning service 11.45 (creche). Evening service 6.30. Near the new Addenbrookes Hospital. (12)

CROYDON AND DISTRICT

Visitors warmly welcomed at Cranmer Hall, Silversdale Road, (not Cranmer Road), Croydon. Sundays 11 a.m. & 6.30 p.m. Wednesdays 8.00 p.m. (9/74)

ELMBROOK CHAPEL

Cham, Surrey. (St. Dunstan's Hill, Sutton by-pass) Sunday services: 10.45 a.m. and 6.30 p.m., 12.15 p.m. Covenanters Groups. Everyone welcome. Enquiries to Terry Hobbs (Young Peoples Work). (12)

EPSOM

Stanway Chapel, Cheam Road, Ewell, Sundays: The Lord's Supper 10.30. Sunday School 12 noon. Evening service 6.30. Large car park. Believers moving to this area invited to ring 01 393 4709. (12)

FOR THE COST OF POSTAGE Bible studies by well-known ministers of the Word. 250 addresses suitable for group or personal study. Send 5p for catalogue. Biblical Tape Recordings, 30 Cromer Road, Norwich NOR 36N. Tel: 45978 (12)

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The Harvester

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Editorial

Know Yourself

Who am I? The loss of personal identity is said to be one of the most serious of human afflictions; leading at its extreme to insanity, and in lesser forms lying at the root of so much modern unrest.

Yet who am I? Which of the many 'I's' within me is the true me? The shining ideal I try so often to cultivate, or the unpleasant creature of whom I am so painfully aware? The brisk and alert person that acquaintances sometimes see, or the morose and selfish individual that too often afflicts my closest family? The ardent worshipper in the moment of enlightenment, or the sullen resenter of God of the time of dejection? Which of my actions are from the real me, and which are the product of my surroundings, mere 'acts', the result of pressures upon me and the expectations of others (good or bad)? 'To thine own self be true': but which is the real self, and is it worth being true to? When am I an actor, when a hypocrite, and when am I real—and is even my 'reality' me, or the result of deep dark pressures and temptations of which I am scarcely aware?

Most of us learn some sense of our identity in relation to others: our parents, our family, our friends, and our whole environment—which is why the child deprived of much of these is often a problem to himself and to others. But is not human need deeper still: can we truly find ourselves until we find God? Do we not need the God Who knows and understands what it is to be man? Until I know God in Christ, can I know myself?

The coming months bring with them two events in which we shall all be richer for participating. We commend them heartily to our readers:-

1. **Bible Action Fortnight** of the British and Foreign Bible Society is from 25th November to 9th December. Contact your local Action Group, or HQ (146 Queen Victoria St., London EC4V 4BX).

2. **Worldwide Week of Prayer** for 1974 (6th-13th January) has the theme 'Thine is the Power' and is a call to prayer and evangelism in 1974: Details from the Evangelical Alliance, 19 Draycott Place, London SW3 2SJ.

Childrens' Work

Practical and Perennial

J. B. Robertson

James Robertson tackles an important subject by way of twenty objections and their answers.

1. *'Sunday Schools are sufficient for the purpose of reaching children with the Christian Gospel.'*

This may have been true at the end of the 19th century and at the beginning of this one (although even this is open to question), but it is certainly not true today in the vast majority of cases. Sunday school attendance is noticeably on the decline everywhere, and many Christians admit this. It is possible that children under 8 may be attending in reasonable numbers but, as far as the age-group 7-12 is concerned, Sunday schools now only interest a certain type of child, and such children are few and far between.

2. *'You are suggesting, then that Sunday Schools ought to be abolished?'*

Most certainly not. We are not even expecting the Sunday school institution to die out. Even if there were a danger of this taking place, we would be intent on saving it. What we are saying is that Sunday schools are not the be-all and end-all in child evangelism. Other types of Christian work have, or should have, their particular place also.

3. *'Why all the fuss about child Evangelism? Work among teenagers and adults is far more important and pressing than children's work.'*

Fuss? On the contrary, we believe that there has been, over the last few decades, far too little concern among Christians about child evangelism. One of the most outstanding evangelists in this country has admitted this. The greatest stir in recent years has been in the evangelisation of teenagers. We are fully aware that the problems encountered among teenagers today are very formidable ones and merit urgent spiritual attention, but this affords no excuse for the comparative neglect of children's work. Children are all potential teenagers, and a problem is often better tackled at its source (Ecclesiastes 12: 1, Proverbs 8: 17). The Lord Jesus always had, and still has, a very special care for, and interest in, children. He called them 'the greatest' in the Kingdom of Heaven. When giving His disciples a much-needed object-lesson in faith and humility, it wasn't a teenager whom He brought into their midst, nor even an adolescent. It was a child. (See Matthew 18: 1-4, 10, Mark 9: 36, Mark 10: 13-16, Isaiah 40: 11). The Lord also gave stern warnings about offending children, and let us never forget that this refers not only to what is done but equally to what *should* be done and is *not* done. It is significant that Jesus received a special call to service from His Heavenly Father at the tender age of 12. The prophet Samuel was also called at an early age.

4. *'I agree that Sunday schools need the support of other forms of Christian service. Christian youth camps and children's holiday missions supply this need, since they are able to reach many children who never attend church or Sunday school.'*

There is no doubt whatever that youth camps and children's holiday missions are greatly used by God in reaching many young lives which would otherwise be very difficult to reach. However, even these excellent forms of service have their limitations. In the Scriptures we read that the Apostles were to begin their evangelism at Jerusalem. It is not logical that a more extensive evangelism of children should be employed in another part of the country than in one's own district or area.

5. *'Sunday school teaching is not the only form of local children's work conducted by Christians. Many churches hold special Gospel campaigns for children, and some of these take the form of adventure weeks, which closely resemble holiday missions.'*

These campaigns definitely have their place in child evangelism, and they can be very fruitful, but these also fall short of the full requirements. It is true that they are local in character, but we must not overlook the plain fact that they are also *temporary*: In the majority of cases they rarely last for more than a fortnight. Child evangelism, at its fullest extent, is a task occupying 52 weeks in the year, and often well-nigh 7 days a week. It may surprise you to know that there are, in some parts of the country, people whose leisure-time work among children approaches this standard. Their lives are most certainly poured out in this service. Most children's work among Christians occupies one hour on a Sunday, plus one Saturday afternoon per annum. The truth is that child evangelism, even for those who can only engage in it in their spare-time, is a far more costly business than this. Anyone who desires to engage in this form of Christian service at its fullest extent would be wise to sit down and count the cost first of all. Warm winter firesides and Saturday mornings will become affected. Ease and comfort will be increasingly curtailed. If he has a television set, he can bid farewell to it. (Ecclesiastes 9: 10, John 4: 31-34.)

6. *'In addition to Sunday schools, there are often children's Gospel meetings occupying one evening a week throughout the year, not to mention Scripture Union groups in many schools. In fact, I cannot see any problem. There is already plenty of children's Evangelism in progress in this country.'*

Much depends on what we would regard as 'plenty'. We would go so far as to say that there is not even plenty of children's evangelism in relation to the number of Christians in the country, let alone in

relation to the total population of our country. In addition, our view of the situation can be even further distorted if we fail to take into consideration that the population is expanding rapidly. If we had a bird's eye view of our land from the Christian point of view, I think we would receive a rather nasty shock. We would find it to be nearly as heathen as Japan.

As far as children's meetings are concerned, these are actually Sunday schools held on a week-night. The same problem applies here also. Only a tiny fraction of the 7-12 age-group ever attend Sunday schools or children's meetings. Neither can the Scripture Union groups in the primary schools, though very necessary, claim to attract the majority of children (which is what is wanted).

It is the uniformed organisations which have the monopoly of children's work in our land on account of their profound understanding of children's varied needs and of the devoted, sacrificial work of their leaders. What a wonderful opportunity these organisations present of reaching such a vast number of children with the Christian message by means of both lip and life.

7. *'We cannot really expect to reach every single child in our land with the Gospel.'*

For answer, see Matthew 18: 11-14. I suppose it does sound rather impracticable with so few workers, but do you remember the feeding of the 4,000 and the feeding of the 5,000?

8. *'I believe that, if Christians are interested in child evangelism, they should only engage in such activities as Sunday school teaching, children's weekly Gospel meetings and Scripture Union groups, and in the other local activities which are more temporary, as children's Gospel campaigns'*

One of the most beautiful things about Christian service is its wonderful variety. God reveals Himself in so many different ways. His Holy Spirit distributes to each believer different talents, different abilities, different interests. Even the beauties of God's creation display this wondrous diversity—trees, flowers, fruits, birds, etc. The very stars of the heavens differ in glory.

Who are we to dare to limit the Holy Spirit in His work? There is far too much human meddling today, which obstructs God in the work which He is seeking to do through His servants. It is an extremely serious matter to hinder other Christians in the work they are seeking to do in obedience to their Lord, simply because it does not conform to our preconceived ideas as to how God should work. In short, we must guard against the danger of becoming an 'amateur Providence' (to use a term coined by an eminent man of God). So often we can be so stereotyped in our views of Christian service, and we seek to confine it to certain little channels of which we approve. Today, in this land, we are reaping the fruits of this attitude.

9. *'If children do not come to Sunday schools or children's Gospel meetings, there is nothing further that we can do. We cannot force them to come. Such children are obviously not seeking the Lord, because He is not calling them. Our responsibility is only towards those who are interested.'*

For answer, see Luke 10: 33, 15: 3-10, 20: 19: 10.

10. *'The preaching of the Word of God, together with adequate prayer support, is all that is necessary for bringing children to Christ.'*

This is true of a certain type of child, particularly those who have been reared in a Christian atmosphere, but it is not true of the vast majority of children who are living in these days. Once children have been reached, then our prayers will be nearer to their goal and the preaching of God's Word will be increasingly applied, but we first must reach the children whom we are seeking to evangelise. We need to be much more practical in our approach to work like this. Preaching is vital. Prayer also is vital. Generally speaking, Christians do not spend sufficient time in private prayer. Nevertheless, prayer and preaching ought to be accompanied by practice—by action. The Christian life does not solely consist of preaching and church attendance. It pervades every single part of a person's life. In fact, although preaching and teaching play a very prominent part in Christianity, the Christian faith, by its very nature, tends to be a life to be lived rather than a speech to be delivered. Spiritual help is not only conveyed through words. Even in the life of the Lord Jesus, living came before teaching (Acts 1: 1, Matthew 5: 19). It is found that Christian work at youth camps and children's missions, and weekly practical children's work, demands a higher standard of spirituality than work in Sunday schools and children's meetings, since the workers must mingle with and live among the children as well as teach them. (By 'weekly practical children's work' is meant the organisation of leisure-time activities for children aged 7-12 by Christians on one or more days in the week. This work is, or should be, linked with Sunday school work, and may include a short time of Christian teaching. It may, or may not, be organised by a uniformed organisation.) To the great majority of children, Christian practice has an even greater impact than Christian teaching. In the New Testament we read of living epistles and of those who, by their manner of life, showed that they had been with Jesus. If our only contact with children lasts for one hour on a Sunday they are hardly likely to know very much about our manner of life.

11. *'What are the advantages of weekly practical children's work?'*

The most obvious advantage is its popularity in comparison with other forms of children's work. Some of the uniformed organisations' branches

have long waiting lists for their junior sections. There is a central headquarters, and the supply of materials and services is made easier and cheaper. Children are greatly attracted to these organisations. One of these attractions is the uniform, which gives children a sense of belonging, which is a particular boon in the poorer areas. Very necessary training courses are provided for those wishing to work in the organisations, and this ensures a high level of administrative efficiency. Weekly practical children's work provides a very necessary link between the child's everyday life and the life of the local church. Contact with parents is greatly increased, and this can be very valuable in promoting their interest in the church itself. It can lead, and has led, to their conversion to Christ. This form of Christian work can feed and build up a Sunday school. It is able to tackle human problems of which a Sunday school may never even become aware. It is more closely in touch with the realities of everyday living.

12. *'It is not a part of Christian service to provide recreational activities for children.'*

The Lord Jesus did not only preach to people. He was also deeply interested in their physical, mental and emotional needs. Children are not just objects to be preached to, but they have needs and feelings as human beings. Recreation is part of life, and the Christian faith should pervade every part of life. In fact, recreational activities should not even be used merely as a bait for bringing children under the sound of the Gospel. Such activities are a form of Christian witness: in themselves, they can assist in the promotion of the Gospel. When we preach, it is the meaning behind the sounds produced, and not the sounds themselves, which is so important. In the same way, actions and behaviour and demeanour can all present Christ to the non-Christian.

The division between sacred and secular in the Christian life is a very arbitrary one (if it should exist at all). The smallest, humblest and most mundane action can be used by the Lord, if necessary, to show His love and care. 'Who hath despised the day of small things?' (Zechariah 4: 10). 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the Glory of God' (1 Corinthians 10: 31). What could be more secular and unspiritual than eating and drinking? See also Colossians 3: 17, Mark 9: 41, John 13: 3-5.

If the God Whom we worship is too great, and righteous, and important to enter into the small details of life, such as dish-washing, gardening, the laughter of a little child, the death of a pet budgerigar, a country walk, a game of rounders, etc., etc., then the title of the well-known book will apply to us—*Your God is Too Small* (Psalm 113: 5-6, Matthew 10: 29-30, Luke 12: 6-7).

13. *'Recreational activities are a form of worldliness.'* If this is the case, there should be no such activities held at youth camps, children's missions, children's adventure weeks, Sunday school outings and other functions, nor should games, etc. be organised at birthday parties, at Christian holiday homes and guest houses, etc. The facts are, of course, that we all have recreation of some nature at some time. If we oppose weekly recreational activities for children as a means of leading them to Christ, then let us thoughtfully consider the wonderful ways in which God has blessed children's holiday missions and Scripture Union camps over very many years. Many S.U. camps have waiting lists and often children's missions have more children clamouring for attention than they can cope with.

The Pharisees accused the Lord Jesus of worldliness when they found Him enjoying a meal on one occasion. Phariseism is by no means dead. Jesus went out, seeking for people. He went to the actual places where they were and where they congregated. The Scriptures teach that it is worldly and sinful to put pleasure before the love of God. (1 Corinthians 10: 14). Nevertheless, God 'giveth us richly all things to enjoy' (1 Timothy 6: 17). For one thing, He has made eating and drinking a pleasant experience for us. Why did He do so if physical enjoyment is always wrong?

God wants us to enjoy His blessings (Genesis 1: 31, Acts 14: 17). The attitude which brands all enjoyments outside the spiritual realm as sin, is not Christian at all. The main theme of the Bible is that Christ must come first.

14. *'You mention the entertaining of children at Sunday school outings, at camps and at missions, and games at Christian parties and holiday homes. Surely these cases are different.'*
I am not convinced that they are.

15. *'Christ comes before children. If Christians are going to become too deeply involved in children's work, then the work of Christ is liable to suffer.'*

This is perfectly true. Christ does come before children. In all things, He should have the pre-eminence. No form of Christian service should come before Christ, whether it be children's work, teenage work, preaching, tract distribution, Bible study, the church choir, or even missionary work. Outstanding men of God of today and of the past have preached about the danger of such exalted activities taking the place which Christ should have in our hearts and lives, but this does not mean that they should be stopped. It is a question of keeping our priorities right. Work for Christ should never be allowed to crowd out time for private prayer: indeed, as far as children's work is concerned, private prayer is a most vital part of the work. Weekly practical children's work, far from causing a decrease in private

devotions, should require a most definite increase in such, to meet the heavier spiritual demands made by this type of work.

Is children's work likely to keep Christians away from the work of Christ? For answers, see Matthew 18: 5, Luke 9: 48, Matthew 25: 37-40.

16. *I believe that weekly practical children's work is good Christian work, provided that it does not take the form of work in a uniformed organisation. Such organisations are not Christian.*

Fine Christian people are doing a grand and fruitful work in uniformed organisations.

Do these organisations fail to come up to your expectations as Christian organisations? If so, then might I be permitted to enquire how this came about? May it not be because, right from their commencement, there have been so many Christians who have disapproved of them and avoided them, thereby causing staffing difficulties in many areas? Was not this early prejudice due to the false belief that recreation for children is inherently wrong? If those with the same opinions as yourself had, all down the years, contributed spiritually and otherwise to these movements, doubtless they may now have been more acceptable to you. The Campaigners, for example, is a completely evangelical uniformed organisation, and there is no valid reason why an evangelical church should not enlist the services of this very worthy Christian movement in its young people's work.

17. *'This "weekly practical children's work", of which you are speaking, is unscriptural. There is no mention of anything like this in the Bible. If it was never needed in New Testament days, why should it be needed now?'*

Maybe we ought to mention some other things which are un-Scriptural and not mentioned in the Bible, for example, Sunday schools, indoor Gospel meetings, teenage work, senior citizens' meetings, Christian holiday homes, radios, record-players, hymn books, pews, film-strips, slides, motor-cars, buses, outings, trains, ties, trousers, organs, pianos, fancy hats for ladies, oranges, television sets, washing-machines, aircraft, bathrooms, electricity, glass, tract distribution, remand homes, Gospel tents (in spite of the fact that Paul was a tent-maker), notice-boards, magazines, children's meetings and holiday missions, etc., etc.

18. *'Why should we adapt the Christian Gospel to different people? I have never been able to understand this trend today. The Gospel of Christ needs no embellishment—no improving. It is only one Gospel (Ephesians 4: 5), not a host of similar ones'* Most certainly there is only one Gospel, but there are many different ways of presenting this one Gospel. We see this in the preaching and teaching of the Lord Jesus. He adopted a different approach to the woman of Samaria, Nicodemus, Zacchaeus, Saul of Tarsus, the rich young ruler, Levi the tax-

collector, the repentant criminal at Calvary. He told one man to 'let the dead bury their dead', another that 'the Son of Man hath not where to lay His head', and another that no one, 'having put his hand to the plough, and looking back, is fit for the Kingdom of God.' The Gospel needs no improving, but it *does* need varied application. People are different—they have different problems. different root sins, and are of different ages and different mental capacities. Jesus stood firm on spiritual issues, but He nevertheless adapted Himself. He was even found on occasion in the company of publicans and sinners. The Good Shepherd did not go half way to reach the lost sheep. The Good Samaritan did not just draw near to the wounded Jew: He came *where he was*. See also 1 Corinthians 9: 19-23.

19. *'Why bother about all this now? The days are difficult, and the Lord's return is near.'*

One reason why the days are difficult may possibly be because of the neglect of the 7-12 age-group in the decades that have gone past. In fact, I am inclined to believe that *it is one of the major reasons*. The Bible says, 'He which soweth sparingly shall reap also sparingly', (2 Corinthians 9: 6), and that is exactly what we are doing, as far as children's work is concerned. If the days are difficult and the Lord's return is near, surely this should be all the more reason for a more thorough child evangelism than we have ever known heretofore.

20. *'If the evangelical Churches as a whole, as you appear to believe, have failed in reaching this particular age-group successfully, it is surely too late for a change now.'*

God can do what would seem to us impossible. We still have our religious freedom in this land. We can pray earnestly that this precious freedom will be preserved to us for many years yet, so that we can continue to serve Christ and to reach the children of our land for Him in a way never before experienced. This is one of our desperate needs today, although so many seem oblivious to it. If our religious freedom were to be taken from us, all our chances of reaching the children would have gone. No doubt atheism would immediately commence doing what we should have been doing for decades. It is a true saying: 'The children of this world are in their generation wiser than the children of light.' Some of our Christian brethren and sisters in lands where Christian work is restricted or forbidden have never had this wonderful opportunity which we have had for almost a century of reaching every child in the land, but what have we done with it? All down the years, in the majority of cases, the attitude has been one of 'Sunday school or nothing', 'so far and no further', 'take it or leave it', where perennial children's work is concerned.

Let us pray that the Lord will restore to us, in His Mercy, the years that the locust has eaten. Let us seek His face, and ask for another chance.

Reaching the community—5 Robert Scott-Cook

This is the last of this series of five articles covering some of the principles and practical aspects of outreach and church growth. These lessons have been learned through recent experiences of church building on a large council housing estate.

Consolidating the Work

The earlier studies in Acts 18 concluded with Paul integrating the work of outreach in Corinth. This phase of the ministry is described in Acts 18: 11 'he stayed a year and six months, teaching the Word of God among them'. Paul felt it sufficiently important, even at this vital stage in his journeyings, to stay for one and a half years in the one place, resident among the young believers, consolidating the work. We found this to be a valuable key to local church growth and felt the need to spend a period of two years resident in the one area, sharing with the local fellowship. In our home assemblies today we have lost sight of this New Testament principle and it may help to consider prayerfully the value of the extended visit of a full-time worker—not for a week or two but for a year or two! After Paul left Corinth, Apollos was led there to continue the work. A major part of our service on the estate was a caring ministry.

The Timotheus ministry

Paul's commendation of Timothy as he sends him to Philippi is that 'I have no man like minded who will naturally care for your state'. If there were only a few 'naturally caring' men in the early Church, there is certainly a shortage of them today. The world is crying out for care; not just the professional care of the social services or Health Department, not only the organised care of charitable societies but *natural care*, which is produced by the indwelling of the Holy Spirit. We desperately need in consolidating our outreach and in the life of the fellowship, those who will naturally care for the state of others.

In outreach this may involve us with broken homes and problem families, needing a great deal of patience, and we may spend a lot of time and see little fruit. It will also bring us into contact with normal homes where perhaps sickness, bereavement or tragedy have brought a situation of need and we can give comfort and help. There will also be other contacts where there is no crying domestic need or crisis, rather the opposite, a sense of self-sufficiency. These are often the most difficult to care for because there is no outstretched hand for help, yet inwardly there are many needs for which Christ alone is the answer. We must somehow reach into and touch that point of need if we are to win the average man of our community, who neither attends regular meetings or special

crusades, but who may be contacted through his children at Sunday School or through visitation or through the open home, or through casual encounters. It is here that the consistent, continuing witness of a Christ-centred life in the power of the Spirit bears lasting fruit. Such a ministry can only be fulfilled if you are resident in the area over an extended period.

There are also some opportunities of outreach into the local community which only the full-time worker may be free to develop. A growing example of this is ministry in schools. Several large comprehensive schools on housing estates have been opening up to the Gospel with invitations to speak at the morning assemblies. This can become a regular opening, reaching all the secondary school children in the locality with the Gospel several times during the year. Mr. Graham Loader has wonderfully pioneered this work in the Bristol area. We had the joy of taking the main assemblies in the comprehensive school on our estate and this has now become a regular feature each term.

Within the fellowship the natural care will involve us again in spending time sick-visiting, comforting bereaved and lonely (James 1: 27 'visit the fatherless and widows in their affliction'), counselling courting couples, helping young converts with 'teething troubles', understanding young people's problems and relationships, delicately discerning marriage difficulties and family frictions, winning rebellious children, giving direction on questions of vocation and career, and helping with problems of depression and personal complexes. These and many other areas of personal counselling cannot be dealt with fully from the pulpit but require that close Timotheus ministry of naturally caring for the state of others. Such counselling requires deep relationships where you know and understand the members of the fellowship and these cannot be cultivated through a single visit or a series of meetings.

Developing the gift of Pastors

Ephesians 4: 11 lists among the Church's ministries that of pastor or pastor-teacher, yet we have often failed to fully recognise this ministry within our assemblies. It is certainly true that the work of evangelism and pastoring and teaching is the responsibility of the whole church and of the elders in particular, and yet we have also seen the value of commending brethren to full-time ministries in evangelism and teaching, but not in pastoring. In some assemblies a retired brother is able to give himself to this work. How we thank God for such brethren and their added maturity which is so helpful in personal counselling. Unfortunately, we

do not have such brethren available in every assembly and often health or an invalid wife may limit the time available for this work. The housing estates and new towns with young growing assemblies have all too often few mature retired brethren because of their social structure and because of the natural hesitancy of the older to move from their established assembly during retirement. Usually those brethren who are most gifted and involved in leadership in the local fellowship and who could share in pastoral care are those who are the most committed in their secular employment, where the same God-given gifts have prospered them and given them responsibility. As the pressure of commercial and industrial and professional life have increased so has the time available for pastoring diminished. The increasing demands upon time have made it clear that some brethren should be made free to give themselves full-time or part-time to this vital ministry of pastors. Perhaps we have been particularly cautious not to encourage a 'one-man ministry', yet we have allowed a 'no-man

ministry' to develop. God has graciously guarded our full-time evangelists and teachers and is able to keep those involved in pastoring in the assemblies. Some may misunderstand or mis-represent, as at Corinth when they polarised round the men saying 'I belong to Paul' and 'I belong to Apollos'. But the answer was to remedy the fault not to remove the men.

Many of the great early Brethren were pastors and teachers. They had a wonderful grasp of the Word of God and were gifted in ministry, but also had a shepherd heart in the pastoral needs of a local work. George Muller fulfilled this ministry at Bethesda, Bristol. It is also interesting to note that in very many assemblies overseas the missionary's work is that of pastoring and teaching in a local area for some years. He has a church-planting and church-building ministry. Could it be that here at home we have failed to recognise the importance of pastoral care? We need the mind of the Good Shepherd who gave His life for the sheep. This is a key consolidating factor in reaching the community.

Professor Bruce Asks

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?

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



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Honour, Where Honour is Due

Clive Rawlins

All who study in the Faculty of Theology at the University of Manchester do so under the inspiring—but watchful—eyes of three most noted Biblical scholars: Professors A. S. Peake, C. H. Dodd and T. W. Manson, whose portraits are hung in the main lecture room. Even if freshmen are unaware at the outset of their studies of the sterling contribution these men have made to their subject, it is not long before they realize that Manchester (and, indeed, British theological scholarship as a whole) has just cause to be proud of its Rylands Professors. We, too, may justly be proud and grateful that this great tradition is today being furthered by our own F. F. Bruce.

In many ways the Rylands Chair of Biblical Criticism and Exegesis is of interest to those who highly prize a worthy level of learning and scholarly integrity concerning the Christian Faith, not least to those committed to Free Church principles. Founded in 1904 by an endowment of Mrs. John Rylands, a name which in the North West and beyond is well known for acts of beneficence (the most illustrious of which is the John Rylands University Library of Manchester, as it is now called), the purpose of the Chair is clearly to fulfil the twin responsibilities (of Criticism and Exegesis) which rest in its title. But *Biblical Criticism and Exegesis*!

The point is worth emphasizing, for there can be no doubt of its immense importance when so many Christian people are content with an understanding of their Faith which is not truly Biblical in character or orientation, an understanding which often ignores some element or other in the many-sided grace and wisdom of God. T. W. Manson made the point exactly (referring to A. S. Peake) when he said, 'He understood Biblical Criticism and Exegesis quite simply as covering everything from Genesis to Revelation'. It is a concept which lies at the heart of Christianity, one which underpins the unity of the Bible and affects in an important way our understanding of the work of God in history. So C. H. Dodd contended, 'the New Testament . . . is not to be understood apart from the Old . . . In modern times the tendency to study the New Testament in isolation from the Old has often distorted the perspective, and led to unnecessary difficulties about some of its leading ideas (such as, for example, the ideas of the Kingdom of God, of 'redemption', and 'justification') whose true meaning stands out clearly when they are read in the light of all that went before'. Bruce also asserts this in a somewhat different fashion when he states that, 'it is not always realized on what high authority the Church has accepted the Old Testament as holy scripture—an authority even higher, it might seem at first blush, than that on which she has equally accepted the New Testament'. And elsewhere he quotes

approvingly George Adam Smith's dictum, 'What was indispensable to the Redeemer must always be indispensable to the redeemed' (compare Peake's comment that the Old Testament 'is indispensable for all who desire to understand the Christian religion . . . it is the indispensable approach to the right interpretation of the New Testament'). This united emphasis is all the more impressive when it is remembered that all four men were originally Classicists, grounded and versed in the Greek and Latin writings, and that view of the Humanities which goes with them.

We are high-lighting their ministry in terms of their commitment to the Bible as a whole, and this is subserved by their responsibilities in Criticism and Exegesis. Theirs is not *any* view of the Bible, of Old and New Testaments, but essentially one which takes seriously (as before God's Word!) the problems that arise from an informed and inquiring approach to Biblical studies today—aided as we are by new insights into language and history, to say nothing of marvellous discoveries of texts and even whole manuscripts. But what emotions have been raised by that word 'Criticism', and what reactions have attended the pursuit of Biblical Criticism in Christian circles! It is almost as if we fear the truth . . . The first thing, however, that should be said about the contribution of the Rylands Professors to this aspect of Christian teaching is that it has been undertaken by men who are themselves captivated by, and subject to, the Word of God. If arrogance and unfaith have marked the work of many men in this field, it is not so in the teaching of Peake, Dodd, Manson and Bruce. What does characterize them is an open, inquiring and humble disposition, a seeking after truth which owns that ultimate Truth is revealed, not conquered; a gift of grace as much as salvation itself. But truth was their objective, and they have followed its path unwilling to be blinded either by defensive and facile answers, or by tradition. 'All truth is God's truth' might well be their motto, and where this attitude obtains there can be no fear or favour—only the evidence counts. Similarly, we see in their exegesis and exposition that which is informed, sensitive, inspiring—and relevant. Let Peake be heard (in dealing with Heb. 11), 'Faith takes long views, and is not dismayed by the prospect of indefinite delay . . . While we are outwardly absorbed in the tasks of life we should be inwardly detached, we should look at ourselves mainly in the light of strangers and pilgrims . . . A bare faith in God cannot be a vital faith'. And Dodd (with regard to Isa. 6), 'observe that there is in it already everything essential to the prophetic interpretation of history. There is the sense of the majesty and holiness of the eternal God, as the fundamental fact of all.

There is man in the presence of God, both judged and pardoned. There is the call of God, and Man's response'. And Manson (in the final piece to come from his pen, in reviewing Rom. 6-8), 'In these chapters he will show that the Christian attitude is neither defiance of the Law nor slavery to it, but insight into what its cumbersome and complicated machinery is meant to achieve and the awareness of spiritual resources more than sufficient for the achievement. These resources are possessed by those who are "in Christ." Of Bruce's powers of discernment and felicitous expression the readers of these pages need not be informed for we have profited by them for almost forty years.

1974 sees the University of Manchester being ushered into the venerable ranks of the septuagenarians, and with it the Faculty of Theology. Seventy years marks the lifespan for man as ordained by his Creator and it is appropriate to celebrate the occasion by taking stock of what has been accomplished. We do so with this human institution. Professor F. C. Burkitt, no mean master himself of Biblical learning, once commented that in his judgment Peake was responsible for preventing England from becoming embroiled in a Fundamentalist controversy such as shook and enervated the United States at the turn of the century. No small claim to make of any man's ministry! It may well be true, but there can be no doubting that Peake was also responsible for making respectable to very many people a reformed, evangelical understanding of the Faith; his influence in this was world-wide literally. Both Dodd (that *doyen* of British scholarship theologically) and Manson have in no small way contributed to a sober assessment of the reliability of the Biblical account of Early Christian origins—sometimes by brilliant insights which are truly epoch-making. And Bruce, as we know, is widely regarded as the foremost evangelical scholar in Europe, and has for many years borne witness to the reliability of our Biblical documents and an evangelical witness to their interpretation. The Rylands Chair, therefore, has made a remarkable contribution to Biblical learning and the defence of the Faith.

In an article I hope to publish elsewhere, I have suggested that there is in fact a clearly discernable 'dual apologetic' in the writings of the Rylands Professors which is neither artificial nor forced. This 'dual apologetic' rests on the twin pillars of historicity and experience—the historicity of the Biblical events and the necessity of it being understood experientially. We have not here space to develop these aspects but suffice it to say that they coincide in what is unquestionably the most important aspect of their whole work, that is, the centrality of Christ. Herein lies the hall-mark of authentic Christianity, the sign of the Spirit's witness in any theological writing: Christ, in whom and for whom all things consist. Hear their own

testimony to this truth: 'I think I might sum up all my creed in that one word, Christ, and all that is good in my own religious experience' (Peake). 'Here then we have the perfect meeting of God with man, towards which the whole course of events was tending. It is at last realized in the unity of a single Personality; and henceforward this becomes the centre about which all the whole movement of history turns' (Dodd). And, in less personal terms, 'The distinguishing quality of the *Eschaton* is not—if I may coin the word—postremity, but finality . . . This finality is twofold: the *Eschaton* is at once the supreme gift of God to men and the most unqualified claim upon them: it is the final revelation and the final judgment' (Manson). 'This is the grand purpose of God which embraces all lesser aspects of His purpose within itself—the establishment of a new order, a new creation, of which Christ shall be the acknowledged head . . . Be it noted again that all the blessings which are ours by God's grace are ours *in Christ*; there is no way apart from Him in which God decrees or effects the bestowal of His grace upon men' (Bruce).

Scholarly integrity and personal commitment, historicity and experience, these—when geared to a reformed theology which at all times takes pains to assert the primacy of Christ—it is these which make the Rylands tradition a truly great one; one which surely adequately fulfils the intention of the Chair, and one which has brought light and learning to countless people through seven decades. In over eighty books and monographs, in dozens of articles and in innumerable smaller pieces, representing in fact a veritable library of Biblical insight and knowledge, we have been directed through the Word written to the Word incarnate of whom all the Scriptures speak; it leaves us deeply challenged in our self-contentment and superficiality.

This article coincides with a special display of Prof. Bruce's works at the Scripture Union bookshop, Manchester, to celebrate his delivery of the annual lecture given by the Rylands Professor at the John Rylands University Library. This year's lecture is entitled *Paul and the Historical Jesus*.

(As this article goes to press, news reaches us of the death of Dr. C. H. Dodd on 22 September. It is peculiarly fitting that this article should be a tribute to a notable Biblical scholar of our day—Ed.).



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

Family Forum

The Seven Ages of Man:

The Soldier

Then a soldier

*Full of strange oaths and bearded like the pard,
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth.*

At least one phrase fits in with the modern idiom—bearded like the pard! Our young men in the main today are hirsute creatures. It is odd that stern evangelicals are suspicious and critical of them as though it were a mark of great decadence. Yet the founders of the Brethren movement were venerable gentlemen replete with side whiskers, flowing locks and patriarchal beards. If one were to insist on short back and sides and a cleanshaven face as a token of respectability then it would exclude most of the males in the New Testament Church. Young Christians like to conform to a certain extent with their peers in fashion and appearance; it is by their lives they show their differences.

There, however, the similarity fades. No longer are young men required to join Her Majesty's Services. One is thankful there is no national emergency but conscription did not mean a complete waste of time, although it interfered with career training. The discipline was salutary, in spite of a certain amount of red tape. Everyone was reduced to the lowest common denominator. Social status, academic achievements and wealth were of comparatively little importance.

In the 1970's it would be more relevant to substitute 'student' for soldier. Most young people on leaving school enter college or university or embark on a sandwich course in industry. Rightly or wrongly, paper qualifications are becoming more and more essential.

The cult of Youth is very strong in the world today. It is ridiculous that a man in his late thirties who is made redundant finds it well-nigh impossible to obtain fresh employment. Perhaps in the Church we tend to take the opposite viewpoint. Sometimes elders are reluctant to hand over positions of even minor authority to young people. They talk about inexperience and immaturity.

Paul had no such inhibitions. In writing to Timothy, 'my son in the faith', he says, 'Let no man despise thy youth.' (1 Tim. 4: 12.) but he adds the important rider, '... but be thou an example of the believers in word, in conversation, in charity, in

spirit, in faith, in purity.' A young person does not automatically merit a place of trust; he must show by his personality and manner of life that he is suitable for it.

There is a strange irony in the fact that Shakespeare put these words into the mouth of the jester, Jacques. Fool he may have been by profession but not by nature. He has as shrewd a judgment as any in assessing character.

Older teenagers are sensitive to criticism. In the church, they need to be given encouragement whenever possible and at all times to be handled very carefully. It is a time for self-searching, of finding out one's own identity, of leaving home for the first time, of sifting through one's parents' values and appropriating what still rings true for one's own philosophy of life.

Young people have greater material affluence than ever before, more chances to travel round the world to indulge their 'itching feet'. At this period so many are asking God for guidance and His blueprint for their life.

Perhaps they may strike us as brash and overconfident but it is all part of developing their own personalities.

'It is full of life, vitality, colour and gaiety, and is more honest with itself than previous generations'—a quote from the Prime Minister's statement recently on what he thought of modern youth.

How true this is of young Christians today! They are more open-minded and high-spirited than their predecessors. They are not prepared to accept Victorian standards of hypocrisy in attending the requisite number of services a week, going through the right motions and speaking in evangelical clichés. But, once they have thought this thing through for themselves, once they have become followers of Christ, they are more likely to be single-minded in their allegiance to Him, and fresh and uninhibited in their approach.

The basic stark truth remains unchanged. Jesus Christ is still the same yesterday, today and forever. Yet our modes of evangelization and outreach must be fluid and adaptable to the needs of the moment. We must always have an ear to the ground to know how young people are feeling on current matters.

Because I am a mother as well as a member of a local church, I find this age-group irritating and infuriating at times. In all honesty, though, I must add that they are rarely apathetic and lethargic but usually refreshing and stimulating.

If we learn the secret of harnessing this tremendous surge of power, instead of deflecting it through our lack of understanding, we shall have a boundless source of energy at the disposal of the Church.

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 ☐ Study No. 10

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 SUFFERING SERVANT

Right at the beginning of our course we noticed that a disproportionate amount of space (about one-third) in *Mark* is devoted to the narrative of Jesus' last week in Jerusalem. (There are indications too that this was the first part of the story of Jesus to be committed to writing as a connected narrative). This by itself should be enough to suggest that Mark and/or the early church regarded the passion of Jesus as both the climax and the purpose of his life and ministry.

In this study we are not so much interested in the historical details of that last week, as in the significance and meaning seen in the sufferings and death of Jesus by both Jesus himself and Mark the evangelist.

Investigation

Read through *Mark* picking out all the verses/passages in which the sufferings and death of Jesus are mentioned. Try to give each unit (verse/passage) a title, and then group them under main headings, e.g. (a) predictions; (b) explanations; (c) descriptions. (Some references will need to be included in more than one category). Watch out for and make notes of any quotations from or allusions to OT passages (use a Bible with marginal references); be sure to look them up in the OT! Do not use commentaries at this stage of investigation, but if you have one (or more) make full use of it/them to study individual verses and passages as they are mentioned in the following sections.

Did Jesus Regard Himself as the Suffering Servant?

Before we go on to examine the teaching of Jesus about his death, we must probe the background to his thinking. What OT scriptures did he have in mind in sayings like 9: 12; 14: 21? Does the OT anywhere describe a suffering 'Son of Man'? Does it foretell a suffering 'Messiah'? Did the Jews of Jesus' day expect the Messiah to suffer?

The OT evidence

(a) If you study the references to 'one like a son of man' in *Dan.* 7 you will find no clear statement that he must endure suffering, although some claim to find it implied in e.g. 7: 21, 25; cf. 11: 33.

(b) There is no suffering 'Messiah' in the OT. Apart from the fact that the word 'Messiah' does not occur as a title in the OT (see Study No. 8), there is no suggestion that the promised Davidic king would have to suffer (unless we include the Shepherd-King of *Zech.* 9:14).

(c) Other OT figures who endured suffering because of their faithfulness to God include the Psalmists (e.g. 22, 69, etc.), Jeremiah and Job.

(d) Supreme among the righteous sufferers of the OT is the 'Servant of the Lord' described in the second part of *Isaiah* (40-55). You should read and study the four main poems which deal with this figure, i.e. 42: 1-4 (or 9); 49: 1-6 (or 13); 50: 4-9 (or 11); 52: 13-53: 12. Try to summarize them in your own words and give each one (or each stanza in the case of the last) a title. Do you think that the figure is a prophet, priest or king, or all three? If you can, obtain and read, H. L. Ellison, *The Servant of Jehovah* (The International Hebrew Christian Alliance) 1953. You should also study the use of the word 'servant' in the OT, using your concordance and Bible dictionary.

If you are interested in the 'Servant Songs' in more detail and particularly the problem of the identification of the Servant (i.e. what the writer and his first readers would have understood) see one of the following. C. R. North, *The Suffering Servant in Deutero-Isaiah* (Oxford) 1956; H. Wheeler Robinson, *The Cross in the OT* (SCM) 1955; H. H. Rowley, *The Servant of the Lord* (SPCK) 1952; W. Barclay, *Jesus As They Saw Him* (SCM) 1962, ch. 8.

Jewish Thought

Whether in the time of Jesus there was any expectation of a suffering Messiah is a question which is difficult to answer satisfactorily. There is evidence that *Isa.* 52: 13-53: 12 was understood by some at least as being Messianic, but the Rabbis seem to have shrunk from attributing suffering to the Messiah. (For the evidence see Zimmerli & Jeremias: details in book list (Dec); or

Bruce, p. 93f.).

On the other hand, it appears that the community at Qumran believed that their vocation was to fulfil the role of the Servant of the Lord, and also that they identified the Servant with the Son of Man of *Daniel*. (For details see F. F. Bruce, *This is That*, pp. 91-94).

The Teaching of Jesus

(a) In *Mark* we find no direct quotation from the Servant Songs on the lips of Jesus, but there do seem to be definite allusions to and echoes of the Songs. Study the following verses with the help of a commentary: 10: 45 (cf. serve/servant; giving of life (soul)/*Isa.* 53: 10, 12; ransom/sin-offering, 53: 10; instead of many/53: 11, 12); 14: 24 (cf. *Isa.* 42: 6; 49: 8; poured out/53: 12; for many/53: 11, 12); 8: 31; 9: 12 (rejected, treated with contempt/*Isa.* 53: 3); 9: 31; 10: 33; 14: 21, 41 (delivered up/*Isa.* 53: 12 LXX).

(b) Outside *Mark* there is one definite quotation from the Servant Songs on the lips of Jesus, viz., *Lk.* 22: 37 (*Isa.* 53: 12).

(c) We should also notice here Jesus' application of *Isa.* 61: 1-3 to himself (*Lk.* 4: 16-21; cf. *Mt.* 11: 4-5). The figure of *Isa.* 61 is not called 'the Servant' but there is obviously a connection (cf. *Isa.* 42: 1ff.). (See F. F. Bruce, *op. cit.*, pp. 84f., 90).

The Early Church

There can be no doubt that many of the NT writers and others in the early church used the Servant Songs of Isaiah in order to interpret the work of Christ. After all, from their point of view, who could the Servant be but Jesus? Look up the following passages and study them with the help of marginal references and commentary: *Matt.* 8: 17; 12: 18-21; *Mark* 14: 61 (cf. *Isa.* 50: 6 LXX); 15: 28 *KJV* is not in the best mss.; *Acts* 3: 13, 26; 4: 27, 30; 8: 32-5; *I Pet.* 2: 24; *Heb.* 9: 28; and possibly *Gal.* 1: 3f.; *Rom.* 4: 25; 8: 3; *II Cor.* 5: 21; *Phil.* 2: 5-11; *Jn.* 1: 29; *Rev.* 5: 5. If we ask where the NT church learnt to apply the Servant Songs to Jesus, the answer must surely be from Jesus himself (cf. *Lk.* 24: 26ff. 44ff.).

Conclusion

Did Jesus think of himself as the Suffering Servant? There are a few who deny it (see book by M. Hooker in Dec. book list). Yet although he never apparently used the actual title of himself, all the evidence points to the conclusion that Jesus understood his mission and especially his sufferings and death in terms of the Isaianic Servant and that he assimilated this role into that of the 'Son of Man'. What other OT scriptures could he have had in mind when he said, 'The Son of Man must suffer'?

If we ask at what point Jesus became aware of his vocation to be the Suffering Servant, we will have to respect the lack of information. What seems quite clear is that the divine voice at his

baptism (1: 11), combining as it appears to *Ps.* 2: 7 and *Isa.* 42: 1, gave him a clear indication (or confirmation?) that he was to fulfil the role of the Servant Messiah. *Mark* 2: 20 shows that the inevitability of death was present in his mind at the outset of his ministry.

There is evidence that Jesus also saw himself as fulfilling the roles of the righteous sufferer of the *Psalms* (*Mark* 15: 34, cf. *Ps.* 22: 1) and of the Shepherd King of *Zachariah* 9-14. Notice how *Mark* seems to underline the parallels to *Pss.* 22 and 69 and to *Zech.* 9-14 in his passion narratives (Use the marginal refs. and see Bruce, ch. 8; France, pp. 55ff., 103 ff.).

What Did Jesus Teach about His Death?

Its inevitability

See 2: 20; 8: 31; 9: 12, 31; 10: 33f. etc. Or should we rather use the words 'necessity', 'essentiality' or 'indispensability'? Consider Jesus' use of the word 'must' (*Gk. dei*) in 8: 31. Was it simply the 'must' of outward constraint; that it was inevitable that his enemies would kill him (cf. 3: 6; *Lk.* 13: 33f. and see Marshall, p. 39f.)? Or was it the 'must' of inward constraint, the 'must of divine necessity' (cf. *Acts* 2: 23; note a similar combining of divine and human factors in *Mark* 14: 21)? Explain the connection between this 'must' and the words 'it is written' (9: 12, 14: 21, 27, 49). Does *Isa.* 52: 13-53: 12 help to explain the reason for the necessity?

Its purpose

There is comparatively little explanation of the significance of his death in the teaching of Jesus (cf. the epistles), and we must be careful not to read too much into the few sayings we have. 'It has been said that it was difficult for Jesus to explain the significance of His death to the disciples when it was hard for them even to accept the simple fact that He was going to die' (Marshall, p. 41).

(a) Does the use of 'baptism' in 10: 38 (cf. *Lk.* 12: 50) offer any clue? Study the use of 'water' and 'waves' in the OT (e.g. *Pss.* 42: 7; 69: 1f. *Isa.* 43: 7) and cf. Barclay's translation of *Mark* 10: 38.

(b) Does the word 'cup' (10: 38; 14: 36) imply only 'divinely-appointed destiny' (cf. *Pss.* 16: 5; 23: 5; 116: 13) or does it inevitably include the idea of suffering (cf. *Ps.* 11: 6; *Mark* 10: 39) and even of punishment (cf. *Isa.* 51: 17-23; *Jer.* 25: 15f.; *Ezek.* 23: 31ff. *Ps.* 75: 7-8)? Would it be right to call it 'the cup of God's wrath against human sin'? (See Marshall, p. 40f. but cf. Taylor, p. 152) Does the description of the experience in Gethsemane confirm your interpretation (cf. *Heb.* 5: 7f.)? Why did Jesus shrink from the cup?

(c) Study 10: 45. What are the implications of the word 'ransom'? Use concordance and dictionary to investigate its meaning in the OT (e.g. *Ps.* 49: 7f. *Isa.* 53: 10ff. cf. *Mark* 8: 36f.); if possible refer to L. Morris, *The Apostolic Preaching of the Cross* (Tyndale), 1955, ch. I. What is the exact meaning of 'for' (is there a difference between representative and substitute?) and 'many' (is the contrast with 'all' or 'one')? (If possible, also look at 4 *Maccabees* 6: 28f. 17: 21f. 18: 4).

Notice that this saying does not explain why the 'many' need a ransom, how the Servant will 'give his life', or how this death can benefit others. Does *Isa.* 53 help here?

Now try to paraphrase 10: 45 to bring out the implications (cf. J. B. Phillips).

(d) Study 14: 24. Investigate the meaning of 'covenant' in the OT (use concordance, dictionary, and Morris, *op. cit.* ch. II). Which OT passage do you think Jesus had in mind? *Jer.* 31: 31f. (Note 'new' is not in the best mss. of *Mk.* 14: 24); *Exod.* 24: 1-13; *Isa.* 42: 6; 49: 8; or *Exod.* 12 (cf. *Zech.* 11: 11)? What is the significance of 'blood' (use the dictionary and Morris, *op. cit.* ch. III)? Do you think that the addition ('for forgiveness') in *Mt.* 26: 28 is implied in *Mark* ('for many' cf. *Isa.* 53)?

What is the significance of 'body'; why is it separated from 'blood'? Try to paraphrase 'this is my body' (cf. Moffatt, Barclay, etc.).

Do you think that the eating and drinking are meant only to symbolise the disciples' participation in Christ's sacrifice, or are they intended to be the means of effecting that participation (cf. *I Cor.* 10: 16, 18)?

(e) 15: 34 is not strictly 'teaching'. Notice the literal translation in *RV* margin; and that Jesus seems to quote *Ps.* 22 in Aramaic not Hebrew. Here we must be very careful because the saying is not explained. Does it mean simply that Jesus felt abandoned, or that he actually was abandoned by his Father? Do *II Cor.* 5: 19 and *Gal.* 3: 13 help us to understand this cry? (See the careful comment by H. L. Ellison on *Matt.* 27: 46 in *NTC*).

Its outcome

Notice the confident predictions of the resurrection: 8: 31; 9: 31; 10: 34. On what could Jesus have based this assurance? See e.g. *Isa.* 52: 13; 53: 10ff. *Hosea* 6: 2 (for the phrase 'after three days' see *Gen.* 42: 17f. *II Chron.* 10: 5, 12); *Ps.* 16: 10 (cf. *Acts* 2: 25ff. cf. *Lk.* 24: 26f., 44ff.); *Ps.* 118: 22f. (cf. *Mk.* 12: 10f.).

Its relation to the Kingdom

Is it true to say that Jesus died to 'bring in the Kingdom', or should we rather say that the Cross was the condition of its 'coming with power' (9: 1)? See Bruce, p. 28f. How would you explain the connection between the Kingdom and the Cross? Is the answer in *Isa.* 53 (cf. *Lk.* 12:

49f.)? What about *Mark* 14: 25? Is the connection really explained in *Mark*, or do we have to wait for the epistles (cf. e.g. *Col.* 1: 13, 14)?

The fellowship of his sufferings

Jesus' disciples are called to share in his sufferings (8: 34ff. 10: 39; cf. 14: 34ff.), but there is no suggestion that theirs have atoning value (but cf. *Col.* 1: 24).

Conclusion

Try to summarize the teaching of Jesus about the purpose of his sufferings and death. Does it provide enough material for a theory of the atonement? Or is it only equivalent to the simple statement of *I Cor.* 15: 3? Which of the later theories of the atonement best fits the teaching of Jesus? For details see Barclay, *Crucified and Crowned*, ch 10; Hunter, p. 100; Morris, *The Cross*, p. 397ff.

Note: In this section we have confined ourselves to *Mark*. You could also look at *Luke* (e.g. 12: 49f. 17: 25; 13: 32f. 22: 15f. 28-30, 37; 23: 32, 42f., 46) and *John* (1: 29; 3: 14; 10: 11; 12: 24f. etc.). (*Matthew* largely parallels *Mark*).

Historical and Theological Aspects of the Passion Story

If you have time you might like to study some or all of the following aspects of Mark's narrative of The Last Journey and Passion (9: 30-16: 8). Can you discern any purpose in Mark's selection and treatment of the various incidents?

(a) The Last Journey. Note 10: 32. (b) The Triumphal Entry (11: 1-10). Was it Messianic symbolism? (c) The Temple Cleansing (11: 15-19). What was the point; was it symbolic? To what extent did it make Jesus' death inevitable? (d) The Anointing at Bethany (14: 3-9). What did the woman mean by it? What did Jesus understand by it? (e) The Betrayal by Judas (14: 10f. 43ff.). What was his motive? (f) The Last Supper (14: 12-25). For the problem of the nature and dating of the meal see Hunter, pp. 116f. 121f., Jeremias, *The Eucharistic Words*, ch. I, and commentaries. (g) Peter's Denial (14: 29ff., 66ff.). Why do you think Mark included this? Would it help Christians suffering persecution? (h) Gethsemane (14: 26-52). Why was it necessary? (i) The Trials (14: 53-15: 15). How many were there? Were they fair? (j) The Crucifixion (15: 16-41). If Mark plays down the sufferings of Jesus, what is his emphasis here? (k) The Burial and Resurrection (15: 42-16: 8). Why do you think that the gospel ends so abruptly? Could it have been intended?

(continued on page 260)

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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

Shewbread in the wilderness?

Question 1932

Where did the children of Israel get the shewbread for the tabernacle in the wilderness?

I suspect (though I cannot prove it) that, while the directions for the shewbread and other ritual prescriptions requiring the use of bread may have been given in the wilderness, they cannot have been put into regular effect until after the settlement. Some agricultural activity, of course, was possible during the period spent by the tribes at the oasis of Kadesh, and later in Trans-jordan.

The lost coin

Question 1933

Some teachers say that the piece of silver (or drachma) lost by the woman in Luke 15: 8 was one of a set of ten suspended from a married woman's headband. Is this so, and was it necessarily a Jewish coin?

Our Lord is not relating a specific incident but asking a question ('Or what woman . . . ?') arising from everyday life. His words may have conjured up different pictures in the minds of different hearers. The coin may or may not have been one of the set attached to her headband; it may or may not have been a Jewish coin. What mattered was that it was *lost*, and when it was found, there was greater jubilation over its recovery than over the nine which were not lost.

Is it sin?

Question 1934

On what authority do some Christians base their assumption that physical union before a wedding ceremony constitutes any kind of sin? Is not the postponement of consummation until after a public declaration of intended fidelity a social custom based on some practical advantages? Have Christian leaders any right to be told (let alone to censure) the intimacies of such an exclusive relationship? Is not this one of the areas where biblical authority and church tradition tend to be confused?

The questioner, I should explain, has long since been respectably married and asks the questions simply to clarify an important issue. There are four questions; let me answer them in the reverse order, thus taking the easiest first. The answer to the last question is Yes. As for the question about Christian leaders, I can only say (speaking as a Christian leader myself) that I have no such right. If my advice is sought (usually after the event), or if I am given such information in confidence, then I give what help I can and respect my informants' confidence. It is the first two questions that are the important ones. Let

us be clear that here we are not dealing with fornication, promiscuity, casual sexual intercourse, or anything of that sort. We are considering two people who have covenanted to belong permanently and exclusively the one to the other. At what point, it may be asked, has God joined them together? At betrothal, at marriage, or (as my questioner suggests) at the consummation of their plighted troth? If we seek an answer from the Bible, we may discover that the really binding covenant is betrothal rather than marriage. So much was this so that infidelity to the *betrothal* vow was treated as adultery and punished by death (Deut. 22: 13-24). Even if the girl is only betrothed and not married, the guilty man is said to have 'humbled his neighbour's wife' (verse 24). But it makes a material difference that with us an engagement is not nearly so binding, socially or legally, as Hebrew betrothal was; it is marriage that constitutes the recognized 'point of no return'. It is certainly proper for Christians to have due regard for accepted standards of conduct and legally prescribed procedures, but these vary from one land to another and possibly from one generation to another. When I lived in my native land and had a personal interest in its law of marriage, I learned that in Scots law marriage consisted of 'the present interchange of consent between the parties'—without the *necessity* of witnesses or registration. (There have, I think, been changes since then.) But plainly witnesses or registration would be highly desirable, if the question of proof were ever to arise. So, while a couple may believe themselves—and perhaps truly—to be married in the eyes of God, some conformity with the requirements of law and social custom is desirable. To dispense with these is at least unwise, not to put it more strongly, especially where the prospect of children is in view. And, of course, for the most part it is only in the event of a (probably unplanned) pregnancy that the situation you mention attracts public attention. But *sin* is a breach of the law of God, and we cannot speak of sin where no identifiable law of His has been broken.

Winding-sheets

Question 1935

Was Lazarus in the tomb wrapped round like an Egyptian mummy? And was it the same with our Lord when He was placed in Joseph's tomb?

Yes; although Egyptian methods of embalming or mummification were not used, the bodies were wrapped round in winding-sheets, more or less as new-born infants were wrapped round in swaddling-bands.

Looking at Books

South Africa, The Tormented

AMBROSE REEVES, A BIOGRAPHY

John S. Peart-Binns. Victor Gollancz. £3.90. 303 pp.

ENCOUNTERING DARKNESS

Gonville French-Beytagh. Collins. £2.50. 283 pp.

Two contrasting yet complementary personal testimonies reach us from that turmoil of racial perplexity that is South Africa.

The biography of Ambrose Reeves, former Bishop of Johannesburg, helps us to understand how the chemist's orphan from East Anglia became part of the demonology of white South Africa. Reeves, no impressive personality at first sight, is a man to whom injustice of any sort is an outrage against God. Place such a man in an influential position in a society which is content to treat the majority of its inhabitants as less than human, and the result needs no prediction. The simple facts of the situation Reeves found speak for themselves: but we note to our shame that he helped expose the scandal of African starvation wages as long ago as 1959 (p. 204).

The story is not free from the woodenness that afflicts all but the best biography, and plainly its subject is that most difficulty of men to depict—a man who hides from strangers his greatness of heart. Yet we finish the book with a full sense of the tragedy which led to Reeves's final departure from South Africa and of his unaccountable ostracism by the Anglican church in this country after his return. The sadness is heightened by Reeves's own words at the end as he speaks of the corrupting effect of living day by day in the presence of moral evil, unjudged and unfaced (p. 290). We, who build so much of our own comfort on the sufferings and deprivations of two thirds of the world might well

take his words to our own hearts.

As an aside, it is interesting to speculate on the transplanting to this country of Reeves's views on education (p. 132) and his wise words on marriage (pp. 156 ff.).

Gonville French-Beytagh's autobiography is altogether more human. No moral crusader by nature, he became Dean of Johannesburg after Reeves had left. Saddled with a traumatic childhood, he ought to have been a delinquent of delinquents: but instead there emerges from his book a man of delightful balance and humanity, tolerant when he might have been most bitter (amusedly rueful even at his impossible name!). Here is a natural Nathanael—a good man in whom there is no guile. ('Good?' one hears a pharisee exclaim; 'When he admits to a lifelong problem with alcohol and even admits to his love for the degraded Coloureds under his care, "not having much in the way of morals myself"! But that, of course, is just the measure of his goodness). It is a story of how such a man found himself forced into a stand by the sheer oppressiveness of a system where a church subdeacon can be sentenced to a month's imprisonment for the offence of spending a night with his own wife; or a clergyman's son is not permitted to return to his own home in his sickness, because of the pass system. The stand led to Beytagh's final 'framing' and the farcical trial and appeal.

But read this book for yourself, if you have an ounce of humanity in you. The author can have the last word, high Anglican that he is. 'A priest should himself have found Jesus as saviour' (p. 53). Bless you, G. F-B., we could do with many more like you, laymen as well!

SOSTHENES

Guard The Gospel John R. W. Stott. Inter-Varsity Press. 127 pp. 50p. (paperback).

Our Guilty Silence John R. W. Stott. Hodder and Stoughton. 125 pp. 35p. (paperback).

The subtitle of the former of these books is *The message of 2 Timothy*. It is the second volume to appear in a projected series of New Testament expositions which are being published under the overall caption *The Bible speaks Today*. The editor of the series, and also the author of its two inaugural publications (one on Galatians, and now this one on 2 Timothy) is the Rev. John Stott. He defines as the threefold purpose of these studies: 'to expound the Biblical text with accuracy, to relate it to contemporary life, and to be readable'.

All of these ideals are fulfilled in this volume before us. Those who were present at the Keswick Convention in 1969, or who read in *Keswick Week* the text of the Bible Readings which he then delivered, will not need to be reminded of the masterly understanding Mr. Stott has of this Epistle, and of the enlightening and moving way in which he can expound it. He epitomises the message of the epistle's four successive chapters as being Paul's charge to Timothy (i) to guard the Gospel (ii) to suffer for the Gospel (iii) to continue in the Gospel, and (iv) to preach the Gospel. In these present days, when the same moral laxity and hostility

to the truth prevail as prevailed when the letter was written, the relevance of these four appeals is plain and undisputable.

The theme of the latter of these two books follows on logically from that of the former. It consists in a challenge to the Christian Church to recover its evangelistic vision, and embark afresh on its evangelistic mission. It contends that Christians who neglect, for any reason, to pass on the good news of the Gospel to others are blameworthy; their silence is a 'guilty silence', as guilty as was that of those who confessed: 'We are doing wrong; this is a day of good news; yet we are holding our tongues' (2 Kings 7: 9).

In response to the question as to what might be the causes of 'our guilty silence', Mr. Stott suggests that basically there are four, which might operate either singly or in combination. These are: (1) Lack of an incentive to evangelise, (2) ignorance of what to say, (3) shelving the responsibility on to others, (4) a sense of the sheer futility of anything we might attempt to do. The four chapters of this book, accordingly, are devoted, respectively, by the author to a consideration of (i) the evangelistic incentive, viz the glory of God, (ii) the evangelistic message, viz the Gospel of God, (iii) the evangelistic agency, viz the Church of God, and (iv) the evangelistic dynamic, viz the Spirit of God.

STEPHEN S. SHORT

Science and Christianity—A Partnership R. E. D. Clark. Pacific Press Publishing Association, U.S.A., 192 pp. (large paperback).

In this important work Dr. Clark returns to a subject which has increasingly interested him in recent years, viz. that there can be little fruitful science where there is no Christianity, but equally true faith will involve much that is often taken to belong primarily to science.

This is not an easy book for the average reader. It is written with deceptive simplicity, for it requires for full appreciation far more scientific knowledge than the average layman possesses. In addition, had it been written in a more leisureed age, it would have run to at least two volumes. Then it might have been made clear that some of the eminent scientists whom he cites were theists, or even deists, rather than Christians. Equally renaissance humanism played a greater role in the rise of modern science than is here recognized. For long it felt compelled to keep within the bounds of orthodox religion, but that is something long past. In another sphere a deeper study of 'hunch' in scientific advance might indicate that man is far more than the super-ape of so much modern popular thought.

Should we have a British edition, it is sincerely to be hoped that we shall have a more attractive type-setting.

H. L. ELLISON

Five Minutes With The Bible And Science Walter Lang. Lakeland. 127 pp. 30p paperback.

Most books on the subject of the Bible and Science I read avidly and find them stimulating even if I don't agree with all that is said. But I regret to say that I found this book neither stimulating nor helpful, and I found myself in disagreement with a lot said. The book sets out to be a collection of short readings on the relationship of the Bible to Science. Unhappily I found the arguments neither, in places, scriptural nor in the true sense of the word scientific. One chapter is devoted to arguing that the length of the days of creation must be 24 hours. The next chapter recognises the need to discuss the first three days in greater detail, but the argument is completely unconvincing and much of it irrelevant.

Statements such as, 'The problem is that the overriding motivation for space exploration has been the attempt to prove evolution. Evolution can't be proved on earth, so the emphasis has been shifted to prove evolution in space.' (p. 16), seem to completely miss the point and not merit further comment.

'CHRISTIAN SCIENTIST'

Days of Anguish, Days of Hope Billy Keith. Hodder and Stoughton. 214 pages. £1.75.

This story is exciting: indeed, it is sensational. It is about the experiences of a U.S. chaplain, Robert Preston Taylor, during the 1941-45 war between the U.S.A. and Japan. He was captured by the Japanese at Bataan, on the Philippines, in 1941 and spent the rest of the war in prison camps, first in a camp at Cabanatuan and finally at Hoto in Manchuria, where he was liberated by the Russians.

Billy Keith has written a work of hagiography. Many accounts by former prisoners of their experiences in the hands of the Japanese convey hatred of their captors, a sentiment forbidden in Scripture. Is Chaplain Taylor shown hating the Japanese? If he is, this book about him is made the more dangerous by its author's admiration for his subject. I am uneasy about this question. So many Japanese atrocities are described in such detail in this book that their effect is not balanced by the examples of human actions by Japanese.

Chaplain Taylor was sustained by his Christian faith and he was able to communicate his faith to others, with the result that the lives of many prisoners were changed, especially in Cabanatuan. But the breathless style of the book weakens this message. So many superlatives are used from the beginning that, as one reads, an air of unreality comes to pervade the story and, in the end, a nagging doubt about its truth refuses to be silenced.

This book will help to satisfy the large demand, in Christian circles, for sensational stories. Ought this demand to exist?

TONY DEAN

This Is Our God: as we have experienced Him for 25 years. Evangelical Sisters of Mary, Darmstadt. Oliphants (Marshall, M. & S.) 135 pp. £3.00 (paperback).

In Cologne recently my wife and I saw a film, *So ist unser Gott*. This large paperback, beautifully illustrated in colour, is a translation of the book of the film. The review copy is a pleasant, unexpected souvenir.

Those familiar with the many booklets by Mother Basilea Schlink, published by Oliphants, will know what to expect: simple devotion to our Lord and thanksgiving for His faithfulness. The present history relates how in 1935 Dr. Klara Schlink, as she was then, began girls' Bible classes in Darmstadt with Erika Madauss, later Mother Martyria. Numbers grew, but prayers for revival remained unanswered until after the destruction of the city in 1944. One day in 1945 the Holy Spirit descended with power. Two years later the Sisterhood was founded.

The sisters built a 'Mother House' and a Chapel with their own hands. Prayer and repentance removed the many frustrations. The need for reconciliation first within their own community then internationally was emphasised: there are moving descriptions of visits to Israel and to former concentration camps. From 1955 onwards the founders decided to continue building 'Canaan' (now almost 25 acres) but as a venture of faith alone. God honoured them, and in 1966 a service celebrated the finished landscaping and buildings.

The movement is enterprising in its evangelism: it uses tapes, stickers, telephones, posters, weatherproof plaques, slides, records, broadcasts, booklets in many languages, plays, and international (and in the deepest sense) ecumenical conventions. Singing is prominent: this book contains seven typical hymns with music and English words. The seven foreign branches of 'Canaan' include one in Radlett, Herts., and two in Jerusalem.

Many like myself are uneasy about religious communities, and the ethos of this one is Pietistic Lutheran rather than Reformed. Despite its title there is however no Mariolatry. Those who take seriously Luke 9:49f. and Acts 5:38f. will profit from this record of the Lord's dealings. A pity that no credit is given to the translator(s).

JOHN S. ANDREWS

(NOTE: In addition to the book *Behold His Love*, which is reviewed below, we have received the following booklets by Basilea Schlink, all published by Marshall Morgan & Scott:-

The Blessings of Illness. 70 pp. 40p.

Pollution, but there IS an Answer. 63 pp. 25p.

If I Only have Jesus. 25 pp. 20p.

In Our Midst. 30 pp. 20p.)

Behold His Love Meditations on the Passion of Jesus. Basilea Schlink. Marshall, Morgan & Scott, (Lakeland). 142 pp. 40p (paperback).

The writings of the Evangelical Sisters of Mary from Darmstadt in Germany, have found a welcome in many homes on this side of the Channel. This latest from the pen of Mother Basilea is of the usual high order.

The book is divided into eight sections with up to ten meditations in each section. These consist of a Scripture reading, a text, and the meditation. There are poems, original hymns, and each day's thought ends with a prayer.

It would be a rewarding spiritual experience to read a meditation on the sufferings of Christ before going to His Table each Sunday. Here is an extract from the introduction which sums up the author's aim: 'This book is addressed to those who would like to meditate prayerfully on Jesus' passion, so that repentance might be continually awakened in them. Then love and gratitude to Jesus, the Man of Sorrow, will lead them more and more into the way of the cross, and into unity of love with those who love Him.'

MARION A. TIMMINS

Replies to Professor Bruce

The September Question

How can we more effectively contribute to an improvement in the moral standards of our community? To denounce 'wickedness in high places', as some do, is easy but makes no impact where impact is needed. To set a good example in our own lives is essential, but is it sufficient? What further suggestions can readers make?

Mr. H. L. Ellison replies:-

Professor Bruce asks, 'How can we more effectively contribute to an improvement in the moral standards of our community?' First of all we must decide what our community means. If we decide that we are merely strangers and pilgrims here, that both the country and the locality in which we live are mere irrelevant details, and that we owe them no more than what Caesar can rightly demand, then the question means no more than what can we do to lift the standards of our local church. Well and good, but let us beware of criticizing Caesar or of demanding our rights from him, for we have none, and the criticisms of foreigners are not gladly received.

If we believe that parentage, nationality, the place of work are something of God's choosing, then it is not sufficient to be salt, we must also let our light shine. In many a village people carefully confine their flowers to a garden at the back of the house, others plant some of their choicest blooms in the verge by the roadside. That is a picture of how a Christian should live.

To keep this answer short I shall confine myself to two main points. The outstanding evil of our age is materialism, which expresses itself above all in keeping up with the Joneses. On the whole Christians believe in protesting against this by proxy, by seeing that the clergy and other full time workers cannot do it, but keep well in the running themselves. All too often we share the belief of many of the Pharisees that if God has given us money it is that we may spend it on ourselves after we have paid the statutory tithe, or the smaller amount claimed by grace.

We take pride in claiming that every worth while form of good work was originated by Christians. Yet here again we prefer to do our good works by proxy—sometimes of course we have to. We complain about the behaviour of adolescents, but we do not go and teach them. We provide all too few probation officers, health visitors, social service personnel for those who have collapsed in life's struggle. Drug addicts are interesting, so we try to help them, but down and outs are not. There is a thrill in smuggling bibles

into communist countries, unless one is caught, but we are not interested in the stranger within our gates. Most Christian societies are short of office staff because they cannot pay the commercial rate. More and more we tend to leave social service and social righteousness to the Socialist. All praise to those who do these things for Christ's sake, but how few they are in comparison with those who have not even realized their local needs. When we do these things, the community will begin to take us seriously.

Mr. J. W. Forrest replies:-

It seems to me that the best way of making the impact where it is needed is through the Press. Not that one, of course, should slacken in pulpit denunciations if it is thought they are doing some good. It is taken for granted that those who thus denounce will be blameless in their own lives.

Writing to the newspapers is not anybody's business. Editors do not organize their papers to evangelize their readers. But they will publish almost anything that is likely to appeal to a reasonable number of readers. One is not advised to write to the national and regional 'quality' papers unless he/she is well known or is a recognised authority on the subject. —and even then publication is not a certainty, as the ex-Editor once testified concerning 'Taylorism' (in conjunction with the Editor of *The Witness*). A recent television programme on *The Times* revealed that only ten per cent of letters submitted were published, and this may be much the case with the other 'quality papers'. Letters to the populars must be brief, and in the case of the picture papers mere snippets are the thing—usually in a light vein.

One will probably find his time much more usefully spent by writing to the local papers. Some specialize in letters from readers. *The Oxford Times* for instance has an aggregate of half a page in small type every week. Such letters should be full of human interest, original, topical, moving from the known to the unknown, and possibly commenting on other letters. And be prepared for cuts, but pray that there will not be.

(continued from page 262)

Mr. H. A. King replies:-

A categorical or detailed answer cannot possibly be given in a matter such as this without knowing the couple concerned.

1. A couple does not *have* to marry because a baby is expected. They should marry only if they love each other and want to spend the rest of their lives together.

2. The sin should be rebuked (Gal. 6: 1) lest it should be thought that it is condoned; and if repentance is shown, forgiven (Jn. 8: 11) and forgotten.

3. The matter should be kept as secret as possible, (I Cor. 13: 6, Mt. 18: 15).

4. Practical and material help should be given at this difficult time as and when necessary (Gal. 6: 10).

(continued from page 255)

Conclusion

There is probably far too much material here for a month's study; yet we have only just begun to scratch the surface. Try to formulate an answer to the question, Why does Mark devote so much space to the last week in the ministry of Jesus?

Mr. V. J. Emms replies:-

The first thing to do of course, is to meet the 'young members' and talk to them in love, singly and then together.

They should be shown that they are already married, by their actions, and it remains only for the marriage to be recognized in the sight of the local church and the state, and consecrated in the presence of the Lord, as it is binding for life.

Adultery and fornication must be condemned because whereas two 'joined together' are as the Lord directed, another partner taken brings confusion. But a couple taking each other have in that very act joined together in one flesh.

Therefore, in love and joy they should be welcomed and blessed in the presence of God's people, by God's people in the sight of God.

Essay Questions

(1) Why is a knowledge of the fourth Servant Song of Isaiah essential to an understanding of Jesus' teaching about his death?

(2) What is the significance of the death of Jesus as presented in Mark?

Next month: *Jesus and the Future* (to conclude the studies in Mark)

Correspondence

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

Contributions to the Lord's Supper

From Mr. Stanley Warren

Dear Roy,

Prof. Bruce's question in the August '73 'Harvester' is pertinent. Happy the company of the Lord's people that can evaluate and enjoy any contribution to the worship by the appropriateness in the context of the meeting at the time.

I arrived in the Assembly in Delhi on Sunday 13th February, 1972. A full time Indian worker in fellowship had learnt that week that his little girl was likely to go blind. The note of praise in the Sunday morning worship was spontaneous and real. Our attention was drawn to Psalm 147, verses 3-4, and we were reminded of the One who 'healeth the broken in heart', and 'tellecth the number of the stars.' Almost immediately a young Indian brother stood and sang a solo which bore exactly on the subject. Few present could doubt his inspiration nor could remain unmoved at the fittingness of his contribution. We were brought very near to the Lord. I learnt afterwards that such had never been done before in that Assembly. There could be no question but that it was absolutely right at that moment in that service. As far as I know, not a word of criticism was made, and that is how it should be.

42 Highgate Ave., Fulwood,
Preston PR2 4LN.

In Him we love,
Stan. F. Warren

Political Activity

From Mr. H. H. Cook

Dear Mr. Coad,

The Harvester for June arrived today. Concerning Professor Bruce's question, to me it's surprising that such a question should need to be asked at all!

God needs representatives in every branch of life. All your readers will agree that there should be Christian doctors, engineers, lawyers, nurses, teachers, etc. Why then a question about politicians? It is not enough to pray for Christian politicians; we must do something about it.

Concerning the 'blank atheists' among the group seen, in each of the constituencies they represented, there were Christians. Why did they not choose a representative among

themselves to oppose the atheists? Some of them might have succeeded. Would it not be better to see Christians there instead of atheists?

Praia de Botafogo 430
(Sobre Loja)
Rio de Janeiro 2C-O2
Brazil.

Christian greetings from
yours sincerely
Harold H. Cook
95—still preaching.

Business Meetings

From Mr. R. W. Carver

Dear Mr. Coad,

Maybe the following might be accepted in connection with Question 3 August edition.

Our method at business meetings is first to have a meal together at a time when all the family, including the children are present. This period of informal fellowship has been found to be rewarding. After the meal, one parent disappears with the children (unless a baby sitter is secured) and the more formal proceedings commence with a short devotional or exhortative word from an elder—not more than 7 minutes.

Prior to the gathering, leaders of each aspect of the work of the church are invited to submit a progress report to the Editor who compiles a comprehensive review. This is made available to every church member before the meeting becomes due. It includes a full financial report and highlights both 'bright' and 'dark' spots.

The report is then considered on the basis of it having been studied in advance with a firm but kindly (we hope) chairman and with the support of other brethren to answer questions and invite discussion on any point.

With the good will already engendered we have found the meeting very satisfactory on several counts.

1. It is not so time consuming. With the best will in the world individual members tend to take more time than they should in making a personal report.
2. Encouragement is given for free expressions to all members on all aspects of church life.
3. Recommendations are considered by the elders for ratification.

22 Kingsley Rd.,
Norwich, Nor 20D.

Yours sincerely,
Roy Carver.

Power in the Land—A Year of Evangelism

We wish to commend this new initiative of the Evangelical Alliance very warmly and seriously to elders of local assemblies.

Plans have been announced for a programme of locally-based evangelism throughout Britain during the period from Easter 1974 to Easter 1975. The code name for the project is POWER. The Rev. John Bird, formerly minister of Duke Street Baptist Church, Richmond, and now director of the Evangelical Alliance Department of Evangelism which is co-ordinating the project, explains it this way:

'The letters of the word POWER lend themselves to several variations on a theme, 'Presenting the One Way to Experience Reality', 'Presenting One Way is Everyone's Responsibility', 'Presenting One Way to Every Region' are just three.'

Mr. Bird emphasizes that POWER is not something imposed from above. 'It is rather the response to a growing concern for evangelism at the grassroots and the desire for training and guidance in outreach.'

The executive committee responsible for POWER brings together people from a very wide range of denominations and evangelical societies in Britain (including several assembly representatives).

'POWER is not a new, aggressive, organisation-minded project dictating terms from the top,' says Mr. Bird. 'It is conceived as part of a continuing evangelistic effort through local churches, societies and agencies, each of whom will

decide the extent to which they participate in the programme. POWER is not intended to compete with any existing evangelistic plans or projects, but to complement and strengthen them.'

Specialist working groups are drawing up guidelines for effective evangelism amongst children, young people, students and immigrants, while others are concentrating on prayer, finance, literature and publicity.

The year's programme starts with 50 days of 'Personal POWER' from Easter to Whitsun 1974 during which individual Christians will prepare themselves to play their part in subsequent evangelism. 'POWER in the SUN' will occupy a hundred days of summer evangelism from June to September with the emphasis on personal witness through traditional evangelistic activities.

Fifty days of church preparation will follow during October and November ('POWER behind the scenes') when local fellowships will be encouraged to overhaul themselves for outreach. This will lead naturally into 'Maximum POWER', a hundred days of evangelism from Christmas 1974 to Easter 1975 through house meetings, student or children's missions, visitation programmes and crusades all set in the context of the local community.

Information can be obtained from Mr. Bird or Mr. John Capon at 19 Draycott Place, London SW3 2SJ.

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. Outstanding questions are:-

Question 6 (submitted by A. N. Other)

Would readers comment on the standards by which they calculate financial support given to ministering brethren? Recent examples, known to me professionally, are: a leading missionary total income £1,400 p.a. Worse—a country area Bible teacher, total receipts from a full diary of meetings, £260 in a whole year.

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

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 December, for February issue.)

The Question for this month

Question 4 (submitted by Mr. Reg. Richmond)

What action, if any, should be taken when a couple of young members of the assembly have to marry because a baby is expected? (Because of the large number of replies we have had to abbreviate or omit many. We apologise to disappointed readers).

Mr. Fernley Pascoe replies:-

The case here, I assume, is of a young Christian couple, very much in love and intending eventual marriage, giving way to a strong temptation and who now wish to bring their marriage forward because of the expected child.

The questioner may or may not have in mind some disciplinary action by the elders of the church. At any rate, I would suggest that the couple, who are probably feeling a sense of guilt and shame, need all the love, understanding, sympathy and help that can and should be given by the elders and members. The Apostle Paul has provided us with a very sound principle in dealing with this and much worse cases of lapses from purity—namely, that the repentant members are not overwhelmed with sorrow as the result of disciplinary action or judgment by the church. Given that the couple's attitude is one of sincere regret it seems to me that a word of sympathy together with advice on the responsibilities of marriage is the only action required. It is more to the point, I think, that we should be Good Samaritans rather than judges in such circumstances.

Mr. H. L. Ellison replies:

The very fact that Mr. Richmond asks 'What action, if any, ...' shows that the answer is not given in the Bible. It is not given there, not because this never happened in New Testament times, but because the answer is 'It all depends'.

This is why an assembly should have elders. Only they can really decide whether the couple are penitent and whether there were any real extenuating circumstances for their pre-marital intercourse. To be borne in mind is that if they were engaged to be married at the time, even if it was known only to God, it is questionable if it was a grave sin, though it showed a loveless attitude towards the opinion of the assembly, which is no small thing. Finally it must be pointed out that any such action by younger members of the assembly, including faults which need not be sexual, show that they are spiritually immature and not to be trusted with any responsibility, but they must not be judged by the standards that should be applied, but are not always, to those who are, or claim to be, mature Christians.

Mr. F. P. Gopsill replies:-

It is my belief that probably all healthy and mature males have committed fornication or adultery in their minds. Jesus asserted in Matt. 5: 28 that the very thought was equivalent to the act. Therefore to condemn the young couple is to condemn oneself. Granted the couple have sinned. Who has not?... They will need not rejection but understanding

and continued acceptance in the society they need now more than ever before.

Having the couple 'read out' to excommunicate is the worst that could happen to them. Why should their act of more probably love than lust be condemned, when worse acts of hatred (grumbling, murmuring, backbiting, gossiping, maligning, jealousy) are openly expected in the assemblies?

Allow the couple to marry in their spiritual home of their church and instead of condemning them with words in self-righteousness, help them with material goods (given with discretion to avoid offending them and their parents) in Christian love. ...

Elizabeth and Brian Hodges reply:-

Unfortunately, a heavy handed pseudo-Victorian morality is often considered ... a sign of true spirituality ... The young couple are in more need of practical help, and love, than to be made public examples ...

Generally, a young couple who find themselves in such a situation, are completely-unprepared economically to establish a home and far too often a crippling burden is placed upon their parents. As the local christian fellowship should ideally be an extension of the family, a moral responsibility is laid upon the church to help this young couple to establish a christian home.

'Do not swear, either by heaven or by earth or with any other oath, but let your yes be yes and your no be no, that you may not fall under condemnation.' James 5: 12.

No doubt, in the light of the above verse, broken engagements are to be more feared in the christian family, than a couple who have slipped, but had the courage to get up and go on ...

Dr. R. H. Kipping replies:-

There was no need for the Lord to condemn sin, that had already been done. The sentence was death (upon all). (John 8: 2-11). The execution of judgment for sin was to rest upon Himself and He knew it. However, He did not condone sin.

Biological love is of God and the wonder of it is for the parties concerned. Whom God has joined (as shown by a child) let not man put asunder. However, it is usual in a Christian or cultured society to give notice of intent so that everything may be done decently and in order, for God is a God of Order ...

If these young people have corrected in society their irregularity there is not much to be done, for whatsoever is not of faith is sin.

(continued on page 260)

Paternoster...

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The News Page

Press Day, Dec. 1973, Monday, Nov. 5th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news items

Out and About

Evangelism:

During September George Tryon worked with the Eastern Yorkshire assemblies in Driffield, Hull, Bridlington and Scarborough with childrens meetings followed by ministry meetings once a week in each place. Mr. Tryon asks for our prayers during a three week visit to Malta at the beginning of November.

Duncan Leighton reports that some 30 folk in all were counselled at Whitefield. In particular, a group of teenagers who caused some problems earlier on professed conversion at the last meeting. At Parbold there were good coffee mornings and many excellent contacts.

Ministry:

Clifford Phillips reports real interest in the ministry of the Word at Southbourne and at a Bible teaching week-end at Kingston.

G. K. Lowther recently helped several assemblies in Somerset—Chard, Frome, (where considerable interest was seen) Martock, (where at the Annual Conference he was joined by K. G. Hyland) Tatworth and Twerton. Encouragement was received by a response to the Word at Evesham Street, Redditch. Daventry and Devizes were also visited.

G. H. German had encouragingly meetings during September at Carlisle.

Monkton Combe M.S.C. Conference 1973:

Excellent ministry, glorious weather, and the joy of Christian fellowship were the ingredients which made the Monkton Combe Conference such a memorable week-end. A well-balanced diet was provided by three Midlanders—Mr. Maxwell Doig, Mr. Stuart Mustow and Mr. George Lord—and a Continental flavour was added by John and Beryl van der Hogen, a Dutch husband with an English wife, serving the Lord in France!

Maxwell Doig's studies in Colossians uplifted Christ and the ensuing questions and discussion on issues of practical Christian living were most helpful. Balanced and inspired ministry on the work of the Holy Spirit and Spiritual gifts, given by Stuart Mustow, led one to ask the question "Is Jesus Lord of my life?"

An apologetic lecture is an annual feature of the Conference. This year, George Lord, a Philosophy Lecturer, spoke on "Is Reason the Devil's Bride?" and his scholarly and stimulating treatment of the subject provided much food for thought.

Our membership of the E.E.C. was emphasized by the Van den Hogens, whose Workshop sessions and other contributions gave us a fresh taste of Missionary work. Light refreshment was provided at the "Piano Stool" each evening when, as always, the singing only just failed to raise the roof and the piano just survived the treatment of two enthusiastic pianists. Experts in Welsh, African and European languages soon emerged to add variety and fun to these occasions.

"The Old Order Changeth . . ."

At Kingston-Upon-Thames: The friends at Canbury Park Christian Fellowship are holding a family service on the second Sunday of the month at 11 a.m. in the morning, whilst the Lord's Supper will be held in the evening at 7.00 p.m. followed by a time of informal fellowship. The first of these services was held on 14th October, and others are planned for 11th November and 9th December. The object is to draw local people into the assembly on Sunday mornings. Notices about the family services are being distributed to about a thousand homes as well as via the children who attend the Sunday School, the

Childrens Meeting and the Covenanters. The same Chairman will preside at each service to give some kind of continuity although there will be visiting speakers. The programme will be flexible so that it can be changed at short notice to cater for the type of congregation.

It is hoped that our friends will supply us with a report giving details of the results of this original effort.

At Littlehampton: Since moving to Parkside Evangelical Church, Littlehampton, the assembly has been greatly encouraged. The Sunday School has doubled in numbers and many local residents are coming to the meetings. A few weeks ago a teenage girl was baptised. Her mother came to witness her baptism, and confessed that it was the first time that she had been in a place of worship since she has been married.

At Rock Ferry: The assembly meeting at the Gospel Hall, Ebenezer Street, Rock Ferry are shortly to lose their building due to the demolition of the area. Due to the run-down of the area and the growth of industry, many families have moved away from the area of the assembly, although a number of believers still remain.

The local council have offered to rebuild on a new estate four miles distant, where a number of local people have been re-housed. The new building will be known as Ebenezer Chapel, situated in the Shopping Precinct, Ford Estate, Birkenhead. The new buildings will be a little larger than the present ones, and it is hoped that construction will commence in the near future. When the Estate is completed there will be 2,147 homes on it, many of which have already been visited with encouraging results.

The first Gospel Meeting will be held in temporary accommodation at a local school a short distance from the building site on 7th October, and our friends ask our prayers that the Lord will bless this new venture.

Womens' Conference, Swanwick, 1973:

330 ladies gathered in the peace of the Derbyshire countryside in mid-September for the Eighth Annual Conference. This year some of the speakers were not British, but this served only to underline the universality of God's love and a desire that all nations should come to love and serve Him. The theme of the Conference, "The Security of God in a world of change—Jesus, the same Yesterday, Today and Forever", was established right at the beginning by Mrs. Ginnings from Psalm 121 "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh even from the Lord". In her closing talk she reminded us that "The Lord is Thy Keeper".

Mrs. Luiza Wilson, a Brazilian, who is working with her husband as a missionary to her own people, told of his wonderful recovery from a long illness, and of their return to Brazil next month with their three children. Challenging addresses were given by Mrs. Collins, a converted Jewess, and by Miss Ruth Bourne, late of Bangladesh, who told us how she is working among Asian immigrants in the Birmingham area.

Mrs. Detzler, an American whose husband is Associate Director of Greater Europe Mission, now centred at Moorlands Bible College, underlined the need for friendship by illustrations from the experiences when working among women and children in Germany.

As always the "Thought for the Day" provoked deep heart searching. The unseen work of the Conveners and the music of Mrs. Robinson combined with the speakers to produce a deeply moving week-end.

Home-Calls

Ronald J. E. Beattie, on 22nd September aged 64. Converted in early youth, he spent his life in Carlisle—the city of his birth—in service for the Lord. He was in fellowship

for 48 years at Hebron Hall, Carlisle, and in early days was most active in Sunday School work, open air evangelism and Gospel preaching. For some years an elder in the assembly, he was always a faithful steward.

Walter C. Jiggins, on 26th August aged 78. Converted at the age of 10 at the Sunday School at Coleman Street Gospel Hall, Southend, he remained there until his home call with the exception of a short term in the 1914-18 war. He planned to serve the Lord in Japan, and laboured a short time with Mr. Sydney Saward in the Counties work, soon finding that his mission field should be in his business and personal work, as well as in the open air, and assisting in assemblies in Essex. He leaves a widow and two children who, with their families, are busy in the Master's service.

Tailpiece

Another Apology!

This is getting to be a habit! Firstly our apologies for the late distribution of the October issue, which was due not only to the later arrival of the picture for the front cover, but also to pressure of work in other departments.

Yet another apology is due for the somewhat mystifying picture and caption on the front cover of the October issue! For those who wondered what on earth it was all about, the "The Odd Man Out" was just off the picture to the left! It was a neatly engraved bronze plaque which read "Methodist Church, Sunday Services in the Great Hall 11 a.m. and 6.30 p.m."! No? Never mind, it seemed a good idea at the time!

People and Places

New addresses

Greenwich, London S.E.10:
Correspondence for The Hall, King George Street should now be addressed to John Fagg, 40 Vicar's Hill, Ladywell, London S.E.13 7JL.

Oswestry, Shropshire:
Correspondence for Albert Road Chapel, Oswestry, Shropshire to C. H. Helmer, Fir Croft, White Minster, Oswestry, Shropshire SY11 1SF.

Wimborne, Dorset:
Believers who formerly met at Eastbrook Gospel Hall have now moved to their new Hall, the address being Emmanuel Gospel Hall, Welland Road, Wimborne, Dorset. (Sunday School 9.45 a.m. Bible Class 10.15 a.m. Breaking of Bread 11.15 a.m. Gospel Service 6.30 p.m.) Correspondence to J. B. Cossins, 12 Shakespear Road, Walford, Wimborne, Dorset BH 21 INZ.

Personal

On medical advice **Dr. F. A. Tatford** has had to reduce the number of his preaching engagements very considerably. He hopes, however, to continue his literary activities.

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 £115.30.

Missionaries' Children's Fund:
130 Wood Street, London EC2V 6DN. The gifts received towards the above fund for the month of September amounted to £201.42.

Retired Missionary Aid Fund:
12 Cleveland Crescent, North Shields, NE29 0NP. The gifts and legacies received towards the above fund for the month of September amounted to £3,185.06.

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.

Burnham, A. E. J.:
Fleet, Hants 4, 8; Alton 11; Havant 15; Bedhampton 18; Fareham 25; Also at Selborne, Hants and other places.

Campbell, A.:
Truro; Falmouth; Bristol; Redruth.

German, G. H.:
Littleport 1-4; Corby 7, 7-8; S. Featherstone 10, 11; Skelthorpe 12, 13; Dewsbury 14, 15; Raven-thorpe 17, 18; Bankfoot 19-28.

Grimsey, A. W.:
Norwich 4, 6; Sheringham 7; Cromer 8; Haywards Heath 11; Farncombe 13; Haywards Heath, Franklyn Hall 14; Barnet 15; Costessy 18, 20; Sandcross, Reigate 25-27.

Harpur, G.:
Turnbridge Wells 18, 15, 22, 29; Malvern 2; Woodford 4, 11, 18; Northingham 5, 12, 19; Northwood 6, 13, 20, 27; Dymock 10; Brentwood 7, 14, 21, 28; Bloomsbury 17; Bangor (N.I.) 24-26.

Jones, J.:
Frome 4; Worle, Weston-super-Mare 7, 14, 21, 28; Martock 18.

Leighton, D.:
Bolton 7; Nottingham 9-14; Eden-thorpe 20; Preston 21; Various centres—showing of "His Land" 23-30.

Lowther, G. K.:
Seven Kings, Essex 1; Hemsworth 2-4; Grimsby 5-10, 12, 13; Rawcliffe 11; Daventry 14; Sherborne 15, 16; Wareham 17-19; Blandford 19; Dorchester 20; Weymouth 21; Martock 22; Astley Bridge, Bolton 24-29; Chester 30.

Meadows, D. R.:
Salisbury 3-4; Fareham 6; Ross-on-Wye 11, 13; West Thurrock 18; Charnminster 25.

McMaster, D.:
Annbank 1-5; Holytown 18; Bellshill 19-30.

Phillips, C.:
Edmonton 1; Llanfairfechan 3-9; Thirlmere, St. Albans 11, 18; Walthamstow 13, 20; Greenford Gospel Hall 14, 21; Chesham 15, 22, 29; Kenton 16; Bath 25, 26; Hampton 28.

"Phase Three" and The Harvester

As we go to press the national media are full of details of phase three of the Government's prices and incomes policy. We have, as readers will have noticed, increased the length of *The Harvester* by one third during 1973. This has had the effect of increasing postal costs on every single copy subscription that we send out, and we have, in addition, had to bear the cost of the recent postal increase. Thus, instead of 2½p a copy, *The Harvester* now costs 4p a copy to despatch. We have also had a rise of exactly 10% in production costs during 1973. The price of *The Harvester* is therefore going to rise, from January 1974, to 11p. The mathematicians among you will be able to calculate this rise as exactly 10%! Single copy direct subscriptions will rise from £1.50 to £1.80 per annum. 12p of the rise is the cost of the magazine, and 18p (1½p per month) goes straight into the coffers of that notable institution the Post Office! We thought we had better make matters clear before some well-intentioned friend hauled us before the magistrates!

Seconds Out for Round Four:

Also as we go to press comes news of yet another round in the Arab/Israeli conflict. One does not know whether to feel more sorry for the many unwilling participants, or ashamed of a world which for half-a-dozen years has talked of peace whilst tacitly assuming the inevitability of further war. At all events, our prayers for "The peace of Jerusalem" should include the combatants on both sides. The battle, like the others that have gone before it, will solve nothing, and will only add to the legacy of bitterness which already goes back well over a generation.

Tailpiece

Pierce, D. H.:

Silverton 2; Tiverton 3; Bridford Mills 4; Eastcombe 5, 12; Braunton 6, 13; Lapford 7, 14; Umberleigh 8, 15; Barnstaple 9, 16; Swindon 10, 11; Gillingham 17-30.

Robinson, A. J.:

Allerbridge 4; Newton Abbot 11; Barnstaple 12; Lapford 18; North Tawton 25.

Short, S. S.:

Berkhamstead 4; Pinner 5, 12, 19, 26; Caterham 6, 13, 20, 27; Purley 7, 14, 21, 28; Reigate 8, 15, 22, 29; Bush Hill Park 9, 23, 30; Southborough 10; Walthamstow 11; Bristol 17; Bath 18; Bloomsbury 24; Barking 25.

Tatford, F. A.:

Eastbourne 3-9; Clanbrail 10; New-town 11-14; Bideford 16-18; Westminster 20; Manchester 24, 25; Wimborne 30.

Tryon, George:

Malta 1-22; Kingston 23; East Sheen 28; Hemel Hempstead 29.

Walker, E. N.:

Wimborne 1; Chesham 4; Shore-burness 5, 8, 11, 12; Leigh-on-Sea 7; Thundersley 13; Parnham 18; Wyke Regis 19; Weymouth 20, 21, 27, 28; Sherborne 22; Hamworthy 25; Swanage 26.

Whitcomb, R. J.:

Greenwich 1; St. Albans 2; Gloucester 3-5; Weymouth 6; Hemel Hempstead 8, 18; Tonwell 9; Braintree 10-12; Rainham 13; Waincott, Enfield Highway 14; Croxley Green 15; Youth Camp Reunion 17; Barnsley 19-Dec. 2.

Widdison, P. J.:

Walthamstow 2, 4, 11; Chesham 6, 9, 13; Newbury 8; Sandcross 16, 20; Swindon (William St.) 18, 30; Fairlop 23; Whitney 27.

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.

Forthcoming Events

Eastbourne:
Edmond Hall, Nov. 1, Prof. J. W. Fairbairn, Ph.D., D.Sc.

Bradford:

Chrn. Rally at Bankfoot Gospel Hall, Manchester Road, Mags. comm. 7.00 p.m. Nov. 3, A. G. Morrell. Nov. 10, J. Jackson. Nov. 17, J. L. Kirkham. Nov. 24, G. H. German. Dec. 1, A. Pickering.

Cardiff:

Chrn. Rallies. Mags. comm. 7.00 p.m. Nov. 3, (Canton) Dr. J. Lennox. Nov. 10, (Minster) P. Whitehead. Nov. 17, (Adamsdown) S. Towler. Nov. 24, (Heath) E. Parmenter.

Hemsworth, Near Pontefract:

Gospel Hall, 345 Barnsley Road. Nov. 3 at 7.00. G. K. Lowther.

Cobham, Surrey:

Gospel Hall. Nov. 10, at 4.30 and 6.30. J. Harrison and T. Ledger.

Crewkerne:

The Gospel Hall, East Street. Nov. 10 at 6.30. G. Brind.

Letchworth:

Ministry mts. Radburn Way Chapel. Nov. 10 at 7.00. Mr. Profit.

Wembley:

Conversational Bible Reading at Uxendon Hall, Elmstead Avenue. Nov. 10 at 7.00. D. Coulson.

Romford:

Missy. cfee. United Reformed Church, Western Road. Nov. 17 at 4.00 and 6.30. (Sisters only, Emerson Park Chapel. Nov. 19 at 7.30).

Wareham:

40th Anniv. Gospel Hall, Ropers Lane. Nov. 17 at 3.00 and 6.00. G. K. Lowther.

Birmingham:

Family Fortnight Quarry Lane Gospel Hall, Northfield. Nov. 19-Dec. 2. Led by Bryan Jenkins.

Astley Bridge, Bolton:

Ministry Gospel Hall, Maxwell St. Nov. 26-29 at 7.30. G. K. Lowther.

Kingston:

Missionary Workshop Canbury Park Hall, Canbury Park Road, Dec. 1 at 10.30 cfee. at 6.30. K. Andrewartha, M. Browne, E. Jamison.

Carlisle:

Hebron Hall, Botchergate. Jan. 1 at 2.30 and 6. J. Lightbody, A. G. Morrell.

Gravesend:

S.E. England New Year's Day Cfee., Christchurch Hall, Ferndale Rd., Gravesend, (on behalf of Gospel Hall, Singwell Rd.), Jan. 1 at 3 and 6, H. Bell, E. Hughes.

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Personal

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The Harvester

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Editorial

The Legacy of Hatred

With a world that has exploded into even more violence than usual since last month's editorial was written, how can an editor avoid triteness in his comments? It would be easy to extemporise on the Middle East war and on the uneasy truce that has followed: but in the face of the appalling cost in human lives and human tragedy of those few days of carnage, words die in the mouth. Still less dare we jump into our favourite prophesies, for a little historical perspective reminds us that down all the centuries men have continually and wrongly read into contemporary events the signs of 'the last days'. Or were they, perhaps, in very truth 'the last days' so far as God's dealings with their own generation went? For there is one prophetic word which cannot be gainsaid, in the present day or any other day of conflict; that the Lord has still a controversy with the nations (and we do not mean Jew and Arab alone).

And Northern Ireland . . . A truly appalling book, carefully researched, has just been published*. It deals with one of the less publicised but most horrible aspects of the Ulster situation; the growth over the last two years of the kidnapping and murder of individuals, often with the most sickening cruelty. The most chilling aspect of this terrible new factor is that most of these murders are the work of 'protestant' extremists: a horrible reply to the years of horrible 'catholic' violence. This in a province that at one time had one of the lowest murder rates in the world! In a condition such as this, reason (let alone Christian principle) is soon lost. Our brothers and sisters in Northern Ireland desperately need our prayers for more reasons than their physical safety alone: may the strength of God be given them.

To end on a personal note. Many of us know that Mr. and Mrs. H. L. Ellison are engaged in Christian work in Israel for a period of some months, and that they have been in Tel Aviv during the war. Our especial prayers are with them, as with our other Christian friends in the stricken lands.

**Political Murder in Northern Ireland* (Dillon and Lehane) *Penguin Special*, 45p.

'To Set Up a Workshop' F. R. Coad

The editor of The Harvester shares some thoughts of his own on the task of the magazine and of its future.

Towards the end of Hermann Hesse's deeply moving novel *Narziss und Goldmund* the profligate artist Goldmund, who has sated himself on all that he could find in the world, of sensual experience, of lust and blood, returns to the cloisters he had left as a youth. There he is welcomed by his early friend Narziss, now abbot, a spiritual and ascetic man, withdrawn from the world. Goldmund protests his profligacy and his unfitness for the hospitality of the cloisters: but Narziss replies

'You seem to have turned into a heathen. But we have no fear of any such. You need not be so proud of your many sins. You have lived the common life of the world, and herded swine with all the other prodigals, till now you no longer know that rule, and good order, have any meaning. Certainly you would make a very bad monk. But I never asked you to join the order. All I ask is that you live with us as our guest, and let us set you up a workshop.'

Literature surely has no more striking expression of Christian acceptance of a wayward fellow man than in that last sentence. What maturity is needed to attain such an attitude; what strength of personal security and assurance of personal inviolability; what patient acceptance of the inherent sinfulness of oneself and of others; what knowledge of the forgiveness of God; what conquest of the spirit of judgment and condemnation; what a sense of the true value and potential which God has created in the other man; yet, with it all, what a quiet modesty of expectation!

In the end Narziss has to see Goldmund die. His final work of art has been magnificently accomplished, but Goldmund himself dies resigned to death but without hope and in bitterness against God. Yet the meeting has deepened and altered Narziss too, has enlarged his understanding of God and taught him deeply concerning the world which God has made.

What has this to do with the close of a first year of editorship? A very great deal. First, and in part, because it seems to summarize so aptly the sense of his own task that comes to an editor; the sense of admission, with all his inadequacies, to a privileged place where as a free guest he is offered a 'workshop' of his own. Secondly, and chiefly, because it also seems to summarize an attitude to other men which is desperately needed among us Christians today if we are ever to recover an enduring and realistic power of witness to the depths of our faith. It is an attitude that a magazine of any sort is well placed to foster.

'If any one hears My voice and opens the door, I will come in to him and eat with him, and he with Me.'

'I am the door; if any one enters by Me, he will be saved, and will go in and out and find pasture.'

They are the words of our Lord Himself, and on such a sense of personal acceptance and of security in Christ, drawing strength from that secret 'eating' with Him, which follows His entry through 'our' door into our living, we can build the boldness that finds Him as a 'door', through which we both go 'in' and 'out' and find pasture. Such boldness releases us from the imprisoning narrowness of heart that is the bane of the righteous man, and gives us something of the humble humanity and breadth of compassion that is the hallmark of Christ Himself. But to meet men in that spirit our vision must be broadened and our minds enlarged.

How sorely we need the breadth of Christ! So many look to their churches merely for the reinforcement of deeply held beliefs and attitudes. It is sad if that is all that men look for in their local church life: but if any should feel that a magazine like *The Harvester* is no more than an extension of such a local church, then they sadly misunderstand the role of this or any other journal. If we are to attain maturity it can only be as we are helped constantly to widen our personal horizons, to see new things, and to think new thoughts: and sometimes to challenge ourselves on our own attitudes and to examine our positions objectively and positively. If all that we look for is a reinforcement of what we have already learned then we are nine-tenths dead already: and it is doubtful whether we have truly learned the meaning of life in Christ at all.

No Christian can afford the luxury of withdrawal from the world of today, if he has any concern for Christian survival. In an article in the first issue of the new magazine *Christian*, Professor C. B. Cox, Professor of Literature in the University of Manchester, has pointed out that in the last ten years a completely non-Christian set of values has begun to dominate the arts departments of our schools, with a generation of younger teachers out of tune with any but a limited range of post-Christian literature, and with ideas that influence their choice of teaching materials and control all their assumptions. He foresees generations to whom Christian values are unknown. The old idea that Christian doctrine could be discarded and Christian values retained has been exploded.

In such a world, what have we to offer? Is it a way of thinking that is bounded by the narrowest of limits, retreating fearfully from any breath of

wind from outside the tiny burrow into which we have withdrawn? Is it a legalism that turns the Bible itself, the charter of Christian freedom, into a narrow code of rules? (As though the Spirit Who could write 'For freedom Christ has set us free; . . . do not submit again to a yoke of slavery', and 'there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus', could ever have intended us to understand His writings to impose as vital matters of church practice such things as the wearing of hats and restrictions on women and the like!). Is it a crippling suspicion of all that is outside, so that we are not only frightened by bogies (often of our own creation) in catholicism, ecumenism, liberalism and the like, but are actually suspicious of our own brethren in groups like the Evangelical Alliance or the British and Foreign Bible Society? Is it a desperate clinging to the forms and procedures of the past, for no better real reason than that we knew them from our parents and therefore feel safe with them? Is it a cult of colourlessness and ugliness that has never allowed us to open our eyes to see the bursting beauty which God has lavished—and given to man to awaken—for the joy of all our five senses?

If that is all we can offer, then it is high time that we awoke out of sleep and taught ourselves (like the blind man healed) to see—if only men as trees, walking. What joy and wealth is the heritage of those who know God, if they will only arise to take their heritage, and not cling to baubles and persuade themselves that they are the true riches! A magazine like *The Harvester* is a poor and feeble instrument to begin to help us to that end; but within the smallness of our own abilities we intend to try to enlarge our own vision and thinking;

to see what God is doing in a hundred different ways around us; to see what service God may have for us in today's world in a hundred unexpected places; to explore ideas and to understand the Scriptures anew. We are bound by our limitations and those of our contributors: that is inevitable—but we invite our readers to continue to share with us, as they have begun to do so effectively during the past year, as we set out on this quest.

Does this mean that *The Harvester* will continue to raise controversial issues? Is it not somehow significant that we use that word 'controversy', with its undertones of strife and bad blood, at all? Is it an indication that we do not expect to be able to discuss questions where there are differences of opinion without quarrelling? No, *The Harvester* will not engage in controversy: but it will continue to raise matters which are worthy of discussion, and hope that its readers will increasingly come to feel that in its pages they can share their difficulties and their visions with freedom and without fear.

The Harvester is itself a witness to the belief of its editor that things are not as low among us as this article might have suggested. The Word of God still runs free among men in this great and varied world, and in that Word we too can share. The Spirit of God still moves as Lord and Lifegiver over the chaos of human life. And we have the promise of our Lord Jesus Christ Himself that the gates of hell and the powers of death shall not prevail against His Church.

'Do you not say, "There are yet four months, then comes the harvest"? I tell you, lift up your eyes, and see how the fields are already white for harvest. . . . Others have laboured, and you have entered into their labour.'

The Suffering Servant, Harvester Bible School No. 10

The November Bible Study booklist, which was held over from lack of space, is set out below

For Further Reading and Study

- W. Barclay *Jesus As They Saw Him* (SCM) 1962 ch. 8
 W. Barclay *Crucified and Crowned* (SCM) 1961
 F. F. Bruce *This is That* (Paternoster) 1968 ch. VII
 O. Cullmann *The Christology of the NT* (SCM) 1963 ch. 3
 J. Denney *The Death of Christ* (Tyndale) 1951 ch. I
 C. H. Dodd *According to the Scriptures* (Fontana) 1965 pp. 88ff., 114ff.
 R. T. France *Jesus and the OT* (Tyndale) 1971
 M. D. Hooker *Jesus and the Servant* (SPCK) 1959
 A. M. Hunter *The Work and Words of Jesus* (SCM) 1950 ch. XII, XIV

- J. Jeremias *The Eucharistic Words of Jesus* (SCM) 1966
 J. Jeremias *NT Theology* Vol. I (SCM) 1971 ch. VI/24
 T. W. Manson *The Servant Messiah* (CUP) 1953
 I. H. Marshall *The Work of Christ* (Paternoster) 1969 ch. 2
 L. Morris *The Cross in the NT* (Paternoster) 1965? ch. 1
 V. Taylor *Jesus and His Sacrifice* (Macmillan) 1937
 W. Zimmerli *The Servant of God* (SCM) 1965, and *or Theological Dictionary of the NT* (Eerdmans) Vol. V, art. *pais Theou*

Make good use of NBD articles: Cross; Crucifixion; Atonement; Lord's Supper; Passover; Servant of the Lord; Trial of Jesus; etc.

She has to walk 30 miles for water.

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The CBRF Annual Meeting P. W. Marsh

Paul Marsh reports on the meeting held in London on 20th October.

What sort of creature is this? Is there yet another denomination on its way? The somewhat enigmatic title of *The Alternative Church* was the subject of the Christian Brethren Research Fellowship annual public meeting, held in London on Saturday, 20th October—a meeting which marked the 10th anniversary of the Fellowship.

John Wenham, formerly Warden of Latimer House, Oxford, Patrick Sookhdeo of the Evangelical Alliance and evangelist Roger Forster endeavoured to get to grips with the issues involved—at least, as they saw them from their own areas of work and study.

While none will have gone home with neat answers as to the nature of the alternative church, they undoubtedly went away with minds made more keenly aware of the state of flux in which church life in Britain finds itself today.

While making their distinctive contributions all three speakers saw a movement among Christians, away from old fixed, traditional forms of whatever denominational background, towards modes of worship and meeting which reflect the current social, cultural and racial environment in which we live.

The afternoon speakers, John Wenham and Patrick Sookhdeo, viewed the church situation from widely different backgrounds and spheres of activity—the former from a rural Anglican parish in north Oxfordshire and the latter from the great centres of immigrant concentration—yet a basic and vital conclusion found them on common ground: biblically based local churches, prepared to abandon useless traditions, must face up to the present needs of today's world. It is all too easy and comfortable to live within the historical structures, whether they be Anglican or Brethren, and exist in ineffective isolation from society as it is today. Tradition-cluttered Anglicanism and Brethrenism (not to mention other church groupings) must be prepared to die in order to meet the current situation. This was John Wenham's plea based on an historical survey of Christendom which revealed the ravages of liberalism and called for a balanced biblical ideology, the product of true scholarship, which would meet the needs of the new convert and the world at large.

John Wenham's final call for 'all in each place working and worshipping together for an effective outreach to the world', expressed what ideally we long to see. But subsequent questions and discussion—not to mention past experiences—revealed that not only traditions, but biblical interpretations, make this no easy matter! Is this, in any case, the ideal alternative church?

The presence of an immigrant community in this country has revealed a divided and fragmented church of which none can be proud—a fact Patrick Sookhdeo clearly demonstrated. Yet the immigrant community only makes more obvious attitudes in church-life which are centuries old. Divisions arising from cultural, racial and class prejudice find examples in the New Testament and are all too readily experienced and condoned in our own society. Abandoning the objective of integration, is the alternative church for the immigrant the 'black church', the 'Chinese church', etc.? Emphasizing John Wenham's theme, Patrick Sookhdeo called for a truly united church which abolished the barriers of culture, race and class.

'We would all agree,' he commented, 'that there is an invisible unity binding members of the church together into one organic whole. But is this sufficient? Ought not this visible unity to be visibly expressed? To argue only for an invisible unity in heaven whilst following a policy of segregation here on earth seems to be inconsistent in the light of Scripture.' Thought and action are demanded here, not only in the area of the immigrant communities, but in the

context of class distinctions which make many of the working-class community reject the middle-class church establishment out of hand.

To discover the true alternative church we may need to tackle seriously some of the questions Patrick Sookhdeo raised: 'What is the Church; not just in terms of a theological definition, but in terms of its practical composition? Should the invisible unity of the Church be visibly expressed? Can the redeemed community in heaven which is made up of every nation and tribe and tongue find practical form and expression here on earth? What is God's plan for His Church? Is it to do just with numbers coming to know Him, or is it also the forming of them into a community of people where love is dominant, where barriers are broken down, where difficulties are bridged?'

How does the concept of the alternative church arise? It is the reflection, suggested by Roger Forster in the evening session, of the alternative society which finds expression in the lives of many young people who reject the values and customs of their parents, throw overboard anything that smacks of the establishment, and set about doing their own thing. So conditioned, Christian young people view the established church and seek an alternative.

Listing fourteen characteristics of the alternative society, Roger Forster offered suggestions as to what the alternative church could learn from them. Brotherhood, communes, equality, unisex, individualism, protest, anti-capitalism, obscenity, anti-conventionalism, musical expression, drug-experience, mysticism, casual dress, casual sex—all these factors in the new society affect in some degree the thinking of young people concerning the alternative church. It becomes a sub-culture within the Christian community whose purpose is either to overthrow, revitalize or in some other way change the existing established Christian community. Those who wish to understand what lies behind the often unanalysed attitudes of young Christians today could usefully think through the implications of the characteristics of the alternative society, seeing how the teaching of Scripture relates to these values. One could be surprised at how much normally assumed to be basic codes of Christian belief and conduct turns out to be little more than the social and cultural trappings of a past or passing generation.

It would have been useful to have had an analysis of the 'Jesus people' against this background, and to have asked how aspects of the charismatic movement relate to some emphases of the alternative society. Neither of these aspects of current church-life was mentioned, but from the information provided in the afternoon and evening sessions, thinking minds will have plenty on which to work. The panel discussion with questions from the floor indicated how wide-ranging and far-reaching for the Church are the social and cultural changes which this country is now experiencing.

Whatever it is and however expressed, John Wenham pinpointed the essential ingredients for the alternative church as he concluded the final session with Moffatt's rendering of 1 Corinthians 13. It must be a church that loves, that really cares.

Two interesting CBRF publications.

God at Work in New Guinea (25p.)
(first published in New Zealand)

A fascinating study of the missionary task.

The Brethren Movement in the World Today (50p.)
Journal 25 produced from North America.

From: 34 Tewkesbury Avenue., Pinner, Middlesex

The Enquiry Desk

From time to time we shall carry contributions from readers in which they raise for discussion points of general interest in Biblical interpretation, that have arisen from their own reading. This first study is contributed by Mr. F. Nickels of Cardiff.

What Was Our Lord Teaching? F. Nickels

In Matt. 13: 44, we read: 'Again, the Kingdom of Heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field'—a little parable that our Lord told His disciples privately after sending the multitude away (see verse 36). As most of us will know, this parable is frequently interpreted in assemblies as a picture of Christ 'selling' all that He had that He might purchase the Church. Scriptures such as 'Christ loved the Church and gave Himself for it' (Eph. 5: 25) and 'the Church of God which He hath purchased with His own blood' (Acts 20: 28) are quoted in support. These have always seemed conclusive enough, especially as the word 'purchase' is used in the Acts reference. Yet are they? Do not these verses say that Christ gave His life for the Church, whereas the man in the parable sold all that he possessed for the treasure, but never gave his life for it. Also the man was surprised to find the treasure, whereas there was no element of surprise when Christ found the Church. In fact He never found it at all for it was chosen in Him before the foundation of the world (Eph. 1: 4).

In raising these objections, one is not trying to undermine accepted teaching, but perhaps believers who have not hitherto questioned the usual interpretation might like to bear these discrepancies in mind. And if they care to read books on the Parables written by well-known Bible expositors who do not occupy our platforms, they will find this little one interpreted in quite a different way. However, before considering the meaning that others give it, we will appreciate the parable more if we put the background to it.

When the Master talks about a man finding treasure unexpectedly in a field, the story might seem a strange one to us, but it would not be so to the Jewish audience to whom He spoke. Those who know Bible customs tell us that in Eastern lands social conditions were very unsettled, and rich people did not have banks to put their money in, nor shares or government stocks in which to invest it. They had to keep it safe in other ways.

The practice was to divide their wealth into three parts. One they kept for day-to-day living, or to trade with; another they turned into jewels which they could carry about on their persons; the third part they buried in the ground. For confirmation of this practice see Job 3: 21; Psa. 119: 162; Prov. 2: 4; Matt. 25: 18, 25. In times of war, sudden raids, or the invasion of an enemy, it was customary to hide one's treasure in a field or garden, and flee for safety. Often, because of the owner being killed, the marks indicating where the treasure was buried were thereby lost, and it would remain hidden until some stranger would discover it when digging. And as we know the background of this little story we realize that the Lord was, as usual, speaking about something with which His listeners were very familiar.

If the disciples had asked the Lord the meaning of this parable, as they asked Him concerning that of the Sower (verse 36), there would not be two interpretations open to us. The first we have looked at above—the second we shall see to be quite different. Instead of the Lord picturing Himself as giving all to purchase the Church, others see the man in the parable as the sinner finding salvation (or being in the Kingdom of God) to be such supreme treasure that he gladly parts with all that he formerly held precious. Was it not so in our experience? Have not we, who were bankrupt sinners, come upon undreamt-of wealth in Christ? We can now part with our old way of living for we have now found such priceless blessings such as peace with God because our sins are forgiven; the Holy Spirit indwells us; and we have the prospect of a glorious inheritance that we are soon to come into the good of. All this is in Christ. The treasure is all the spiritual blessings that come to us when we find Him. The world knows nothing about such hidden treasure and cannot understand why we turn our backs upon the things of the world. In Christ the treasures of heaven are ours, and we can take our place among the aristocracy of heaven for 'He raiseth up the poor out of the dust, and lifteth the beggar from the dunghill, to set them among princes' (1 Sam. 2: 8).

Instances abound—both in Scripture and outside—of those who gladly 'sold' all that they had once they found the Kingdom of God. Did not Abram turn his back on his country, kindred and possessions when the God of Glory called him? (Acts 7: 3). Did not Moses leave the princely rank, wealth and splendour of Egypt when he esteemed the reproach of Christ greater riches than all the treasures of Egypt? (Heb. 11: 26). When Paul unexpectedly came upon the true Kingdom of God on the Damascus Road, as he told the Philippian

Church, he was willing to 'suffer the loss of all things' for it (Phil. 3: 8). Outside of the covers of the Book we can think of Martin Luther who, disillusioned by his penance on Pilate's steps in Rome, set out to find the Treasure; and there are many cases of men like C. T. Studd who literally gave away their fortunes when they came to Christ. Such outstanding men of God could never be satisfied with an inferior sort of discipleship, but counted their wealth as nothing, in the light of Christ's words, 'Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple' (Luke 14: 33). The point of this little parable is not that the sinner is buying *salvation*—this is a 'free gift of God' (Rom. 6: 23)—but is paying the cost of *discipleship*.

It is not only the great and well-known who have let the inferior things of time and sense go once they have found the heavenly treasures in Christ. Humble believers all down through the years, as the result of the Spirit's revelation to them through the Scriptures of the spiritual wealth in Christ, can say 'I rejoice at Thy Word as one that findeth great spoil' (Psa. 119: 162). And because we have found the hidden treasure while still in this world ('the field is the world'—Matt. 13: 38) let us count ourselves blest among men for 'few there be that find it' (Matt. 7: 14).

Surely it is the eternal, heavenly treasure that Christ brings to the believing sinner, and the necessity to go in for them, that our Lord is bringing before us in this little gem of a parable?

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Patience H. F. Thompson

Harry Thompson contributes another meditation on a practical Christian virtue.

In this materialistic age, in the frenzied tempo of life, the multiplicity of pursuits and concerns, and the atmosphere of ceaseless hurry, patience is rapidly becoming a rare virtue. Patience, like every other gift of God, needs cultivating if it is to bear its full measure of fruit. Through disuse of patience we shall suffer loss of peace—peace of soul. 'O Lord my God', wrote Thomas à Kempis, 'I can see that patience is essential in this life, for there is much that goes against the grain' (*The Imitation*).

Jesus Christ in His incarnation and work exercised infinite patience. He patiently bore the tedium of growing up in an insignificant village while waiting for the call that would launch Him into His public ministry. He showed remarkable patience in instructing His disciples in the truths of the Kingdom, also in His dealings with the poor, ignorant, spiritually starved people who surged round Him day after day, clamouring for help, healing, and enlightenment. When He was hauled before Caiaphas and Pontius Pilate and subjected to violence and malediction, He bore it all with unbroken patience, and when trumped-up charges were levelled against Him, He simply held His peace. There is no doubt that the patient endurance of trials purifies and strengthens the soul, whereas impatience tends to destroy the life of the soul. St. Paul gloried in tribulations, knowing that 'sufferings bring patience, and patience brings perseverance, and perseverance brings hope'. (Rom. 5: 3-4). Souls are perfected by the removal of anything contrary to the love of God. Pointing to the faithful witnesses who in days gone by had patiently endured hardships, imprisonment, and torture, for their loyalty to Almighty God, the writer of the Epistle to the Hebrews exhorted Christians to 'lay aside every weight and the sin which does so easily beset us, and run with patience the race that is set before us.' (Heb. 12: 1).

Seeing that patience is vital for our spiritual welfare, it is profitable to consider ways by which

it can be acquired. First, we can reflect on the infinite patience of God Himself, who in spite of all opposition, patiently and majestically orders all things both in Heaven and earth, according to His divine Law. Then we can meditate on the patience of Christ as revealed in the Gospels. Furthermore, we can think of the patient endurance of saints and martyrs in the face of persecution: 'Turn over in your mind the heavy trials of others and your own insignificant ones will be easy to bear'. (*The Imitation*)—an echo, perhaps, of a verse from the Scriptures: 'Be not slothful, but followers of them who through faith and patience inherit the promises' (Heb. 6: 12). Surely, the measure of our comprehension of the love of God is to some extent revealed by the patience we exercise in times of trial and suffering. After warning His disciples of the catastrophes that would overtake the world, Jesus said: 'In your patience possess ye your souls'. (Luke 21: 19). When we poor, fallen creatures meditate on our relationship with God, our creator, we should know that patience ought to rule our whole life, by controlling all we do and suffer. Unhurried prayer helps to foster the spirit of patience, and save us from impulsive action. Tertullian, a renowned second century Christian writer, saw the devil as the author of impatience: 'I detect the birth of impatience in the devil himself, at that very time when he impatiently bore the Lord God subjecting the universal works which He had made, to man'. Undoubtedly, impatience is a powerful ally of the devil, which he often uses to encourage us to obtain things, not necessarily unlawful in themselves, before the appointed time. For instance, immodesty is impatient of modesty; dishonesty of honesty; impiety of piety; unquietness of quietness. In short, evil is impatient of good.

'Patience', said Tertullian, 'sits on the throne of that calmest and gentlest Spirit, who is not found in the roar of the whirlwind, nor in the leaden hue of the cloud, but is a Spirit of soft serenity, open and simple, whom Elijah saw at his third vision (I. Kings 19: 4-13). For where God is, there too is His foster-child, namely, Patience'.

Professor Bruce Asks

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 basic issues of righteousness. Do others share this experience, or have I got my priorities wrong?

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

Spectator's Viewpoint

with David Manzie

Christmas Cards—Use or Abuse?

When did you see your first Christmas Card in 1973? Not the ones which arrived very late through freak postal delays—and editorial postbags in the daily press always carry a few complaints—but the first 1973 design on sale. I saw my first example in a well-known store in August when 'Summer suns are glowing' was decidedly more appropriate than 'See amid the winter snow'. But in October the campaign opened in earnest! On the second Friday in that month a quarter page advertisement in *The Times* warned readers that Christmas would begin the next week in New Zealand, Fiji, and Japan. It was the Post Office early posting notice for surface mails timed to arrive in time for Christmas. Christmas enthusiasm, even in October, seemed a bit hard to generate.

There seem to be three varieties of Christmas card: 'religious' (that is cards bearing a scriptural text relating to Christmas), 'charity' (sold in support of a specific social work and which may or may not bear a scripture verse), or just plain greetings cards. These latter have no charitable or religious sentiments, but seek to take advantage of a highly commercialised occasion, boosting what has become a highly lucrative industry—you name the occasion and there is a card to match.

Undoubtedly, charity cards are here to stay and are capturing an increasing share of the market, their sale proving increasingly worthwhile as a fund booster. The leading organisations in the field are the 1959 Group of Charities and the Charity Christmas Cards Council (4Cs for short), both of which set up their own card shops and supermarkets for the short Christmas season, and Joint Charity Cards Associates (Helpcards) who market through

the many small retailers. Some societies are members of all three groups, and a publicity leaflet issued by the 4Cs expresses the Council's belief that to send a charity card is in keeping with the spirit of Christmas. Other societies (like Tear Fund) sell their cards direct. Christmastime is a time when contacts are renewed with friends and acquaintances who are not seen very often. Through the medium of Christmas cards greetings are exchanged just once a year. Why not, say the charities, make the card work double-time? They share the money paid for the card, and the greetings are still usable!

But as charity card sales have built up in recent years and relief organisations have enjoyed the proceeds, a new practice seems to be gaining popularity. A growing number of small ads in the personal columns of well-known papers are couched in similar terms: 'So-and-so send greetings to all their friends, and will not be sending Christmas cards this year'. A reason may or may not be given. And this practice, with refinement, has entered the religious papers. A selection of prepared messages is offered. Well-wishers pay the fixed price, quote the code letter of their preferred greeting and the announcement duly appears. How, I wonder, can advertisers be so sure their friends read the right papers all the way through?

Which method is most appropriate for the Christian? If charities will forgive me, do their cards prove that charity is cold? Do other modes de-personalize the message?

In closing, may I close with a note about Easter? The information appeared in *The Grocer* (which is a trade paper) back in October, on the same day the Post Office early Christmas warning appeared. A well-known chocolate manufacturer is including an Animal Bar Noah's Ark carrying a milk chocolate Easter egg filled with chocolate drops among novelty Easter lines...

CANTICLE OF THE SON

We need no Eastern Star
To guide us from afar,
For there was One
With greater glory than the sun
Who for us died
In early manhood crucified.
Still is He here.
Gone is our fear.
We need no Guiding Star.

Luke Parsons

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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

'Greatest' or 'greater'?

Question 1936

In the disciples' question 'Who then is greatest in the kingdom of heaven?' (Matt. 18: 1), the R.V. margin points out that the Greek form means literally 'greater'. Would not this rendering be more accurate, implying which one is greater than some other one, whereas the superlative would imply a position which could be filled by one only? It is true that the form of the Greek adjective is the comparative. But in Hellenistic Greek the comparative was used in place of the superlative; hence 'greatest' conveys the disciples' meaning more accurately. The sense is the same as that of 'first' in Matt. 20: 27; Mark 9: 35, etc. The disciples knew that their Master's position in the kingdom of heaven would be indisputedly highest; but which of them (they wondered) would be highest under Him, as Joseph was under Pharaoh (Gen. 40: 38 ff.)? Who, in other words, would be Grand Vizier?

Should he be a deacon?

Question 1937

Should a brother who was divorced before conversion and married again be allowed to fulfil the office of a deacon?

This is a matter for the decision of the church, in which no doubt its leaders will give the guidance that is required. I am sure that marital complications of this nature before conversion are on quite a different footing (so far as Christian witness is concerned) from the same kind of thing after conversion.

Weeping for Tammuz?

Question 1938

Is the 'weeping' of Ps. 126: 6, which accompanied the scattering of seed, the same ritual mourning as the 'weeping of Tammuz' of Ezek. 8: 14, which I understand also formed part of the fertility procedure of the Ancient Near East?

The association of sowing time with weeping (as contrasted with the joy of harvest) may indeed have been widespread in the Ancient Near East. But to the pious Israelite the God of his fathers was the God of seed-time and harvest (cf. Deut. 26: 5-11); if he wept, it was to God that he wept, and when he rejoiced, it was before God that he rejoiced.

He was not concerned with fertility divinities like Tammuz, who figured in the cults of his Canaanite neighbours and even in the religious practices of some of his fellow-Israelites who forgot their covenant allegiance. In Psalm 126 it is the God of Israel who is praised throughout; He who grants a joyful harvest in recompense for the sorrow of sowing-time has now granted

His people a joyful return home after the sorrow of exile, and even the surrounding nations, which do not know Him as their covenant God, are constrained to acknowledge His mighty works.

Wearing the cross

Question 1939

Further to the Tammuz question, his devotees at that time wore chains and rings engraved with his initial letter T. Has this any connexion with Peter's words, 'Silver and gold have I none' (Acts 3: 6)? Is it likely that present-day crosses worn as ornaments are an adaptation of this tradition?

Peter's words mean simply, 'I have no money'. The capital T (written in Old Testament times like our plus-sign +) was the initial letter of Tammuz, but that was not its only use. When God, in the immediate sequel to Ezekiel's vision of the women weeping for Tammuz, directed that a mark should be placed on the foreheads of the faithful in Jerusalem to exempt them from the ensuing judgment (Ezek. 9: 4), that mark was the capital T or +. When the cross is worn as an ornament today, its only significance is the significance attached to it by its wearers or by others who know why it is worn. When Christians wear a cross to signify their allegiance to the Crucified one, that is its significance for them; when others wear a cross as a charm or as a mere ornament, that is its significance for them. I have never known a cross to be worn in our day as a sign of respect for Tammuz. The significance lies not in the object itself but in people's minds.

Charismatic Manifestations

Question 1940

With regard to the modern charismatic movement, should we look upon it as being just another 'gimmick', or as one of those phenomena which 'deceive the very elect', or as a genuine manifestation of the Holy Spirit?

Briefly, apply the injunction of our Lord: 'By their fruits you will know them' (Matt. 7: 20). Some charismatic manifestations are not peculiar to Christianity; they are found in other religions. Ecstatic utterances may be prompted by the Holy Spirit or by some false spirit, or they may be psychological phenomena and nothing more. If charismatic manifestations glorify our Lord (1 Cor. 12: 3; 1 John 4: 2) and are accompanied by the fruit of the Spirit (Gal. 5: 22 f.), which cannot be counterfeited; if those involved in them, like the young Christians to whom you refer, 'appear to be much more committed than the more orthodox believer'; then you need not hesitate to draw the natural conclusions.

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

Family Forum

The Seven Ages of Man:

The Justice

*And then the justice,
In fair round belly with good capon lin'd,
With eyes severe, and beard of formal cut,
Full of wise saws and modern instances,
And so he plays his part.*

He's there! He's arrived! Our hero has at last become a person of consequence. His wild oats lie behind him. Now he's a respectable man of property, earning for himself the reputation of an important citizen.

Shakespeare rather spread himself on the first four stages and has compressed this into a small compass. He has glossed over the early days of matrimony, and the struggle to support a wife and young family perhaps because he himself set off for London to seek his fortunes, leaving Anne to deal with the daily chores. When he finally returned to Stratford, it was as a wealthy influential son of the town. Conveniently forgotten were the youthful escapades of poaching deer in Charlton Park and his hasty marriage to Mistress Anne Hathaway, already expecting their first child.

Today, more than ever before, this particular period of life presents almost insuperable problems to the average man and woman. Houses are at a tremendous premium. While young peoples' natural appetites are being whetted by relentless advertising, hard, cold logic tells them they cannot afford to be married for several years until at least they have the down payment on a house. Having achieved this, the girl realises she will need to continue working to help pay the mortgage and their other weekly commitments. Instead of being thrilled when she finds herself pregnant, a young wife is often guilt-ridden because she doesn't know how they will manage without her salary.

If our Mr. and Mrs. Average are Christians, there are further tensions in store for them. Because they are both working late and have to catch up with their housework in the evenings, they may be rarely seen at church functions during the week. It seems sad that so many couples today are often lost to the community once they marry. They are wholly engrossed in themselves, drop their old friends and have no desire to offer hospitality. There may be students in a hall of residence

with little privacy who would be glad of a welcome or someone who comes from a home where he or she may be the only Christian or again a lonely older person from a bleak bed-sitter.

On the other hand, there are the rarer couples, who, in spite of secular duties, conscientiously try to keep an open house for those in need of fellowship yet still occupy posts of responsibility in their local church. Again their married life may suffer, particularly later on when they are parents, because they seldom spend time together as a family or enjoy normal relaxation.

Our justice, though, has successfully weathered these early storms and is climbing the ladder of success in his career. How can he help the community around him? In what ways can he display Christ's love and compassion to human beings not so fortunate as himself? He has a well-lined belly and purse, one can deduce. I wonder if his modern counterpart has ever heard of the Third World, of the hunger, poverty and deprivation that exist? One has no excuse for ignorance nowadays. Harrowing pictures appear constantly in the press and on television. Probably it's the very fact that we see them so frequently that they fail to shock us out of our complacency.

'With eyes severe and beard of formal cut'—no longer 'bearded like the pard!' Can it be too that he's lost his sense of humour and is taking himself too seriously? So many churches and assemblies lack shepherds, mature men with experience to whom people can come for advice or help.

'Full of wise saws and modern instances.' On the strength of this, it looks as though he feels he's qualified to put other people right, that he knows all the answers. A Christian, one hopes, would not adopt the same attitude, but he could lay claim to having access to a Book which can provide the solutions to every type of difficulty.

It's intriguing that he's a justice. How far can a Christian embroil himself in civic affairs? Many believers hold sincere convictions that they should not become involved with politics at either national or local level; they do not even consider it right to spare time for social or welfare work in the community.

Yet in the early church, we have record of Christians in all walks of life, slaves, craftsman, high ranking army officers, statesmen and courtiers from the Emperor's palace. The more Christians permeate through different branches of society, the greater will be their sphere of influence. Some of us may have built high walls to keep ourselves unsullied by the world. All we have achieved is to cease to communicate with needy men and women in the world 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 ☐ Study No. 11

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.

JESUS AND THE FUTURE

Our last study in *Mark* is concerned with the eschatological teaching of Jesus. The word 'eschatology' means 'the study of the last things'. Normally it is used to cover such subjects as the Second Coming of Christ, the Resurrection, Judgment, Heaven, Hell, etc.; but it can also be used of the whole period beginning with the birth of Christ (cf. the use of 'last days' in *Heb.* 1: 2; *Acts* 2: 17; *I Jn.* 2: 18 etc.): it depends on whether we are looking from the perspective of the OT or of the NT. (See *NBD* art. Eschatology).

There is not so much eschatological teaching in *Mark* as there is in *Matt./Luke*, but in this study we will concentrate on *Mark* and leave you to explore the other Gospels on your own if you wish.

Investigation

Read through *Mark* (yes, just once more!) and pick out any verses or passages in which Jesus speaks of the future (i.e., beyond the resurrection).

Apart from ch. 13, did you discover the following verses? 8: 38 (35ff. ?); 9: 1 (? see Study No. 5); 9: 43ff. 10: 29ff. 10: 40; 12: 9ff. 12: 25ff. 12: 40; 14: 25; 14: 62. Do 4: 22ff., 29 refer to final judgment?

Historical Background

Since this study will be concerned mainly with *Mark* 13, it is essential that you have a firm knowledge of the course of events culminating in the Fall of Jerusalem in 70 A.D. If possible, you should read Josephus, *The Wars of the Jews*, trans. W. Whiston (P & I), or *The Jewish War*, trans. G. A. Williamson (Penguin).

Alternatively (or additionally) you could refer to F. F. Bruce, *Israel and the Nations* (Paternoster) chs. 27, 28, or *NT History* (Nelson) chs. 26, 28, or *The Spreading Flame* (Paternoster) ch. 15; or H. H. Rowdon, *NTC* pp. 60, 61.

Mark 13

You should now study *Mark* 13 verse by verse on your own, referring to and comparing the parallel passages in *Matt.* 24 and *Luke* 21,

and using concordance and dictionaries, but not commentaries at this stage. If you can, try to forget any scheme of prophetic interpretation you may have heard or hold and keep the possibilities open. The following notes and questions are intended to help your investigation, but are by no means exhaustive. (The numbers refer to the verses in *Mark* 13).

3. Is there any significance in the place (cf. *Zech.* 14)?

4. 'this' (*RSV*) is literally 'these things' and refers back to v. 2. What do you think the disciples meant by the following 'all these things'? Did they assume that the destruction of the temple would be only part of the events ushering in the end of the age? Do the two (or three?) questions in *Matt.* 24: 3 correspond to the intention here? N.B. 'accomplished' is part of the verb connected with the noun 'consummation' in *Matt.* 24: 3; study the use of these words in the NT. Does *Matt.* 23: 37-39 throw any light on this verse?

7. How do you understand the word 'end'? Study its use in the NT.

8. 'the sufferings' is better rendered in the 2nd ed. *RSV* NT as 'birth-pangs'. For this idea see *Isa.* 26: 16-19; 66: 8; *Jer.* 23: 23; *Hos.* 13: 13; *Mic.* 4: 9f. *Jn.* 16: 21; *Rom.* 8: 22; *I Thess.* 5: 3; *Heb.* 12: 26. The Rabbis used the expression 'the birth-pangs of the Messiah' to denote the sufferings expected to precede his coming.

10. What does *Mark* mean by 'the gospel' (see Study No. 2)? What is the connection with 'testimony' in v. 9 (cf. v. 11)? What is the significance of 'first' (could there be a connection with *Rom.* 1: 16; *I Thess.* 2: 15f. in the light of A.D. 70)? Why is the wording and position of this verse different in *Matt.* 24?

13. What are the possible meanings of 'end' (cf. *Jn.* 13: 1; *I Thess.* 2: 16; *II Chron.* 31: 1) and 'saved' (cf. *Mark* 10: 26) in this verse?

14. The Greek phrase ('the desolating sacrilege') occurs in the *LXX* version of *Dan.* 12: 11 which you should study in its context (cf. *Dan.* 9: 27; 11: 31). For its primary fulfilment see *I Macc.* 1: 54, 59; 6: 7 and F. F. Bruce,

Israel and the Nations (Paternoster) ch. 18 (cf. ch. 17). For 'where it ought not to be' cf. *Matt.* 24: 15. N.B. 'set up' is masculine not neuter, so read 'he ought not to be' (RV). Is *Luke* 21: 20 an interpretation or another version of this saying? Does it imply that the events of A.D. 70 (cf. Josephus) exhausted the meaning of *Mark* 13: 14? What other fulfilment is possible (cf. *II Thess.* 2: 3ff.)? What does 'flee to the mountains' imply (cf. *Gen.* 14: 10; *I Kgs.* 22: 17; *Jer.* 16: 16; *Nah.* 3: 18; *Zech.* 14: 5; *Heb.* 11: 38)?

19. Investigate the use of 'tribulation' in the Bible (cf. *Jer.* 30: 7; *Dan.* 12: 1 and see *I Macc.* 9: 27; *Ass. Mos.* 8: 1).

20. What is the meaning of 'elect' (how is it used in the Bible)? To whom could it refer? (For an interesting treatment of this subject see Forster and Marston, *God's Strategy in Human History* [Send The Light], especially pp. 92ff.) For 'shortened' cf. *II Sam.* 24: 16; *Isa.* 65: 8.

21ff. Cf. *II Thess.* 2: 9f.

24f. Cf. *Matt.* 24: 29. How far is this language 'apocalyptic' (see NBD art. Apocalyptic; L. Morris, *Apocalyptic* [IVP])? Is it merely picture-language for political and international convulsions or does it refer to literal cosmic disturbances? Cf. *Isa.* 13: 10; 34: 4; 24: 23; *Joel* 2: 30f.; 3: 15; *Amos* 8: 9; *Ezek.* 32: 7f.; *Rev.* 6: 12-17.

26. Cf. 8: 38; 14: 62. Is there any significance in the fact that the NT does not speak of a 'second coming' (except in *Heb.* 9: 28?) or 'coming again,' but simply of 'coming'?

N.B. *Matt.* 24: 3, 27, 37, 39 are the only occurrences in the Gospels of the technical word *parousia* (presence), usually translated 'coming'. Study *Dan.* 7: 13f. in its context; how does it help us to understand these references in *Mark*? Does 'coming' there mean 'coming to earth'? (Cf. *Acts* 1: 9, 11; *Rev.* 1: 7)

What is the significance of 'clouds'? How would you rebut the suggestion that *Mark* 14: 62 refers to the Ascension and Exaltation of Jesus (cf. *Acts* 1: 9) rather than to the Second Coming (cf. *Matt.* 26: 64; *Mark* 9: 1/*Matt.* 16: 28)? How could the High Priest and his associates see the Son of Man?

27. Cf. *Deut.* 30: 3f.; *Jer.* 32: 37; *Ezek.* 34: 13; 36: 24; *Zech.* 2: 6.

28. Has the 'fig' any particular significance in the OT or in the NT? Is it symbolic in *Mark* 11: 13ff.? Could *Amos* 8: 1f. be in mind here? Does *Luke* 21: 29 suggest that the choice of 'fig' is not important here?

29. To what does 'these things' refer?

Investigate the use of the word 'near' in the NT (cf. *Rom.* 13: 12; *I Cor.* 7: 29; *Phil.* 4: 5; *Heb.* 10: 25; *Jas.* 5: 8f.; *I Pet.* 4: 7; *I Jn.* 2: 18; *Rev.* 22: 20).

30. What are the possible meanings of 'generation' (*genea*)? Cf. *Mark* 9: 1/*Matt.* 16: 28. To what may 'these things' refer (cf. 'that day' v. 32)?

32. Study the use of 'day' in the OT and in the NT, especially in the phrase 'the Day of the Lord' (See NBD arts. Day of the Lord; Eschatology; H. L. Ellison, *Men Spoke From God* [Paternoster] ch. Joel). What is conveyed by 'hour' (cf. *Rev.* 18: 10)?

Interpretation

Still on your own, and in the light of your investigations, attempt an analysis of *Mark* 13, dividing it into sections and giving each a heading. In particular, consider which sections refer to the Fall of Jerusalem in 70 A.D. and which to the Second Coming. Now compare your conclusions with the various schemes that have been proposed outlined below. Can you see any snags in them? Which do you think is most satisfactory?

About the Fall of Jerusalem

According to this view verses 5-31 refer to the Fall of Jerusalem and the period leading up to it. Only verses 32-37 refer to the Second Coming. Verse 30 is seen as the key to the chapter. 'Generation' must be taken in its usual sense (those alive at the time Jesus was speaking) and 'all these things' must refer to everything mentioned before. In fact it was almost exactly 40 years later (a 'generation') that Jerusalem fell to the Romans. The proponents of this view sometimes suggest that any other interpretation of v. 30 implies that Jesus was mistaken. The language of verses 24-27 is regarded as figurative (apocalyptic?) and quite easily applied to the Fall of Jerusalem in 70 A.D.; the 'coming' is not the final Parousia, but a coming in judgment (cf. *Dan.* 7: 13; *Matt.* 26: 64). Verse 27 is referred to the world-wide preaching of the Gospel by Christ's messengers (*angeloi*).

For the fullest defence of this view see J. M. Kik, *An Eschatology of Victory* (The Presbyterian and Reformed Publishing Co.). It is also adopted by S. Short in *NTC* on *Mark* 13, and in a modified form by R. V. G. Tasker on *Matt.* 24 (Tyndale comm.).

About the Second Coming

According to this view verses 5-13 give a quick survey of the course of this age, but primarily refer to the end of the age (Daniel's 70th week); verses 14-23 refer to 'The Great Tribulation' (*II Thess.* 2: 3-8; *Rev.* 7: 14; 13: 4-7; cf. *Jer.* 30: 7; *Joel* 2: 2; *Dan.* 12: 1) and verses 24-27 to the return of Christ to the earth in judgment. Only *Luke* 21: 20-24 is seen as applying to 70 A.D., the words of *Mark* 13: 14/*Matt.* 24: 15 cannot refer to Titus. The 'gospel' of verse 10 is

a different 'gospel' from that of *Mark* 1: 1, 14, etc. The word 'generation' in v. 30 refers to the nation of Israel being preserved to the last days (the fig tree of v. 28 points to the sprouting of Israel).

It is difficult to summarize this view because it depends upon a tightly-knit scheme of interpretation in which the meaning of one passage is made to fit in with the already decided meaning of another. For details see *The Scofield Bible* on *Matt.* 24. It sometimes involves the view that the events of this chapter do not concern the Church (the Rapture having taken place before they begin) but rather the Jewish nation. The disciples (v. 3) are thus being addressed as representatives of the godly Jewish remnant rather than as founder-members of the Church. For a fuller exposition see E. W. Rogers, *Jesus the Christ* (P & I) and *Will the Church go through the Great Tribulation?* (P & I), or books by F. A. Tatford.

A Combination of Both

There are two forms of this view.

(i) The chapter can be divided into clear sections (clearer in *Luke*, which should therefore control our interpretation of *Matt./Mark*?) which refer *either* to 70 A.D. or to the Second Coming. The usual view is that verses 14-23, 28-31 refer to 70 A.D., verses 24-27, 32-37 refer to the Second Coming, whilst verses 5-13 refer to the course of this age, before and/or after 70 A.D. See, e.g., R. E. Nixon, *NB CR* on *Matt.* 24; J. N. Geldenhuys, *New London Comm.* on *Luke* 21 (Marshall Morgan & Scott); cf. L. E. Porter, *NTC*, *Luke* 21.

(ii) Most of the chapter can be read on two levels; the two events merge into one another (after all, both were in the future when Jesus spoke); the judgment of 70 A.D. foreshadows the final judgment of the End. Even the word 'generation' in v. 30 may carry a double sense: the generation of the time of Jesus/that of the time of the End.

For helpful expositions of this view see H. L. Ellison, *NTC* on *Matt.* 24; C. E. B. Cranfield, *Mark*, pp. 401f., 404; R. A. Cole, *Mark*, p. 202f.; C. E. Graham Swift, *NB CR*, p. 878f.; I. H. Marshall, *NB CR* on *Luke* 21.

Conclusion

Now work through *Mark* 13 again, this time using as many commentaries as you can get hold of (including those on *Matt./Luke*) and then attempt a (tentative) conclusion as to the meaning of the passage.

Intention

Does it really matter that all the details are not clear and that we cannot be completely certain about their final fulfilment? After all, what was the purpose of this discourse? Was it

to provide unmistakable 'signs'? Was it to satisfy curiosity about the future? Why does it say nothing about the final judgment, the resurrection, a millennium, the fate of the non-elect, etc.? Did it in fact help Christians in 70 A.D.?

Can the whole chapter be summed up in one word (N.B. 'watch' in vv. 35, 37 is the same word as 'take heed' in vv. 5, 9, 23, 33)? What does it really mean? Does it rule out the necessity of 'signs'? In what sense is the Second Coming 'near' or 'imminent' (cf. Cranfield, p. 408)?

Do you agree with the following quotations? 'The purpose of his reply is not to impart esoteric information but to strengthen and sustain faith.' (Cranfield, p. 394). 'The whole of the "Little Apocalypse" seems designed to warn the disciples against four great spiritual dangers. The first danger is that of reliance upon the outward adjuncts of religion, venerable and loved though they may be. The second danger (verses 5, 6) is that of deception by false Messiahs; the third (verses 7, 8) is that of distraction by world turmoil about us; the fourth (verses 9ff.) is that of being 'tripped' because of the unexpected bitterness of the persecution for our faith. To be forewarned, in each case, is to be forearmed.' (Cole, p. 197)

Consider what motives caused the early Church to preserve this discourse, and the purpose of Mark in including it in a Gospel which has relatively so little of the teaching of Jesus.

Further Matters

We have not discussed the critical questions that surround this difficult passage. If you are interested see G. R. Beasley-Murray, *Jesus and the Future* (Macmillan), or commentaries, especially Cranfield, pp. 387ff. L. E. Porter, *NTC* p. 244.

In what ways do the other verses you discovered in *Mark* fit in with or add to *Mark* 13? According to *Mark* what did Jesus teach about final judgment and hell? How does it compare with the teaching in the other Gospels and in the rest of the NT? See *NBD* art. Eschatology; L. Morris, *The Biblical Doctrine of Judgment* (Tyndale).

For further reading and study

- Beasley-Murray G.R. *A Commentary on Mark* 13 (Macmillan) 1957
- Edersheim A. *The Life and Times of Jesus the Messiah* (P & I) Vol. 2, pp. 431 ff.
- Hunter A. M. *The Work and Words of Jesus* (SCM) ch. XIII
- Lightfoot R. H. *The Gospel Message of Mark* (Oxford) ch. IV

(continued on page 290)

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Looking at Books □

Evangelism and its Methods

TOOLS FOR EVANGELISM

Report of the National Study Week at Morecambe in 1972, Church Book Room Press Ltd., 64 pp., 40p, (duplicated A4 size).

EVANGELISM EXPLOSION

D. James Kennedy, with foreword by Billy Graham. Coverdale House Publishers Ltd., 187 pp., 60p, (paper-back).

By all accounts the *Strategy for Evangelism* Conference at Morecambe was a significant event for those evangelicals who attended. Although this written report will naturally be of particular interest to such, its content is far more important for those not present. The Planning Committee responsible hope that local churches 'will have their own small *Morecambe* to plan local strategy for evangelism'.

Having been involved personally in part of the planning for Morecambe, though not being able to attend, this reviewer can speak impartially about the imagination, ideas and genuine concern that went into and came from this strategic conference.

The report makes very interesting reading. The 8-page summary of the week by John Stott is stimulating and challenging on its own. In addition there are detailed summaries of the work and discussion undertaken by the mini-conferences who looked at evangelism in rural areas, country and seaside towns, city centres, suburban areas, new towns and estates, and industrial and immigrant areas. All significant contributions and papers are given in full—diagnosing and suggesting cures for all the malaises of the Church in respect to itself and its setting. In addition there is a wealth of information about books to read, tapes to listen to, films to watch and materials to use.

Editorial laxity in not checking out some titles of films etc., and typographical errors, plus the somewhat varied quality of production should not detract from the real value of this publication. It is *strongly* recommended for all who are seriously concerned about evangelism on a long-term basis in their area. It won't give package-deal solutions, but will certainly point up some of the pitfalls and present many ideas.

Evangelism Explosion is also an informative handbook. This one, however, doesn't ask questions, but provides ready-made answers. It is essentially a manual of the methods evolved by James Kennedy for the training of his church members and the re-training by them of others brought to Christ, based on the person to person method of communicating the Gospel. It is recommended for those who are 'rediscovering the type of church that Christ meant should exist from the beginning'.

When James Kennedy assumed the pastorate of a church in Fort Lauderdale, Florida, there were but a handful in the congregation. Within nine years this had grown to over 2,000. How did it happen? How can we make it happen here? The answer to the first question is in the book *Kennedy Explosion*, the twin of the book under review—from the same publisher. *Evangelism Explosion*, with its marginal headings for easy reference, is the *text book*.

Some may be put off by the seemingly regimented approach suggested by James Kennedy. Many British Christians seem to have a fear of organising the Holy Spirit out of God's work, but have in the process often fallen into the opposite trap of doing nothing in an organised co-ordinated fashion. Thus it is left to the James Kennedys of this world, with their planned approach to evangelism, under the guidance of the Holy Spirit, to make inroads with the Gospel, with consequent blessing.

'While the world has been multiplying', writes James Kennedy, 'we have been making *additions to the church*'. 'The only answer to this dilemma, humanly speaking, is *spiritual multiplication*'. In his book he points out ways and means by which the *ordinary* Christian can make use of the full potential that Christ has given naturally as human beings, and spiritually by the Holy Spirit. The result is spiritual multiplication. It obviously involves a dedication to the Lord which seems so foreign to so many in this country. For this reason I fear that this book, and the principles of operation it suggests, will not meet with the acceptance and use it should have. I hope I am wrong.

B.R.M.

REVIVAL—18th AND 20th CENTURIES

George Whitefield and The Great Awakening. John Pollock. Hodder and Stoughton. 272 pp. £2.25p.

Fact or fiction? The huge crowds and remarkable results seem too good to be true, but the author anticipates such criticism by insisting, in his preface, that this is no fiction. Rather it is a thrilling record of the astonishing power of God at work in the 18th century awakening. We may be excused for suspecting fiction: John Pollock's peculiar gift

is to make church history exciting and easy to read. Many may be daunted by the prospect of getting to know Whitefield through Arnold Dallimore's scholarly biography (part one published 1970). Here, in a relatively short book packed with human interest, we have an account which gives us the essentials and whets our appetite to find out more: a sort of plain-man's Whitefield, ideal for the public library.

In order to encompass Whitefield in one short book

John Pollock adopts the device of concentrating on the first 10 years of his preaching ministry and we have to assume that he spent the remaining 27 years in similar relentless activity. After 1744 only the major events are related. It comes as a salutary shock to realise that most of the extraordinary accomplishments recorded in this book (including the acrimonious quarrel with the Wesleys and the consequent reconciliation) took place before Whitefield was 30. We must ask, however, whether this method gives a balanced portrait. The first ten years of Whitefield's ministry were marked by extremes; the book leaves the impression that he was always like this. Other sources suggest that time soothed some of the rougher edges.

One is left with an impression of Whitefield's unique preaching gifts, his popular following, the centrality of open-air preaching in the revival, the intense hostility of formal Christians, his endless journeys on horseback in England and the American Colonies. Yet it is not all eulogy. In true Pollock style we are shown that Whitefield was no plaster saint: his impulsive nature, his acceptance of slavery, his failure to establish a follow-up system are all faced squarely but with understanding. In an age of spiritual lethargy Whitefield was feared by the establishment because of his enthusiasm: reading this book makes one ask whether we would dare have him preach in our churches.

ANDREW BROCKETT

Gathered For Power. Graham W. Pulkingham. Hodder & Stoughton. 138 pp, £1.60p.

Michael Harper claims in the Foreword of this book that its story embodies 'undoubted principles . . . applicable to other situations,' which immediately alerts us to expect something Neo-Pentecostal. The Rector of a church in Houston, Texas, attempts to halt its decline, failing utterly, with accompanying depression and despair. So far, an all-too-common experience. But out of the failure issues a spiritual renewal, leading to amazing revival—assessed, by the way, in typical American style by dollars and counting noses! Along with the transformation goes much weeping, the so-called 'baptism of the Spirit', tongue-speaking, miraculous healing—in fact, all the usual Pentecostal happenings. These, presumably, incorporate Mr. Harper's 'undoubted principles'. But are they the sole, or most convincing explanation?

We note that prior to the crisis, the author was, on his own admission, a pipe-smoking, liberal minded cleric, wedded to the forms and ceremonies of the Prayer Book. Disaster high-lighted the barrenness of formalism and drove him to prayer and to the Scriptures as never before. That this came about in the way it did illustrates the tendency of the human mind to swing from one extreme to another, and demonstrates the abiding vitality of the Bible. But the charismatic phenomena are not of the essence of the matter. Only blind prejudice would deny that God works through such channels. For those within the stream, the danger lies in exaggerating the remarkable experiences so as to propagate them for their own sake. Per contra, the outsider tends to discount them or even attribute them to the Devil. Both sides need something of the quality of Mr. Pulkingham's Bishop, whose leadership 'allows others to become in Christ what He calls them to be'.

Independent Brethren will not be slow to observe that what the Rector could not do as a typical Anglican factotum clergyman, he accomplished when he engaged the gifts and energies of other church members. Now thirty-four persons are employed in the work of the ministry. What we must also note, however, is that whereas our forebears were in the van of spiritual revival, nowadays God is forging fresh instruments, and by-passing us. Perhaps for us the 'undoubted principles' lie there.

G. J. POLKINGHORNE

FOR THE SCHOOL

Sing and Pray—Services for the Infant Assembly. E. M. Swann. Blandford 160 pp. 75p.

More Stories for the Junior Assembly. Edited by D. M. Prescott. Blandford 114 pp. 75p.

More Readings for the Senior Assembly. Edited by D. M. Prescott. Blandford 160 pp. 85p.

The first of these three books has been compiled by a former headmistress for those teachers who have to lead children in worship in school and who need a framework to build on. The book is divided into themes—Homes and Families, Play, Friends etc., and sets out a whole service on each theme, using an opening verse, a hymn, a prayer, a verse to talk about or a Bible reading. The atmosphere of these 'services' is rather too middle-class and old-fashioned but as a source of ideas teachers could find it useful.

More Stories for Junior Assembly are grouped under five headings: animal stories, fables and legends, stories from History, famous people, stories from life and these in turn are listed under subject headings at the end.

The third book, *More Readings for the Senior Assembly*, is described as a 'book of experiences and experiments', and its stories are drawn from all over the world. There are ten sections, dealing with, for example: Nature and Beauty, Living Dangerously, Creative Activity, Relationships, What they say about God and the last section, What Jesus said. Authors include Socrates, Coleridge, Michel Quoist, Mao Tse-tung, Pelé the footballer and astronauts.

Intended, obviously, for teachers, these books could be dipped into profitably by Sunday School teachers and preachers and anyone needing stories or illustrations. Although there is much to be critical of, there is also much thought-provoking material here which could be very useful in stimulating discussion.

Z.E.H.

Day by Day. Rowland Purton. Basil Blackwell. 447 pp. £4.25p.

Finding suitable material to make the school assembly interesting and helpful is a problem familiar to most teachers. There is no shortage of books providing readings and prayers arranged under themes but, like the search for the perfect hymn book, it is rare to discover one that fulfils all the seeker's requirements.

After what must have involved very wide reading and much hard work Mr. Rowland Purton has produced a comprehensive book of stories and prayers for use in the school assembly. It contains enough material to cover a daily assembly for two years without repetition. The talks are mainly grouped in fives and cover a very wide range of themes. Each talk consists of a story and a prayer. Some add a Bible reading and an additional prayer or benediction contained in a collection of prayers and Bible readings at the back. There are two useful indices, one on prayer subjects and the other a general index.

I think this book would prove very helpful in Primary schools, and with the junior years of Secondary schools but I have doubts about its suitability for pupils in the age range 14 to 18, especially in Comprehensive schools. Many of the stories are too didactic and are often reminiscent of illustrations from those manuals beloved by some Gospel preachers with titles such as, 'The 500 Stories best Worth Telling'. Young adolescents today require a much more direct and challenging approach when we try to persuade them that Christianity is relevant to the bewildering world in which they are growing up. Christian teachers dealing with this age group are required to show the Church's answers to the many moral, sociological, and political problems which concern deeply our youth today, and in this area Mr. Purton's book offers little help. Nevertheless may I reiterate that for pre-adolescent pupils this book has much to offer and could be a godsend to busy teachers responsible for a daily school assembly.

O. S. PAPPS

Christmas Among the Books

Among the considerable quantity of books which reach us for review there are inevitably a good number to which we cannot, for reasons of space, give the full review we would like. Others, such as selections of readings, children's story books, and reprints of well-known works, are hardly suited to extensive reviews but it is useful that readers should know of their availability. The pre-Christmas issue is as opportune a time as any to provide this service to readers!

Bible Aids

Pride of place this Christmas time must be given to a new publishing house and their major publication to date. Its superb photography and sound quality of content will ensure that it ranks high among desirable gifts! **The Lion Handbook to the Bible** (Lion Publishing, 680 pages and wonderfully illustrated) is superb value in these inflated days at £3.75; but even more enticing is the special bargain price of £3.25 which remains in force until 31st December—ample time to catch your Christmas shopping list. The names of the contributors are sufficient guarantee of its basic quality of spirituality and of scholarship (it would be invidious to select from the list, but there are plenty who will be recognised with pleasure by our readers): yet it carries its scholarship unobtrusively and is an ideal handbook to place in the possession of any new Christian who wishes to get to grips with the meat of his faith—while it is a compulsive 'browse-book' for us all. The Handbook contains four sections: an initial background section with excellent use made of colourful diagrammatic presentation; sections giving a brief run down of every book of the Old Testament and New Testament respectively, with sufficient background material on each to set its message in context; and a fourth section dealing with various matters of everyday life in Biblical times, which answers a great number of those puzzling little questions that to the ordinary reader are not easily answered from the sources to hand. It would have been helpful however if the names of the contributors of the various sections in the Biblical studies were not hidden away quite so bashfully!

Close second (and only because it is already familiar) is the revised edition of **The Bible and Archaeology** by J. A. Thompson (Paternoster, 474 pp and priced at £3.40—again excellent value). For the rather more serious student of the Bible than the *Handbook*, its value is already well established in its earlier editions—perhaps it will rank for a still more extensive revision in the not too distant future, in these days when archaeological knowledge is expanding as quickly as any other branch of science.

The Concise Bible Concordance (Hodder, 198 pp, 45p paperback) may be useful as a pocket help in light form, but hardly more seriously. It is to the King James Version, and really little more than an *aide-memoire*. Finally, that amazing perennial (if that is not too feeble a word for a veteran of 250 years, still as fresh as ever) **Matthew Henry's Commentary on the Whole Bible** is now available from Marshall Morgan and Scott in one volume at £3.95 for 2,000 pages. To say more would be impertinent.

Major Reprints

Without comment, we list some major reprints which are their own recommendation. **The Biography of James Hudson Taylor**—the classic by Dr. and Mrs. Howard Taylor, in one paperback volume at 60p (Hodder). From Paternoster, F. F. Bruce's invaluable **Israel and the Nations** in paperback (£1) and Hoekema's four major cults in four separate pocket booklets (**Jehovah's Witnesses** 60p, **Christian Science** 30p, **Mormonism** 45p, and **Seventh Day Adventism** 45p). Hodder and Stoughton have **The Jerusalem Bible New Testament** at 50p. While the doyen of all reprints, the Banner of Truth Trust, send us from their selection of old worthies of proved value (although possibly today an acquired taste, to be

balanced carefully lest we all speak like the Old Amish!) **Sermons to the Spiritual Man** by W. G. T. Shedd (£1.50, 421 pp) three in the *Geneva Series* of Bible Commentaries (**John** by George Hutcheson 439 pp, £1.80, **I John** by Robert Candlish 338 pp., £1.65 and **Song of Solomon** 527 pp., £1.50). For the real 'best wine' we save up two more reprints by the Banner of Truth, both paperbacks this time: **Letters of Samuel Rutherford** (206 pp., 30p) and **An all round Ministry** by C. H. Spurgeon (402 pp., 55p).

Readings and Prayers

Special in this field, but expensive, is Paul L. Maier's **First Christmas** (Mowbray, 125 pp. £1.95) which uses space and other photography combined with an unobtrusively scholarly text to catch the background of the Bible story. **The Bible Reader** 995 pp. paperback from Geoffrey Chapman for £1.25 (!) contains Bible readings and background essays, drawing on various versions, and with comment from Catholic, Protestant and Jewish traditions. Obviously to be used with understanding, but containing a great deal of unusual material for the serious student. '... Who Are You, Jesus?'—short Scriptures from the life of our Lord in *Today's English Version* (Scripture Union 40p). Readings—**At Set of Sun** by J. Oswald Sanders (Marshall Morgan and Scott £2.25), **Trumpets of the Lord** by Bramwell Booth (Hodder and Stoughton 60p paperback) and **Claiming God's Promises** selected from *Guideposts* by Catherine Marshall (Hodder, 50p paperback).

Selections of prayers in various styles and for different tastes: **This Praying Thing** by Joy Webb (Hodder 40p), **Prayers from a Woman's Heart** by Judith Mattison (Marshall 30p), **Just a Moment Lord** (Hodder 35p) and last—but most certainly not least—**Family Prayers 1974** (Scripture Union 60p) the last providing Bible Readings, comments and prayers for each day of the year. All these are paperbacks.

Children's Books

Space is beating us! So, before we lose any more—yes, it is **Jungle Doctor** again; after the paperbacks, the **Picture Fables**; utterly absolutely and scrumptiously delightful. Four of them, gorgeously illustrated—and the bookmarks the added touch of sheer delight. Hard shining colourful covers—and 35p each from Paternoster! Get one for each member of your oversight, and you will never have crusty elders again (and if your children are learning French, then get them the French edition, for who could resist *Reflets d'Hippopotame*—to say nothing of his brothers?). Lion come second to Paternoster this time, with **Number Two Album** (75p) using the well-established secular 'Annual' format excellently in the service of the Kingdom—something for every child here. **Bible Stories—101 Best Bible Stories** (50p, paperback) from Lakeland, and four colourfully illustrated booklets for younger children from Denholm House Press **Jesus Teaching/Meeting/Helping People** and **Stories Jesus Heard** at 25p each. **Stories for Christmas** (Denholm House) provides material for parents and teachers for a range of age groups, 85p paperback, and from the same publishers **Answering Children's Questions** 50p paperback. **I Can Touch and Smells I Like**: bright little books for the tinies from Mowbrays in the *Glow-worm* series (no price), while among stories for older age groups we have ten new titles from Victory Press at prices from 35p to 50p; five from Pickering and Inglis at prices from 39p to 55p (these all for the Junior school age groups); and eight attractive new titles in the *Kingfisher* series from Scripture Union at 45p each (paperback) with authors like Patricia St. John and J. B. Donovan, that are just a little bit nearer to the better secular standard of production. Also from Scripture Union: twenty bright little books for tinies in **Little Owl Bible Story Books** (12p each) and the marvellous **Stepping Stones** (1-6 at 30p each) for the little larger.

Correspondence

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

Biblical Justice and the Evangelical

From Mr. Gordon Landreth

Dear Mr. Coad,

Richard Lawson's article in the October issue was certainly refreshing and challenging. However, I wonder if he did not spoil his case by the checklist he proposes Evangelical Committees for Social Action should circulate to local political candidates. The value of some items is obvious, but there are others (e.g. regarding the practice of cutting down hedgerows) where the argument from Christian presuppositions is not at all obvious, and the proposal to quarter or abolish rail fares seems naïve and impractical and would need a lot more justification. What does he mean by 'local government to be turned inside out and thoroughly shaken' and what is the 'biblical parentage' of that incredibly vague proposal?

At the end he refers to 'the current evangelical obsession with sexual morality'. As a member of the executive committee of the Festival of Light, I would like to point out that the Festival of Light has always been concerned with more than sexual morals (see its original proclamations in Trafalgar Square in September, 1971), and that it is intended that the scope of the Festival of Light should be further broadened in future to include a wide range of social issues. Nevertheless I think it was right for that particular body to have concentrated on one or two subjects initially in order to have the necessary focus and punch. This is not to deny the importance of other subjects, some (like homelessness) being tackled energetically by other pressure groups.

The Evangelical Alliance
19 Draycott Place
London SW3 2SJ

Yours sincerely,
Gordon Landreth
General Secretary

From Mr. Tony Dean

Dear Mr. Coad,

I thoroughly welcome the new emphasis, in *The Harvester*, on the practical outworking of our faith. This emphasis is certainly, in my view, entirely Scriptural. Thus, I was most interested in and sympathetic towards Dr. Lawson's article in your October issue. But there are some points in his article which I find disturbing.

Dr. Lawson says that evangelical Christians should gather together 'area by area' in order 'to study problems of local and national importance' and then to engage in 'direct and electoral' action. This suggestion, obviously made in good faith and out of a desire to help others, seems to me to be dangerous. When evangelicals get together, they tend to support segregation and bigotry just as much as integration and mutual understanding. One cannot feel entirely easy about the attitude of white evangelicals to black men in the USA and in South Africa, nor about the role of the Rev. Ian Paisley in Northern Ireland. Anyway, I dislike the idea of committees of evangelicals: why not committees of Christians?

The plan of political action, which Dr. Lawson suggests, is, I believe, impracticable. Politics in this country (in spite of Lincoln and Mr. Taverne) are based upon the party system. This means that the ordinary elector votes not for a candidate but for a party and for its leader. I cannot see even the most active Evangelical Committee for Social Action altering the nature of British politics. It is possible that a group of Christians might be able to gain control of a local party organisation, and so make the choice of its candidate. But Dr. Lawson will not allow this, for all political parties are 'equally corrupt'.

There are, I believe, two main ways in which Christians

should seek to influence politics. First of all, the individual should prayerfully weigh the policies, outlook, past performance, leadership, and so on, of the various political parties, and then make up his mind which he should vote for. He should then go on to consider if he should become more actively involved in the party of his choice, whether as a worker or as a candidate for political office. We need Christian M.P.s on both sides of the House. Thank God for those already there, but there are too few of them. Of course, some politicians are corrupt and immoral: so are some school-teachers and some dustmen, but you can't do without them, and the more Christians there are among them, the more righteous and moral ones there will be.

Secondly, the individual Christian should become involved in a pressure group. These organisations are one of the main ways by which Parliament and the Government are made aware of public opinion, and they have great influence. Many of us are probably already members of a pressure group without realising it, for all trades unions and professional associations are pressure groups. But there are also promotional groups, whose work is very important to a Christian. For example, in my area a number of Catholics have formed an organisation called *Life*, with the object of having abortion declared illegal. They are most anxious for other Christians (or atheists come to that) to join them, in order to avoid an exclusively Catholic image. The important thing about *Life* is its opposition to abortion, not the fact that its members are Christians: the important thing about Dr. Lawson's groups would be that their members were Christians. The difference, I believe, is crucial.

In conclusion, while welcoming Dr. Lawson's concern for people, I would deplore his dismissal of our political parties and of the normal methods of political action. It would be well for all Christians to remind themselves constantly that Hitler began his rule by being legally appointed Chancellor of Germany in January, 1933. If we will not involve ourselves with the normal political processes, others will.

Exhall Grange School,
Wheelwright Lane,
Coventry CV7 9MP
Warwickshire

Yours in Christ,
Tony Dean

From Mr. J. S. Baker

Dear Sir,

I found this a thought-provoking article and there is much I would agree with. Towards the end however, it proved disappointing.

In the last paragraph, the doctor admits that we can virtually do nothing positive until the Spirit of God comes upon us, and yet the whole thrust of the article is for us to get on and do all the things he goes into in so much detail. In this same paragraph he rather implies also that many Christians are probably engaged in questionable money-making and have no concern for others. Is this really so in circles of his acquaintance?

Earlier he has had a dig at the 'Festival of Light mentality', but it has been my experience that the few Christians alert enough to support the N.F.O.L. are well-balanced, often young, active for the Lord in many ways and are the very ones giving much of their substance and caring to needy folk around them. This sometimes involving considerable sacrifice of time, worldly goods and private family life.

Dr. Lawson may have been unfortunate in his contacts but I suspect rather that he has not really enquired into what the N.F.O.L. and others are trying to do, and why. Presumably he does not object to the efforts of Shelter, R.O.S.P.A., and so on, in their respective spheres, to call

attention to appalling conditions and hazards with a view to remedying them? The few dedicated young men and women of God at the heart of N.F.O.L. have had the courage, under His guidance, to raise almost the only standard publicly visible, against the forces which are very really endeavouring to get us to go the way of Sodom and Gomorrah.

24 Long Copse Lane,
Emsworth, Hants.

Yours faithfully,
J. S. Baker

Visit to Czechoslovakia, Easter, 1973

From Mr. J. S. Isherwood
Dear Mr. Coad,

I was last in Czechoslovakia in 1968 during the short-lived reform programme of Alexander Dubcek when I was able to report on the buoyancy of the hopes of believers that at last the wearying restrictions placed on churches by the old Novotny regime were about to be lifted. The Russian invasion ended those hopes and this Easter I found Christians once again resigning themselves to having to obey the petty regulations of a bureaucracy concerned to curb all kinds of Western influences. Once again I noticed the lowered tone when talking of politics or the things of God in public when it was thought someone understanding English might be near. As before there was a reluctance to stand on the landings of the staircase of flats or be photographed in groups in the open air.

Most of my friends were carefree enough outwardly, even when talking about such things as the recent questionnaire sent to all offices and factories in the region I was in, asking for a declaration of the number of times one, and ones' family, went to church. Many of my friends knew personally the officials culling such information for the present 'hard line' communist government and knew that five years ago these same men and women were ardent supporters of Dubcek.

But others I met were not so carefree. Because of being involved in leading the churches several believers I met were conscious of being under constant surveillance by the police.

During my stay I went to the church my friends attend which is a meeting composed of the members of a Baptist church and those of a Brethren assembly who have combined their forces. On the whole I saw little diminution in the numbers attending the meetings from my last visit although several of the student age-group were missing having counted the cost of church involvement and found it too high. I saw Lutheran churches packed to capacity over the Easter period and a Roman Catholic church with only standing room for a two-hour long service. I was able to minister the Word, by interpretation, on five occasions and on Easter Sunday had the joy of seeing children in a country assembly sing and recite the story of resurrection. In both the Lutheran and the Roman Catholic churches I noticed that all the congregation knew the long responses, even the smallest children, and I saw a duplicate sheet of statistics drawn up by a regional committee of the Communist Party which recorded that in 1971 92% of children had been baptized in that area. Add to this the number of children of Baptist and Brethren families and the percentage of children having some sort of religious upbringing is very high.

The warmth and affection of Slav believers is truly spontaneous and genuine. They receive all who love Christ literally with open arms. Their meetings are earnest and the preaching is, in a restrained way, powerfully delivered. Of all the hundreds of churches and chapels I passed not one had a notice board outside and only occasionally would a text be seen, perhaps a discreet Boh je laska (God is love) over the door.

One has to be very careful to observe the rules and regulations of the country if one does not wish to embarrass the believers there and while I think it a very good thing for Christians from the West to take holidays in Communist countries with the special intention of meeting Christians, I feel Paul's injunction in Romans 13:1 needs to be taken seriously while making such visits. Bible smuggling may seem glamorous but I feel that my many good friends in Czechoslovakia would far rather that I be sure of remaining free

to visit them in future years than that I should risk losing contact with them for the sake of bringing into the country proscribed literature. The Czechs and Slovaks I met had plenty of Bibles in an old translation and would dearly love the new translation which has been made—but we could do with the A.V. if it was the only Bible available couldn't we?

Many Christians I met in Czechoslovakia this Easter were ready to forfeit their jobs and prospects of promotion rather than deny Christ; many felt isolated and oppressed by constant surveillance of their lives by the authorities, but almost all were really sure that Christ is Lord and his church victorious. Pray for them that their faith fail not.

Yours sincerely,
John S. Isherwood.

Where is it?

From Mr. A. F. Gilbert
Dear Mr. Coad,

I notice a number of articles in *The Harvester* referring to the Third World.

Quite a number of your readers are only just catching up with the day before yesterday, and the avant-garde writing of today and tomorrow might as well be in Sanskrit for them. I am among them.

Please, what is the Third World, and how or where does it differ from the original one God created?

45 West Road,
Bury St. Edmunds,
Suffolk

Yours sincerely,
A. F. Gilbert

(For answer, see this month's Family Forum, whose author did not have notice of Mr. Gilbert's enquiry!—Ed.)

Mixing and Caring

From Mrs. A. W. Penney
Dear Sir,

With reference to Mr. Whitbread's letter in the October issue, neighbours of ours were asked to a Gospel service at our local assemblies. They were a bit hesitant and replied, 'You are those people who don't mix', I replied, 'If we did not mix, would we have asked you to tea?' Their comment after their first Gospel service, was: 'If only we had known who you were, we would not have travelled four miles to another church.' They enjoyed the welcome they received, and the singing of the old Gospel hymns before the service. Now that many assemblies have changed their names to Chapels and Evangelical Churches 'Christian Brethren' should be put in brackets on all notice boards.

Do we really mix with our neighbours, so that they may know we belong to Christ, and not wear a label as to where we go or what we are? Living in a small village, we know many lonely people who go nowhere, longing for us to call. Christ said 'Go ye into all the world'. This means a few steps down the path!

As I get older, I feel more and more the need for a retired brother or sister to do visiting among our elderly members. I know one brother of 90 plus, who has to get a taxi to his assembly (which incidentally is a large one).

'Kevensa'
2 Whitehouse Lane,
Pilling BS12 3LR

Yours sincerely,
A. W. Penney
(A Pilgrim Sister)

John Wesley and the German Hymn

From Dr. J. S. Andrews
Dear Editor,

Readers who wish to purchase the translation of the book by John L. Nuelson, reviewed in the September *Harvester*, should write to the following address: The Rev. A. S. Holbrook, 5 St. Wilfrids Street, Calverley, Pudsey, Yorks., LS28 5RQ.

270 Bowerham Road
Lancaster LA1 4LP

Yours sincerely,
John S. Andrews

Replies to Professor Bruce

The October Question

Some of the churches to which our readers belong provide a stock of Bibles for the use of visitors, just as they provide hymn books. Which editions of the Bible are used for this purpose in various places? It would be interesting to know.

The secretaries of Wellowgate Chapel, Grimsby, reply:-

In connection with Prof. Bruce's question in the current *Harvester*, may we state that the 'Open' assembly here in Grimsby has used the English Revised Version (1881-5) since its inception in 1945. Later a young brother in the R.A.F. stationed near, was so 'converted' to this version that, upon his being posted elsewhere, he presented the Chapel with several dozen copies, suitably covered by himself in polythene. They are handed out with the hymn books at each gathering.

Mr. I. M. Sutton replies:-

In my home assembly we use the Revised Standard Version for the purpose indicated by Professor Bruce, as we find that this provides a text free of the archaisms of older versions, but sufficiently close to them not to disturb those who use older versions in the services. Occasionally we have found that persons have been troubled by what they thought were doctrinal inaccuracies in this version, but they have often been speedily re-assured by the discovery that in a large number of the instances quoted to us J. N. Darby anticipated the RSV!

Readers' Forum

Our readers have 'done us proud' this month, both in the number of replies received to Question 5 on the 'reform' of the Sunday evening Gospel service, and in general correspondence. As a result, however, space compels us to hold over the Forum for a month.

Please note the consequential amendments to Questions 6 and 7 (repeated below). Note also the amended wording of Question 6. A reader rightly points out that it all depends where the missionary works (for example, Anglican clerical stipends range from £5,450 in S. Ohio to £60 in N. Uganda!). We have asked Mr. A. N. Other to clarify.

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. Outstanding questions are:-

Question 6 (submitted by Mr. A. N. Other)

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. Worse—a country area Bible teacher, total receipts from a full diary of meetings, £260 in a whole year.

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

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).

The Bible School *(continued from page 283)*

Essay Question

What did Jesus teach about the future? Is it part of the Gospel message (cf. the preaching in *Acts*) or is it only for believers (Jewish or Christian)? Justify your answer.

Recapitulation

Now that we have come to the end of our studies in *Mark*, it would be a good idea to go back over them and try to see the Gospel as a whole.

(a) From memory try to make a list of the main topics/events in order and give the

chapter number if possible.

(b) Make a final analysis of *Mark*, giving headings to main and subsidiary sections. Compare your result with those in commentaries, and if possible see L. E. Porter, 'Analysing a Book' in J. B. Job, *Studying God's Word* (IVP).

(c) In the light of your studies consider again the purpose of *Mark*, and its value for today (see Study No. 4).

Next month we begin a new series on *The Letter to the Galatians*

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The first four titles, in both English and French, were published on **October 15th**. They are the perfect present for Christmas 1973 — and for many Christmases after that! Go and see them—they're in your local bookshop now!

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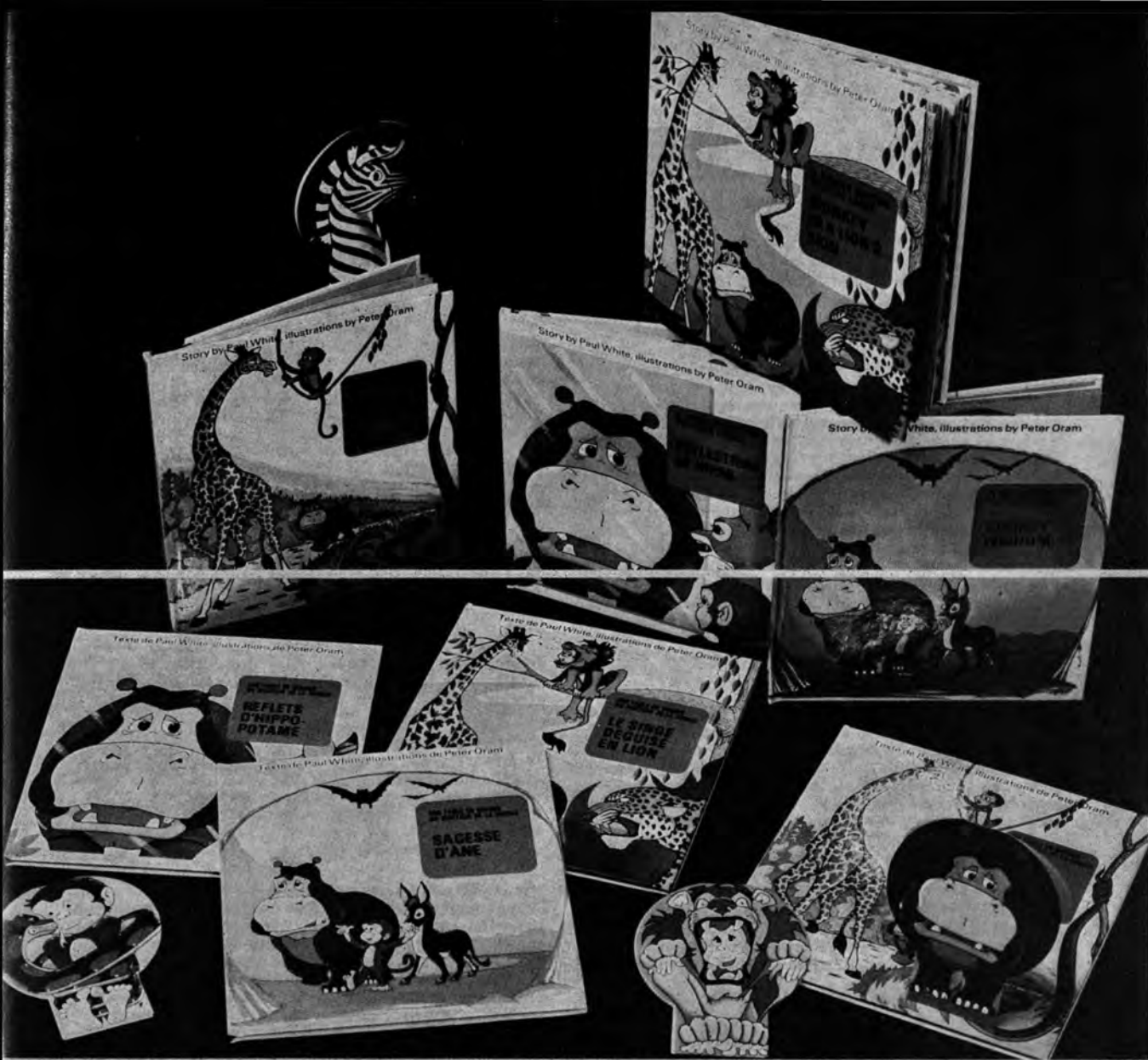
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The News Page

Press Day, Jan. 1974, Monday, Dec. 3th, for Displayed and Classified Advertisements, Prayer List, Forthcoming Events and news items

Out and About

Accountants' Christian Fellowship:

Mr. Jack Wallace, Registrar of Ilford County Court, led a discussion on "Christ and the Profession of the Law" at the Institute of Chartered Accountants on 9th October. The first problem that the speaker put to the meeting was that of wealth, starting with the parable of the rich fool and the directions of the Lord Jesus to beware of covetousness, to remember that God knows all about our daily needs, and to put first the pursuit of the Kingdom of God. He then went on to look at the function of law, and compared the institution of the Mosaic Law with the authority of the Lord Jesus Himself.

English law was full of the principles of the Gospel, but Christians ought to be able to get together to try to settle their differences without going to law. We should be continually looking into life for fresh news of the truth. We should then be witnesses to the truth of God and the living Lord Jesus.

In these days, when much of the basic legal system of our country seems to be open to challenge, we need as Christians to remind ourselves not only of our rights, but also of our responsibilities.

Assemblies Trust Fund:

The Fund originated in 1968 for the purpose of providing a residence for elderly members of assemblies in the Republic of Ireland. In July 1973 a house was purchased and is being renovated. It is situated close to a local assembly in Bray, County Wicklow, a provincial town about twelve miles from Dublin. The residence is intended for elderly brethren and sisters who are sufficiently active to be able to look after themselves, but it is intended that at least one meal per day will be provided.

The Trustees are now seeking a housekeeper/matron for this residence, or possibly a married couple who would be prepared to live on the premises for that purpose. An advertisement for the post appears elsewhere in this issue. It is hoped that the position will be available by the end of this year or early in 1974.

Devonshire Bible Readings:

The second annual series of Conversational Readings was held at the Walmer House Hotel, Torquay, from September 29th to October 6th, 1973. Two well-known guest speakers were present who introduced studies from the three Letters of John.

Believers from a wide area came together for these Readings, and plans are afoot to hold the next Series at Exmouth in view of the need for additional accommodation. Further details may be obtained from Mr. P. E. Knapman, "Kenfield", 17 Saxon Avenue, Pinhoe, Exeter, Devon.

Evangelism:

George Tryon writes to thank readers for their prayers during another year. October was highlighted, among many meetings, by two excellent children's missions in Greenwich and Bush Hill Park.

R. J. Whitham had a very encouraging Children's Crusade in Brimscombe, Glos. with good numbers of parents present.

In the "Tell Frome Campaign" all age groups were reached. Fact and Faith Films were shown in Schools, and films were also shown at a Youth Club. Although the work was arduous, with early morning prayer meetings, members of the assembly were whole-hearted in their support.

Dennis Pierce reports good attendance and attention on the part of children during the mission at Beer. At Tondur, near Bridgend, attendance among young people has been good with several professing conversion. Contact with adults has been mainly in door-to-door visitation as few have shown sufficient interest to come to meetings. As at Beer, local Christians have worked hard and meetings have been well supported.

A report from Hedley Murphy tells us of a girl of ten years accepting Christ at the same time as a man aged 91 at Brierfield in Lancashire. Each morning our brother was invited to take High School assemblies and reached over 2,000 teenagers with the Gospel as a result.

Tony Blackburn recently conducted a very encouraging Children's Crusade at West Hill Gospel Hall, Plymouth. On Family nights these meetings were packed out, while the children's meetings were well attended, and there were clear signs of the Holy Spirit working in many hearts. D. J. Illife writes that a number accepted Christ at the Farnworth Crusade, where 3,000 youngsters were reached in School work.

A report from Ken Brighton speaks of considerable response at Chesham and Hucclecote, with many young folk contacted. In particular, interest in schools is increasing all the time—in Chesham for instance, 1,200 children were reached at four schools during morning assembly.

Outreach in Hounslow:

In January, 1972, we carried a brief report of literature distribution in the Hounslow area. This has been continuing steadily, despite a lack of workers remaining to complete the job. Over 47,000 pieces of literature, including Gospels, booklets, etc. have been distributed over a wide area, with considerable response.

"In the Name of Jesus"

A report from Clive Calver tells us of the early days of the work. The members of the team are learning to work together, and are being drawn closer to each other and to the Lord they serve. There have been missions to Buckhurst Hill, Birmingham, and to several educational establishments. The following extract speaks for itself: "It is incredible to see the scope of work the team can do—where the word 'Mission' occurs on the programme this would usually include preaching, schools, concerts, films, prisons, hostels, children's work, colleges, pubs, women's meetings, coffee-bars, design and youth clubs, which is a pretty fair assortment! Please pray—we value your prayers so much . . ." Details of the team movements appear on our Prayer List under Clive Calver's name.

A visit to Korea:

Derick Bingham has just completed two months in Korea. Assemblies there are growing rapidly and in fourteen campaigns of three days each our brother was privileged to see many confessing conversion. The Christian folk showed enthusiasm, maturity and spirituality. Perhaps the most moving story is of an old woman of 81 years who had never heard the Gospel before and who trusted the Saviour the very first time she did.

Ministry:

The Octagon Chapel, Taunton was full for the Anniversary Weekend in October. Dr. F. A. Tatford helped with ministry. During October G. K. Lowther held series of Ministry Meetings at Downham, Kent, Manor Park, Tunbridge

Wells, and Wembley. He also visited Dartford, Forest Gate, Greenwich, Harrow, Ilford, London Colney, Pinner, Rochester, Staplehurst and Wandsworth. Mark Kagan was considerably encouraged during ten days visit to the Channel Islands. Douglas Hall, Scarborough, was packed for a conference on September 29th, when J. B. Hewitt and Dr. F. A. Tatford gave appreciated ministry.

Shoebbox Libraries:

One could describe these as "rural libraries" but the word "shoebbox" seems to fit them better, for that is what many of these basic sets of books will be kept in—the nearest, cheapest, and handiest thing available. The scheme for Southern Sudan is being worked out by Mrs. Joyce Chaplin who has organized shoebbox libraries in other African countries. The plan is a simple one. It is to provide sets of about twenty small books and booklets in the form of lending libraries. Some of the books will be in the local languages and Arabic, some in English (which is used in schools). They will include scriptures, such as T.E.V. Gospels and books to help Christians in their life and witness, with as many as possible chosen from the lists of African Christian publishers. The libraries will be given into the charge of pastors, teachers, workers in hospitals and clinics, government officers, and army chaplains. The cost of each set, including transport is estimated at £3. Further details may be obtained from Mrs. Joyce Chaplin, at 5 The Terrace, Bowring Road, Ramsey, Isle of Man.

SASRA Annual Meetings 1973

Founded in 1838, the Soldiers' and Airmen's Scripture Readers Association, at present with Headquarters at 35 Catherine Place, London SW1E 6ER, is an evangelical missionary society working amongst members of the British Army and Royal Air Force. There are forty-six Scripture Readers, some full-time and some part-time, whose work takes them into the barrack rooms, hospitals, detention cells and prisons etc. Workers, members and friends of The Soldiers' and Airmen's Scripture Readers Association gathered at the Metropolitan Tabernacle, London SE1, on Saturday, 3rd

November for their Annual Meetings, known as "Our Day".

Both the afternoon and evening meetings witnessed to an all powerful, faithful and Sovereign God and much evidence of His hand upon the ministry of the Scripture Readers was seen in the presentation of the various reports of those serving at different Stations. They told of the many instances of young men and women who had surrendered their lives to the Lord Jesus Christ and whose subsequent testimony was bearing fruit.

The Association was celebrating its 135th anniversary, and the General Secretary, Mr. G. H. Stokes, in his report spoke of God's continuing provision. The work was supported only by God's people and, whilst there had been a financial deficit this was being cut back and an upward trend in giving was evident. The problem was, as with so many, that the Association was caught in the inflationary spiral, but it was encouraging, in answer to prayer, to see that people's hearts were being touched and that a growth also in outreach was indicated. The Council had also felt led to move the Headquarters from London and as from early in the New Year the Headquarters office would be located in Aldershot.

Appreciation for past services was expressed, both to Lt. Colonel T. A. Dick, M.B.E., former General Secretary, and to Mr. W. J. Hall, area Representative in Northern Ireland who was retiring at the end of the current year after thirty-two years service.

Home-Calls

Roland J. Crocombe on September 28th at Plaistow, Sussex, in his 84th year. Our brother was in fellowship at Plaistow for many years, and earlier at Barnstaple and other Devon assemblies. A tireless visitor and personal worker whose labours in the village will be greatly missed.

Andrew Sloan of the Faroe Islands on September 15th. An evangelist, teacher and shepherd, who served the Lord in the Faroes for 56 years. He and his father spent a total of 108 years in God's Service. There are now twenty-five assemblies (two over 500 in fellowship) and five smaller missions in the Faroes, largely as a result of their labours.

People and Places

New addresses

Chesterfield:
Correspondence for Littlemoor Gospel Chapel, Dunston Lane, Newbold, Chesterfield to Mr. D. Wilson, 80 Hawksley Avenue, Newbold, Chesterfield, S40 4TL, Telephone Chesterfield 34253.
Horsham:
Correspondence for Denne Road Gospel Hall to N. D. Polley, Essendene, 20 Springfield Park Road, Horsham, Sussex, RH 12 2PW, Telephone Horsham 4261.

Personal

E. Nelson Walker has had to cancel all engagements for October and November and possibly December on medical advice.

Stewardship

Home Workers Fund:
130 Wood Street, Chapside, London

EC2V 6DN. The gifts received towards the above Fund for the month of October amounted to £312.23. This includes £30 from an anonymous donor in South America. **Missionaries' Children's Fund:** 130 Wood Street, London EC2. The gifts received towards the above Fund for the month of October amounted to £90.00. **Retired Missionary Aid Fund:** 12 Cleveland Crescent, North Shields. The gifts and legacies for the month of October amounted to £2,876.04.

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. **Burnham, A. E. J.:**

IMPORTANT NOTE
Will friends returning Intelligence Cards please remember to sign them legibly! We ought to know your hand-writing by now, it is

true, but our Secretarial staff do not! Our good "Brother Anon" has made his appearance a couple of times recently—he seems to be getting around!
Blackburn, A.:
Plymouth 1-2; Ashburton 6; Exmouth 9; Seaton 11; Newton Abbot 12; Exmouth 16.
Brighton, K.:
Northleigh 1; Slough 2; Old Dean 4; Chingford 6; Bath 8; Oxford 9; Woking 12; Ascot 15; Croxley Green 16; Slough 18; East Sheen 23; Faringdon 30.
Burnham, A. E. J.:
Liss, Hants. 2; Standford, Hants. 6; Salisbury, Wilts. 9; Fleet, Hants. 13; Warash, Hants. 16; Fareham, Hants. 23; Alton, Hants. 30; Also at Selborne and other places.
Calver, C.:
Shenstone New College 3; Cannock 5; Stoke-on-Trent 7; Handsworth 9-15; Chesterfield 9; Wednesbury 16-23; Ravenshead (Notts.), Tunstall (Staffs.) 30.
Campbell, A.:
Carnhill Green; Redruth; Falmouth; Truro; London.

Grant, J. G.:
Ballycastle, Co. Antrim 4 Nov. onwards.
Greenaway, G. H.:
Buckinghamshire 1-16; Ipswich 17; Ely 19; Mattishall 23; Barningham 29; Branfield St. George 30; Also Suffolk.
Greenwood, A.:
Southport 2, 6, 9, 13, 20, 23; Golborne 4, 11, 16, 18.
Grimsey, A. W.:
Potters Bar, Causeway Chapel 2-4; Letchworth 5; Beechurst Assembly (DCF) 30.
Hughes, J. H.:
Five Ash Down 2, 30; Uckfield 6, 9; Jarvis Brook 13, 20; St. Leonards 16; Three Cups 23.
Iliffe, D. J.:
Broadbridge Heath 1; Reading 2; Littlehampton 3-7; Sheffield 8, 9; High Leigh 10-12; Petworth 16-20; Purley 23; Ashford, Kent 30.
Kagan, M.:
Woodcroft Ev. Free Ch., 4, 9, 11, 18.
Lowther, G. K.:
Chester 1-3; Grimsby and Lincs. 4-31.

Meadows, D. R.:

Fareham 1; Hamworthy 2; Wallisdown 9; Dorchester 16; Rem, at Southbourne and District.

Murphy, G. H.:

Larne 9; Dublin 14-17; Finaghy 23; Holywood 30.

Phillips, C.:

Enfield 2; Maidenhead 4, 11; Hounslow 5, 12, 19; Stanmore 6, 13, 20; Hampton 9; Seven Kings 16; Ruislip 23; Chesham 30.

Pierce, D. H.:

Cardiff 2-4; Tiverton 6; Bridford Mills 8; Eastcombe 9; South Molton 14; Braunton 16; Barnstaple 17 and 23.

Robinson, A. J.:

Burrington 2; Ilfracombe 9; Honiton 16; Hiscott 30.

Short, S. S.:

Cheltenham 2, 3, 6; Newent 4; Quenington 5; Leominster 9-12; Weston-super-Mare 13; Corsham 14; Clevedon 16; Hutton (Som.) 17; Newport (Mon.) 23; Aberdeen 29, 30.

Tryon, G.:

Hemel Hempstead 2, 6, 13; Forest Hill 3; Woking 4, 11; East Sheen 5, 12, 19; Cambridge 9; Loampit 16; Eltham Park 18; Farncombe 23; Balham 30.

Whitern, R. J.:

Barnsley 1, 2; Kilmington 3; Acton, Ealing 4; Littlehampton 5; Enfield 6, 9, 13, 20; Camp Officer's Mtg. 7; Family Camp Reunion 8; Whetstone, Watford 12; ICI Chrn. Union 13; Watford 16; Potters Bar 17; Rainham 18; Aylesbury 19; Weymouth 23; Tetbury 25; Cheshunt 30.

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.

Bradford:

Chrn. Rallies at 7, Bankfoot Gospel Hall, Manchester Rd, Dec. 1, A. Pickering; Dec. 8, J. H. Large.

Cardiff:

Chrn. Rallies at 7, Dec. 1 (Mackintosh), R. Hill; Dec. 8 (Adamstown), B. Osborne; Dec. 15 (Ebenezer), C. Tilsley; Dec. 22 (Tredegarville Bap. Ch.), Carol Service, J. Baker; Dec. 29 (Minster), Film; Jan. 5 (Adamsdown), Adamsdown Cfce.

Eastbourne:

Edmond Hall, Church St. Dec. 6, Dr. H. Rowden.

Crewkerne:

Bible Rds., Gospel Hall, East St. Dec. 8 at 5, T. Proffitt.

Letchworth:

Ministry, Radburn Way Chap. Dec. 8 at 7, Mr. Farquhar; Jan. 12 at 7, Mr. Hinton.

Wembley:

Conv. Bible Rds., Uxendon Hall, Dec. 8 at 4.30, A. Leckie.

Newton Stewart:

Cfce., Dec. 25 at 2.30, J. Anderson, J. Hunter.

Consett:

Ann. Cfce., Gospel Hall, Jan. 1 at 2.30 and 6, A. Pickering and J. Kirkham.

Gravesend:

S. E. England New Year's Day Cfce., Christchurch Hall, Ferndale Road (hired for the occ.) Jan. 1 at 3.00 and 6.00, H. Bell, E. Hughes.

Bush Hill Park:

Jan. 13 at 6.30, Counties Ev. Wk. Film "New Horizons".

Bournemouth:

Hants. and Dorset Min. Mtgs., St. Andrews Ch. Hall, The Square, Feb. 2, E. J. Strange.

Forest of Dean:

"Lindors", Chrn. Home Cfce., Feb. 8-10, Enqu. to T. Cracknell, Withymoor Fm., Kiltcot, Newent.

The Harvester Classifieds

The charge for Classified Advertisements is £1.00 for 30 words (min.) and 4p per word thereafter. Box numbers 15p extra; also allow for 6 words to be added to your advertisement.

Personal

A WARM WELCOME FOR 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. (11)

ALL CHRISTIANS

coming to London warmly welcomed at Parkhill Chapel, 17 Fleet Road, Hampstead, N.W.3. Sundays 11.00, 6.30, Buses 24, 46, 63 (Sundays only), or near Belsize Park (Northern Line). (12)

CAMBRIDGE

Queen Edith Chapel (Wulfstan Way), off Queen Edith's Way. Visitors warmly welcomed. Sundays: Service 11 a.m. Morning service 11.45 (creche). Evening service 6.30. Near the new Addenbrookes Hospital. (12)

CROYDON AND DISTRICT

Visitors warmly welcomed at Cranmer Hall, Sylversdale Road, (not Cranmer Road), Croydon. Sundays 11 a.m. & 6.30 p.m. Wednesdays 8.00 p.m. (9/74)

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. Covenanters Groups. Everyone welcome. Enquiries to Terry Hobbs (Young Peoples Work). (12)

EPSOM

Stanway Chapel, Cheam Road, Ewell. Sundays: The Lord's Supper 10.30. Sunday School 12 noon. Evening service 6.30. Large car park. Believers moving to this area invited to ring 01 393 4709. (12)

FOR THE COST OF POSTAGE

Bible studies by well-known ministers of the Word. 250 addresses suitable for group or personal study. Send 5p for catalogue. Biblical Tape Recordings, 30 Cromer Road, Norwich NR3 6N. Tel: 45978 (12)

HYTHE, KENT

A first floor two bedroomed flat on sea front to be let at low rent to a young couple in return for very light duties to an elderly lady. Assembly nearby. Enquiries to: Mr. H. G. Goddard, Datchet House, Church Lane, Whitton, Ipswich, Suffolk. (12)

ONCE ATHEIST

now ardent mission director, running small but active mission, urgently needs English and African language Bibles for his youth, prison and hospital work. Entirely evangelistic, six churches (including two Zaire), small children's home for which clothing always wanted. Ted Blackmore, Chibolya Faith Mission, Box 708, Kitwe, Zambia, Africa. (12)

Accommodation

ANGLESEY

Good food, fun and fellowship. Christmas and Easter Houseparties. Also four-bed caravan. Private site, overlooking sea. S.A.E. Golder, "The Mount", Amlwch, Anglesey. Tel: 830609. (12)

BLACKPOOL

Lochnivar. Christian Guest House. Book now for your Summer holidays. Electric fires in all rooms. S.A.E. 14 Chatsworth Avenue, Norbreck, Blackpool, Lancs. (12)

BUDLEIGH SALTERTON

Devon. Small detached Christian Guest House near sea and shops. Good catering, evening meal. Bed and breakfast. Full board Sundays. Car space. S.A.E. Brochure, Miss Inchley, 23 Clinton Terrace. Tel: 3229. (12)

CORNWALL

We are now at Spindrift House Marazion. Tel. 710298. All bedrooms on first floor. Ample car parking. Coastal and sea views from many windows. Excellent centre for Cornish beauty spots. Open all year round. Harvey, late of Dunedin, Penzance. (12)

EMMAUS CHRISTIAN GUEST HOUSE

West Parade, Llandudno. Situated on the sea front with glorious views, increased accommodation available for 1974, parties of up to 40 can now be accepted. We seek to cater for the physical, and the spiritual man. Write for brochure, Mr. & Mrs. J. Parks. Tel. 77057 (12)

HARROGATE SPA

Langham Hotel, overlooking valley gardens. H & C, gas or electric fires in all bedrooms. Excellent cuisine and service. Apply Miss J. Lewis for brochure. Tel: 234711. (12)

ILFRACOMBE, DEVON

Maranatha Christian Hotel, Lower Torrs Park. Excellent catering, comfort and fellowship. Large free car park. Reductions Senior Citizens early and late season. Stamp for Brochure. Mr. and Mrs. Chappell. Tel: 3245. (12)

JERSEY

Paxholm, 5 Bel Royal Villas, St. Lawrence. Ideally situated on the sea front. Well recommended. Brochure, Mr. and Mrs. Lindsay Proufoot. Tel: Central 20250. (12)

LYNTON

Marathon Devon. Christian holiday home, sea views, centre for lovely walks and trips. Comfortable, homely, happy fellowship. Mrs. Parker, The Rookery, Tel. Lyn 3242 (8)

NORTH WALES

Among delightful scenery. Farm produce—open range eggs and poultry. Bed/breakfast or bed/breakfast and evening meal. Christian fellowship. Mr. & Mrs. E. J. Corbin, Caer Delyn, Corwen, Merioneth. (12)

ORKNEY

Scott's Hotel, Stromness. Under personal supervision of Mr. and Mrs. Gilmour (formerly of Leamshagow). Near pier, shops and assembly. Write for details. Tel: Stromness 280. (12)

REDUCED TERMS for Winter months

long or short periods in small Guest House on Cornish Coast. Television, central heating. Mr. & Mrs. K. R. Clarke, "Westley", Trethevey, Tintagel. Telephone Tintagel 532. (12)

TEIGNMOUTH, CHARTERHOUSE

is open throughout the year to provide Christian Fellowship. Excellent food and every holiday facility. Full central heating. Stamp for colour brochure. Norman Cox, Charterhouse, Dawlish Road, Teignmouth, Tel: 4481. (12)

Accommodation Wanted

UNFURNISHED

s.c. accommodation needed. 1/2 bedrooms, moderate rent. Would assist with garden/typing, near transport, shops, assembly. Kent, Essex, Sussex preferred, not essential. Write Box No. 7316, The Harvester, 2 Mount Radford Crescent, Exeter EX3 4JW (12)

Sales and Wants

ALL BRETHREN AND THEOLOGICAL BOOKS BOUGHT

We pay a fair price, carriage. Send list of titles and authors. S. King, Bible Dept., 7 Gensing Road, St. Leonards-on-Sea. (12)

BRETHREN AND GENERAL EVANGELICAL BOOKS

urgently required. Send lists for quotation! S. Whiteley, 2A Constitution Hill, Swansea. (11)

CHRISTIAN HOTEL

South Coast. Uninterrupted sea view, 12 bedrooms, capacity 28—(owners retiring). Box 7315, The Harvester. (12)

COLOUR SLIDES MADE TO ORDER

An artwork and photographic service. Diagrams, maps, verses. Details from Eildon Designs, 37 Eildon Street, Edinburgh EH3 5JX. (12)

1973 CHURCH NOTICE BOOK

52 undated openings for secretaries orderly weekly announcements, 33p each. Write: Grimsey-Beechurst, Dereham, Norfolk, Tel. Dereham 3954. (11/74/alt)

GOOD CHRISTIAN BOOKS

wanted to spread Evangelical Truth all over the world. Booklet to be wanted to spread Evangelical Truth all over the world. Write for free illustrated booklet to the Evangelical Library, 78a Chiltern Street, London W.1. (12 alt)

TWO AND THREE BEDROOM

detached bungalows. New. Near Dereham, mid-Norfolk. Write for details. Dereham Property Co., Dereham, Norfolk. Dereham 2255. (12)

Situations Vac. & Wanted

ASSEMBLIES TRUST FUND

Wanted—working housekeeper/matron for small home in Eire for active elderly Christian ladies and gentlemen. Duties to include cooking, care of house and being generally helpful to the residents. The post is resident, suitable for a single lady or married couple. If the latter, the husband would not be a paid employee but would, in return for free accommodation, be expected to help with odd jobs, grass cutting, etc., in his spare time. Applications in writing to be sent to Lionel J. Winder, Saint Michael's, Ardeevin Road, Dalkey, Co. Dublin Eire. (12)

SANDES SOLDIERS HOME

Palace Barracks, Holywood, Co. Down, has vacancies for a female cook and a male canteen worker. Excellent opportunities for evangelism. For full details write or phone the Superintendent (Tel. Holywood 3113). (2)

STAFF WORKER

for

SCRIPTURE UNION

in

REPUBLIC OF IRELAND

The man appointed is likely to be a teacher, or with other professional qualifications, aged 25-35. He will be required to take initiative in developing the work of Scripture Union in the Republic of Ireland, including the promotion of Bible Reading, development of Schools, Camps, Mission work, and the training of Sunday School teachers. Apply to: HON. SECY. (Advisory Comm.) 10 LA TOUCHE CLOSE GREYSTONES, CO. WICKLOW EIRE.

