

CHURCH RECORD

EIGHTY-SECOND YEAR OF PUBLICATION

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ENROLMENT OF 500 PEOPLE AT SUMMER SCHOOL

An enrolment of over 500 people was made at the 1962 Summer School conducted by C.M.S. at Katoomba from January 5-13.

The number was swelled by hundreds of day visitors who attended the meetings under the chairmanship of Bishop Neville Langford-Smith.

This year's School welcomed several overseas visitors, including Bishop Langford-Smith and Bishop Festo Olang. As well as chairing the meetings Bishop Langford-Smith spoke at evening meeting on Saturday, January 6.

During the afternoon of the first Saturday new buildings were dedicated by Bishop Olang at the C.M.S. Conference Centre, where the School was held.

These buildings, immediately adjacent to the Scenic Railway and Skyway, consist of a modern dining and kitchen block, office, small conference room, and caretaker's cottage. A feature of the new portion is the provision of large windows, many of which overlook the valley across to the Three Sisters at Echo Point.

The centre is used throughout the year by many different church groups and is much in demand. At Christmas and Easter it forms part of the accommodation for the Katoomba Convention.

House parties

In addition to nine house-parties, located at Katoomba, Blackheath and Wentworth Falls, accommodation was arranged for large numbers in cottages, flats, caravans, camping grounds and guest houses in the Katoomba area.

A supervised child minding centre made it possible for parents to attend the morning meetings.

The daily program commenced at 9.30 a.m., when the Reverend Geoff Bingham, recently returned from Pakistan, gave a series of Bible Studies. This was followed by a Forum in which missionaries from many countries took part.

Speakers

Speakers taking part in the evening meetings included

Bishop Olang, Dr Alan Cole, the Reverend G. C. Bingham (from Pakistan), the Reverend G. M. Fletcher (General Secretary), the Reverend A. J. Dain (Federal Secretary) and the Reverend G. Nyaronga (visiting from Kenya).

Bishop Olang, from the Diocese of Maseno, Kenya, also spoke at the Belgrave Heights Convention in Victoria, between Christmas and New Year.

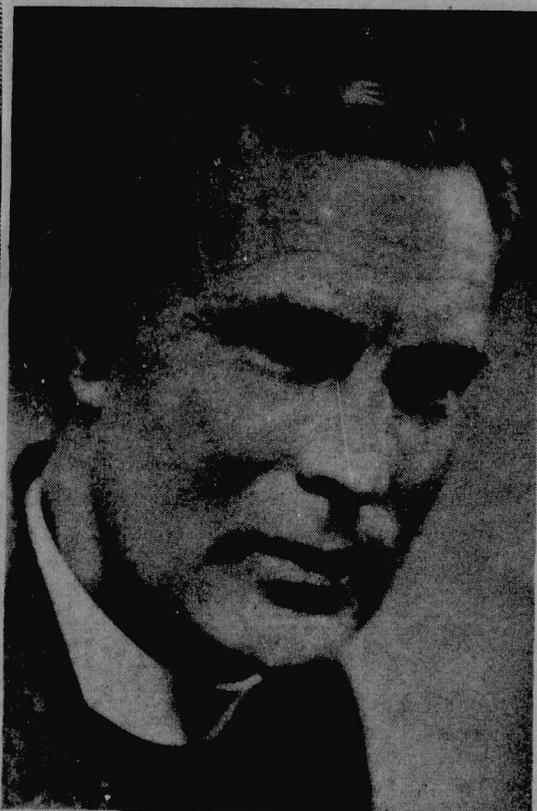
Bishop Langford-Smith was the speaker on the A.B.C.'s Guest of Honour program on Sunday, January 7. The Bishop spoke of the future for Africa, particularly in relation to the Christian Church.

Speaking of the future of the Church in the context of African nationalism, Bishop Langford-Smith said: "Though a minority, the Church, by her faith, will bridge the difference between black and white in Kenya."

Following the Summer School Bishop Langford-Smith is undertaking a program of meetings, commencing with the Victorian C.M.S. Summer Conference, from January 23-30.

The Bishop will be in Tasmania from January 31 to February 6, in Victoria again from February 7 to 12 and from February 14 to mid-April will be taking deputation meetings in N.S.W., on behalf of C.M.S. During April and May the Bishop will also visit South Australia and Queensland.

Bishop Festo Olang will also be undertaking a program of meetings under the auspices of C.M.S. From March 1-4 he will be present at the C.M.S. Cathedral Convention at St. Paul's Cathedral, Melbourne.



● BISHOP N. LANGFORD-SMITH

PROPOSAL TO DIVIDE BORNEO DIOCESE

The Council of the Diocese of Borneo, at a recent meeting in Kuching, has decided to ask the Archbishop of Canterbury to take action to divide the Diocese.

Bishop Nigel Cornwall, Bishop of Borneo, told the meeting that he had discussed the proposal with Dr Ramsay and that the Archbishop had warmly approved it. The Archbishop further stated that he would be ready to send a draft constitution after hearing the decision of the Diocesan Council.

Recent figures show that the number of adherents of the Christian Church in North Borneo has risen from 29,000 to 75,000 in the last nine years. In the past 13

years, the number in Sarawak grew from 43,000 to 118,000, and in Brunei from 1,700 to 6,800.

North Borneo and Sarawak are British colonies and Brunei a British Protectorate. The largest part of Borneo belongs to Indonesia.

The boundaries of the proposed dioceses have not yet been defined, but it is assumed that the new diocese will include British North Borneo, where Bishop James Wang, Assistant Bishop of Borneo, has his headquarters at present.

INTERCOMMUNION POLL

An unprecedented response of over forty per cent was recorded in the number of replies received by the Church of England Newspaper to its poll on the Open Letter. Normal figures recorded for such surveys usually run to ten per cent.

The final count showed 43 per cent in favour of the Open Letter, with 48 per cent against.

However, the Poll slips were only sent to clergy. Laymen were invited to submit their views by means of slips printed in the paper and of the 1,306 received to date, 1,239 supported the Open Letter and only 60 opposed it.

The English Church Press continues to be deluged with letters on the subject of Intercommunion.

Commenting on the great divergence of results shown

in figures for laymen and clergy, one writer said: "The difference in the voting of incumbents and laymen is very telling and tragic. For many years, our so-called heads of the church have been out of step with the man in the pew."

Another writer said: "The manifest blessing of God on non-episcopal ministries and the fruits of the Spirit being so abundantly produced by those won to Christian discipleship through those ministries demand that we shall examine afresh our pre-suppositions."

THE AUSTRALIAN
CHURCH RECORD
JANUARY 18, 1962
**A YEAR OF
UNCERTAINTIES**

Few years have opened on such a note of uncertainty as has 1962.

In Berlin the situation is dangerous, to say the least; Laos continues to be a festering sore; India, fresh from its Goanese conquest, is likely to launch an offensive against Communist China and, closer to our own shores, Indonesia's President Soekarno continues to belabour the air with his provocative words.

Conscious of the frustrations being experienced by the international body, Lord Home, British Foreign Secretary, claimed recently that the United Nations is facing a "crisis of confidence." Supporting this claim, Lord Home instanced the lawlessness prevailing in certain actions of the U.N.

"Everyone," said Lord Home, "has seen the chaos in the Congo, and everyone knows that it derives from a premature grant of independence to a country whose people were totally unprepared for their new responsibilities, yet many delegates were instructed by their Governments to sponsor and vote for resolutions which could only multiply and magnify that chaos in other places."

"When, therefore, we have reached a stage when a large part of the organisation which is dedicated to peace openly condones aggressions; when an organisation which was founded to sustain law and order encourages policies which must endanger it; or when a refusal by many to carry their share of the cost brings a prospect of power without responsibility; it is an understatement to say that there is cause for anxiety."

And few need to be reminded of the uncertainties of the home situation. We have ahead of us the prospect of endless political strife and present with us the tragedy of unemployment and all the uncertainties facing the business world.

At such a time as this it is interesting to speculate on what the average non-Christian is thinking. Some, no doubt, do not think at all but rather lose themselves in forgetfulness by indulging in the things of the flesh to the full. Others, perhaps, as foretold by our Lord, are more thoughtful and are numbered among those with "hearts failing them for fear of those things which are coming upon the earth."

Idle speculation regarding the future, all too freely indulged in by some students of prophecy, leads us nowhere. Many are the fanciful ideas put forward by protagonists of certain viewpoints regarding prophecy. Particularly vociferous are some of the imported radio programs, especially of American origin.

Some of these teachers and preachers see Europe being drawn together into a "revived Roman Empire." Others see prophetic significance in every move of the Russians, or of the Arabs, or of the Anglo-Saxon peoples.

There may or may not be truth in some of these views but all too often we are losing sight of the wood because of the trees.

As we face a new year, with all its uncertainties, its perplexities and its problems, it is well that we should dwell on some of the prophetic writings of the Scriptures — not so much for insights into men, nations and movements, though such insights are not lacking, but that we might centre our attention in the great certainties of Revelation concerning the future.

Pivotal in such Revelation is the doctrine of the Sovereignty of God. To grasp hold of this doctrine is to understand much. "... the Most High ruleth in the affairs of men."

As certain as the Sovereignty of God is the certainty of the visible and bodily return of Christ, and of the judgment of God upon sin and those who have rejected the Christian Revelation, and of the Resurrection.

It is in these great and abiding truths that we must centre our hopes for 1962. To centre them in anything less, be it in governments, or leaders, or world organisations, is to realise the truth of the world's view of hope — "the uncertain goddess."

Our Hope, as Christians, is centred in a Person and the Revelation of that Person. And such a hope has no element of uncertainty in it whatsoever.

"And now abideth faith, HOPE and love, these three ..."

**Biblical Exposition—
a lost art**

If we are called in any form to the ministry of God's Word to others, we clearly ought to be able to expound our own text book. Biblical exposition ought to be the basis and the main ingredient of our preaching and teaching. We ought, with the Book in our hand, and referring to chapter and verse, to be setting forth what the Bible teaches. Yet the plain truth is that in our day Biblical exposition has become largely a lost part.

We can only get a full hold of what we wish to expound to others by first letting it get a deep hold of us. We need to get into a passage, to dwell with it, to saturate our mind with it, so that the mind begins to hold it "in solution"; only so will the truth of the passage ultimately "crystallise out" through our minds, and produce a solid deposit — that is, something substantial to set forth in ministry to others.

To get the best results it is desirable over a period to return to the same passage several times at frequent intervals — and to return to it praying and desiring with each additional reading of the passage to see more in it, and to get a fuller grasp of its meaning and message.

This method also gives opportunity for the subconscious mind to work; and this can enrich our understanding all the more if we consciously trust the Holy Spirit to influence our thinking.

The Bible is somewhat like a telephone. Through it by the Spirit we can hear God speak. But, if men are to hear a telephone message, they need telephone boxes to shut out other noises.

Similarly, for communion with God through His Word, we need to enter into our closet and shut the door. God is a rewarder of those who diligently seek Him.

It says of Moses, when he was passing by within sight of the burning bush, that "when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush" (Exodus 3:4), and "the desert" became "holy ground," the place of realised communion with the living God.

Typical cases

The Bible is largely a history or story book. It is not a text-book of rules so much as a collection of typical cases. In its study, truths are learnt from their occurrence in actual life.

The stories of the Bible are Divinely provided not just for our entertainment, but for our spiritual education. They afford "examples" or "types." They are "signs" written for our learning. They are part of the language of Divine revelation. From them we may learn (a) the ways of God, what He does and how He works; and (b) God's ways for men, how to order our lives more in accordance with the Will of God.

Now read St. Mark 2: 1-12. Here the crowd provides the comment: "We never saw anything like this before." Christ and His Gospel essentially introduce something new. This is the kind of feature to look for in this story.

New fashion

(1) A new fashion in religion — with no Temple, no Priest, no Sacrifice, but an ordinary house with Jesus in the midst preaching the Word, and by His Word

bestowing forgiveness and healing. Here we may see suggested the very character of the Christian Church. Compare Article XIX.

(2) A new fashion in helping others—viz. not merely to do our best for them, but to bring them to Jesus, for Him to do His best for them. These four men only carried their burden one way. This is the job that ought to unite Christians — a common concern, acting together, to bring men to Christ.

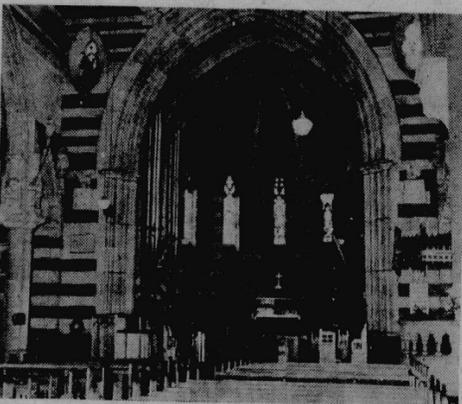
(3) A new fashion in overcoming obstacles. Here were four men in deadly earnest, determined to break through at all costs, refusing to be tied by convention, or to be put off by professing disciples who seemed to hinder their coming to Jesus. Do seeking souls find it easy to get through to Christ if they

come into our congregation? Should we resent such an "interruption"?

(4) A new fashion in dealing with human need. Even the four burden bearers were only looking for healing. But the Great Physician put first things first. He went straight to the root cause of all human distress. He claimed to forgive sin. This is the new method of the Gospel — to put men right with God.

(5) A new fashion in proving spiritual claims—not by argument, but by the practical demonstration of a transformed life. The man who was carried by others now walked, and indeed carried his own mattress. This is still the proof of real Christianity—a new creation (2 Corinthians 5: 17). Are you one?

A. M. Stibbs.



Only one word to describe it 'MAGNIFICENT'

Says Mr Lindsay O'Neill, F.R.C.O., A.R.C.M., organist of St. John's Church, Launceston, Tasmania. "One of the finest toned organs in any Australian Church or Cathedral." "Comparable in tone to any English cathedral." "First organ since York Minster to incorporate new electric stop control mechanism."

These are some of the Australian Press comments on this recently rebuilt organ.

Built originally by Charles Brindley, of Sheffield, in 1862, the organ was rebuilt and enlarged in 1912 by George Frederick Hopkins (nephew of E. J. Hopkins, of City Temple fame), an organ builder of considerable skill who had just then arrived from England and had been appointed Organist and Choirmaster. Some of the pipes were taken from much older organs and are reputed to be over two hundred years old. Their mellow old-world charm was too precious to be lost and they were sent to our workshops at Ruislip for careful restoration and revoicing.

The organ now has three keyboards, 74 stops, 2,529 pipes and a detached draw-stop console. It was dedicated by the Bishop of Tasmania, the Right Reverend Dr G. F. Cranswick, on Sunday, 19th March, 1961, followed by an opening recital by Mr O'Neill.

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**ATTACK ON
BILLY GRAHAM**

A Brisbane clergyman, Canon Bennie, Rector of All Saints' Church, Brisbane, has likened Billy Graham's methods to those of Hitler and other Nazis.

The Canon made this statement following a television appearance in which he claimed that Dr Graham controlled a vast crowd by playing on sub-human elements. His effect on Christianity was neutral and he used material which was not of an intellectual nature.

Commenting on the charges a Sydney Methodist minister, Dr C. Cato, said:—"An unfortunate feature of the criticism is the implied failure to recognise the hand of God working through Dr Graham."

"There are thousands of Australians in fellowship with God today who date their Christian experience from the Australian crusades of Billy Graham. I know a number of them."

"In the light of these facts one feels it a dangerous statement to say that this work was the result of an appeal to sub-human elements."

"I attended nearly all of Dr Graham's meetings in Sydney and find myself at a loss to remember anything in his preaching which would sustain this charge."

"I find it difficult to understand what point Canon Bennie made in saying that Dr Graham uses material which is not of an intellectual nature."

"One truth which Christians accept—including extremely intellectual Christians — is the truth of special revelations, given by God through His Word."

"Such truth has no logical contradiction nor does it lack intellectual integrity, although its purpose, naturally, is to take us beyond the realm of the merely intellectual."

The serial tells the story as it is recorded in the Acts of the Apostles.

It is being presented by the

PAUL OF TARSUS



Paul of Tarsus, a BBC cycle of ten plays with Patrick Traughton as Paul. Screened on Channel 2.

A B.B.C.-produced cycle of 10 half-hour plays, telling the story of the spread of Christianity from the Upper Room at Jerusalem after the Death of Christ to its establishment in Rome, centre of the Empire, is being presented by A.B.C. television.

The serial tells the story as it is recorded in the Acts of the Apostles.

A.B.C. on Sundays at 6.30 p.m. from ABQ Channel 2 beginning January 7. ABS Channel 2 beginning January 14. ABW Channel 2 beginning January 21. ABT Channel 2 beginning January 28. ABV Channel 2 beginning February 14. ABN Channel 2 beginning February 11.

The plays were written and produced by Joy Harington.

**CHURCHES SEND
MISSIONARIES**

Tokyo—(FENS)—The countries of Asia, long the object of foreign missionary efforts, are reaching a new maturity, evidenced by the increasing number of their own missionaries being sent to other Asian lands.

A recent report by the Rev. Kenneth Joseph, of the Japanese Evangelical Overseas Mission, has documented the growing tendency within the Christian Church in Asia to accept responsibility for their neighbouring lands.

Christian leaders of the East are of the growing conviction that Asians can best evangelise Asians. Church heads in Thailand, considering this factor, feel that Buddhists in their land, who emphasise the Indian origin of their religion, "might listen with special interest to Christian missionaries from India"

The 1,900-year-old Mar Thoma Church of India, whose witness until recent years was confined to Malabar, has now

**2000 JOIN
IN LONDON
PROCESSION**

On Sunday, December 17, nearly 2,000 men, women and children joined together in a procession from St. Paul's Cathedral, London, to protest against the housing problem.

The procession, which ended at Southwark Cathedral, was led by Bishop R. W. Stopford, of London, and Bishop W. Stockwood, of Southwark. The procession was accompanied by the Church Lads' Brigade Band and children carrying torches and placards.

The children who carried torches came from Morning Lane and Newington Lodge, where homeless families are housed by the London County Council. A large banner carried by the children read: "No room at the inn."

The address was given by Bishop Stockwood, who spoke of the appalling problem of housing in London and of the need to build homes rather than offices. Dr Stockwood said that houses

which were vacant or not fully used should be commandeered and that people with houses bigger than they needed should be prepared to take in homeless families.

The lesson was read by the Lord Mayor of London, Sir Frederick Hoare.

A thousand-odd parishes in the London area were asked to give ten shillings each towards expenses. Excess funds were earmarked for use by the Church Army in housing the elderly and for a Christmas party for homeless children.

Bishop Stockwood claimed that over 52,000 families were on the London County Council's housing list, with a further 28,000 on a deferred list.

**ORDINATIONS
IN SYDNEY**

Bishop R. C. Kerle, Bishop Coadjutor, on behalf of the Archbishop of Sydney, ordained 16 men to the Diaconate, and 17 to the Eldership at a Special Service on Sunday morning, 17th December, 1961, in St. Andrew's Cathedral.

The preacher was Bishop A. W. Goodwin Hudson, Bishop Coadjutor. The Ordinands together with Parishes to which they have been appointed (in the case of Deacons) were as follows:—

DEACONS
Neil Keith Macintosh, Th.L., St. Augustine's, Neutral Bay; John Frederick Arnold, B.A., B.D., Th.L., St. Clement's, Mosman; Victor Roland Cole, Th.L., St. Swithun's, Pymble; Ronald Philip Keynes, Th.L., St. Augustine's, Bulli; John Edward Lance, Th.L., Seven Hills; Alan Charles Nichols, Th.L., St. Thomas Kingsgrove; Peter Thomas O'Brien, B.D., Th.L., Padstow-Resby; Jack Painter, Th.L., St. James, Turramurra; Peter Robert Watson, B.Ec., Th.L., St. Paul's, Chatswood; William Bloxham, St. Andrew's, Wahroonga; Colin Ashley Clark, B.D., St. Matthew's, Manly; John Arthur Friend, B.E., Children's Court, Chaplain; John Mankey, Berowra with Asquith; David Charles Stuart Smith, All Saints, Austimner; Warren David Croft, Diocese of North Queensland; Albert John White, Diocese of Brisbane.

PRIESTS.
Raymond James Barham D.S.O., O.B.E.; Vincent Harold James Caley, B.Sc. Agr., Th.L.; Lawrence Francis Bartlett; Ronald Noble Beard, Th.L.; Peter Frederick George, Th.L.

**BISHOP
J. R. S. TAYLOR**
The death has occurred of the Right Reverend J. R. S. Taylor, Bishop of Sodor and Man, 1943-54. Bishop Taylor died on December 13, his 78th birthday.

Ordnained in 1910, John Ralph Strickland Taylor became Chaplain and later vice-principal of Ridley Hall, Cambridge. He became principal of Wycliffe Hall, Oxford, in 1932.

In 1943, he was consecrated Bishop of Sodor and Man. In 1945, he became president of the London College of Divinity.

Bishop Taylor was known as an Evangelical leader and scholar. He was speaker at the Islington and Oxford Conferences and was to have spoken to the current meetings at Islington.

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West New Guinea . . .

It is a depressing experience for a Christian to read the opinions of the secular Press and most of its correspondents of the apparently impending transfer of West New Guinea to Indonesia. Most of it amounts only to distaste at the prospect of having Indonesia as a neighbour there. This is morally no different from the attitude of residents in a street who object to having a part-aboriginal family moving into it.

Occasionally someone remembers to pay some perfunctory lip-service to the right of the population of New Guinea to determine their own future, but not often. Basically the prevailing attitude is one of pure self-interest. Australia has no moral right at all to interfere with the mutual arrangements of Indonesia and the Netherlands. It is the whole world

Notes and Comments

that is in fault for allowing coloured colonialism of this kind to take over where Europe leaves off without protest or even an admission that that is what is happening. The blatantly selfish attitude of the Australian Press is playing into the hands of the new Asian and African imperialism, and to judge from the letters the papers publish our people love to have it so. Let us not be surprised if before long the rest of the Jeremiah's words begin to apply also: "And what will ye do in the end thereof?"

An Oriental Christ . . .

The Press reports that the Vatican City is to produce a new postage stamp portraying our Lord with Oriental features as part of the Roman Church's campaign to attract non-whites and give them a greater role in the Church.

This is doubtless a thoroughly worthy and wise motive, but this way of expressing it is absurd. For our Lord was not an Oriental (if that means, as it seems to, a Chinese or Japanese); He was a first-century Palestinian Jew. Admittedly no one knows now what He looked like in the days of His flesh, but truth is truth.

Artistic portrayals such as this tend to reduce Christianity from the level of fact to the level of myth and idea—something much more congenial to the non-European and especially the Asian mind. But it is not the idea of the incarnation or of redemption that saves mankind from sin and brings it into living fellowship with God, but the facts that God became man and that the God-man died for the sin of the world. The Church of Rome has long adopted methods such as these (e.g., in its black Madonnas), but they must be resisted by those who have truth and orthodox Christianity at heart.

Billy Graham on T.V. . . .

After an all-too-short lull the anti-Graham Crusade led by a number of Australian Anglican clergymen has apparently got under way again with a rousing attack on him by Canon A. P. B. Bennie, of Brisbane (who is said to have accused Dr Graham of learning his methods from Dr Goebbels). Subsequently a correspondent in a Sydney paper supported the Canon's criticisms and said he had formed the same impression after watching Dr Graham on TV.

This seems to be what is at the bottom of many criticisms of Dr Graham and his methods. They usually come from people who have not attended any of his meetings but have seen and heard him on TV and radio. Now it is surely impossible to form an accurate impression of an address delivered to a live audience by watching the speaker on TV. The media are completely different. One requires an intimate, unemphatic approach; the other expressions and gestures that must seem demagogic and histrionic on TV.

It is for this reason that the "Hour of Decision" broadcasts do not do Dr Graham justice; his whole approach is an oratorical one, based on the pulpit, not a conversational one such as a good broadcaster employs.

It is for this reason, too, that one wonders whether the time that the Churches purchase on radio and TV is best used in presenting services taking place in church. A sermon may be most impressive to those in the Church who hear it preached, and a radio or TV talk may be most impressive to those who hear or watch the speaker in their homes; but not one in a thousand can be both at the same time.

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Notes from an Advent sermon, preached by the Reverend J. R. W. Stott. Reprinted from the Church of England Newspaper.

THE CHRISTIAN HOPE

"He who testifies to these things says, 'Surely I am coming soon.' Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all saints. Amen." (Rev. xxii, 20-21, R.S.V.)

The Church of the New Testament is standing on tiptoe. It is leaning and looking forward. It is peering into the darkness of the unknown future, its eyes are straining to pierce through the mists which veil Christ from our sight. The Church is quick to catch the shout from heaven "I am coming soon" and quick to send the echo racing back "Even so, come, Lord Jesus!"

The Church's expectation for the future is very different from the world's. The Bible teaches three truths.

(a) **There will be an end.** History is not the record of a purposeless, patternless activity. History has a goal.

(b) **This end will be sudden.** Philosophers who have applied the doctrine of evolution to the realm of man's spirit believe in a gradual moral and spiritual progress. Christianity also believes in progress, but knows that the end will be sudden.

(c) **This sudden end will be a divine act.** God will step in. Christ will return and take over. Worldly hopes centre on man's progress. The Christian hope centres on Christ's return. What more complete contrast could be imagined? It is the contrast between an endless evolution by the wit of man and a sudden intervention by the will of God. This is the Christian hope.

1. **It is a sure hope**
 The word "hope" suggests the opposite. None of our common

2. **It is a near hope**
 Christ says not only "I am coming" but "I am coming soon." It is popularly supposed by many that Jesus Christ and His apostles were mistaken about the time of His return. This is a grave allegation. We believe that the evidence is capable of a different interpretation. Here are the reasons. (a) Jesus foretold many future events—His death and resurrection, His gift of the Spirit, the destruction

of Jerusalem, the spread of the Gospel and the growth of the Church, great tribulation and His return in glory. With that foreshortening of vision which is a characteristic of predictive prophecy, many of these events are telescoped into one another and cannot be clearly distinguished from one another.

(b) Some of His teaching implied the lapse of a considerable period before His return. For instance, in the Parable of the Talents the householder who entrusted his property to his servants and went on a journey, only returned "after a long time" (Matt. xxv, 19).

(c) In the program He described before the end, much was to take place.

Unrest and anarchy
 There would be political unrest and moral anarchy, intellectual confusion and evangelistic activity. During this lengthy period He distinctly says "these are the beginnings of sorrows . . . the end is not yet."

Then why say He will return "soon"? Is the word not misleading and even inaccurate? No. The New Testament emphasis is on the sudden unexpectedness of His return.

The Church of every age must watch and so be ready. If each generation is to prepare for His return, each generation must expect it. It is the suddenness of the return which explains its "soonest."

3. **It is a dear hope**
 We cannot study the subject with cold-blooded interest. This statement of Jesus sets the chords of the heart vibrating. It awakens an immediate response. The promise of Jesus, "I am coming" arouses the Church's answering prayer "Even so, come!"

Why do we want Him to come? (a) **For His sake.** We detect this reason in His title "Lord Jesus." He is already Lord, but not yet has every knee bowed to Him. Not yet has every tongue confessed Him Lord. Every Christian longs to see Him universally honoured and adored.

(b) **For our sakes too.** The Spirit who came to prepare the Church as a Bride for Christ, and the Church thus prepared for Him, pine for the Bridegroom's return.

A long separation

Interminably long has seemed the Bride's betrothal. Separated from her Lover and persecuted by His foes, she faints with expectation for the marriage feast of the Lamb.

The individual Christian takes up the refrain, yearning to see His face and hear His voice. "The Spirit and the Bride say, 'Come.' And let him who hears say, 'Come'" (v. 17).

Can we add our "Amen" to the invitation "Come, Lord Jesus"? If so, the last verse of all the Bible will be ours to enjoy: "The grace of the Lord Jesus be with you, Amen."

This final promise has its Amen too, for the present grace of Jesus is as sure as His future glory. Indeed, until His glory is revealed, His grace will prove sufficient. Amen and Amen!

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Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though in certain cases, a nom de plume will be acceptable.

New English Bible

Dear Sir,
May I be permitted a brief reply to the helpful letters appearing in the issue of December 7 under the heading, "New English Bible."

With so much I entirely agree and my main appeal therefore was against undue haste. Being unfamiliar with the language of Scripture before my conversion I can only magnify the Grace of the God who gave me such a thirst that I read the whole of the New Testament at least five times during my first Christian year, apart from regular Scripture Union portions and deeper study. I virtually came upon the Book as an unknown book, apart from my own remembrances of Sunday School lessons.

While no one, certainly not I, would be so presumptuous or stupid as to suggest that the New Testament could be mastered in a year, nevertheless its language, the language of the Authorised, did become familiar and its main doctrines clear. I am not at all convinced that a Bible in modern English will work the wonders some feel it might.

Mr Powers has demonstrated his sincerity in a very practical way but I feel he had shown, first that he regards the N.E.B.

as the best of modern versions and also possibly that he assumes that the N.E.B. will eventually become the "authorised."

In reply to the first contention I urged caution on the grounds that scholars are not unanimous. It may be a matter of opinion. I am not prepared to judge but Mr Power's successor may well have the high regard for the R.S.V. which he holds for the English version and may prefer to read from it. Unless or until the N.E.B. becomes the "authorised" version I feel we make a serious mistake in reading in public not from any angle of legality or otherwise.

Mr Powers has referred to the difficulties in teaching the Word. Without doubt they are very real but what is he going to do about the Epistles and Gospels in the Communion Service? Is he going to read 1 Corinthians 15 at the Burial Service from the N.E.B.? I have no objection whatever to any reference to any other version or the original if he is a young minister full of Greek, and perhaps Hebrew) being referred to in preaching etc. We are ministers of the Word and it is our bounden duty to preach the Word and explain the Word.

But I feel we might well heed the comments of the Free Church of Scotland, quoted by Professor Bruce, a scholar of no mean repute and referred to in my first letter "... the A.V. the work of men who... in a remarkable degree, possessed the mind of Christ." Surely mere knowledge of the historical facts of Scripture and even the very words used by the writers misses all if it misses the mind of Christ.

Sincerely,
(Rev.) H. R. Smith,
Jamberoo.

Dear Sir,

It is encouraging to note that all your readers subscribe to the 'Record' doctrine of the verbal

inspiration of the 1611 translation of the Bible. Mr Powers' letter of the December 7 issue highlights some observations that your editors would do well to take into account before they publish the recurring articles that find fault with the N.E.B. and other modern translations.

Now, in this same issue, the readers are carefully reminded that the Archbishop of York is off the beam by suggesting that the Epistle and Gospel ought to be read in the N.E.B. translation at the service of Holy Communion.

Sir, your paper might be at the point of becoming moribund. To say that the language of the 17th century is the best vehicle to express the precious record of God's revelation to English speaking man is to confess that you have lost touch with reality. The rocket age man has booted 17th century English to the limbo where it belongs, beautiful though the English of that generation may be. Our task is to win, the science drunk, space conquerors of our day, not to dig up the graves of the past.

I took a converted journalist, J. B. Phillips, to bring us down to earth and demonstrate once and for all that if God's word is to be read then it must be translated so that it is understood. Do we talk like this today, "For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face?" Of course not, and add to this, gaiters, surplises and sometimes a caricature of normal speech from the reading desk, and it is little wonder that our results lag far behind the zeal and energy that is spent to win men to Christ.

The second thing that distresses me is the betrayal of an outsized inferiority complex when it comes to Prayer Book revision. To say that it is hard to write liturgical English is one thing, but surely it is not impossible, and what's to prevent an Evangelical scholar from rewriting the Prayer Book? I certainly hope that already Evangelical scholars are working on a draft of the Prayer Book that will preserve the fundamental doctrines for which the reformers died. The only alternative will be to throw rotten eggs, and bags of naughty words at those who have the gumption to be dissatisfied with the status quo.

"As Evangelicals, the future is ours... There is no need to make ourselves into a persecuted minority," said M. A. P. Wood at Islington, 1957 (A.C.R.

31/1/57). This is the mood that gives us heart. Drums that will rally young Evangelicals to an offensive that will not hesitate to make legitimate changes where change is demanded.

(Reverend) H. Harper, Rotherham, N.Z.
(To state that the Record subscribes to a doctrine of "the verbal inspiration of the 1611 translation" is surely absurd. Criticism of the N.E.B. by the Record does not imply that the A.V. is considered to be verbally inspired or even an accurate translation. Professor Bruce's statement (quoted by Mr Smith) is apt. Modern translation would surely do well to build on a sure foundation—Ed.)

Divorce and Remarriage

Dear Sir,

Fairly early in our ministry, clergy are compelled to satisfy their conscience about remarriage of divorcees.

In this Diocese, permission must be granted to clergy by the Archbishop to perform a remarriage, and this is generally given only for the innocent person in a divorce for adultery. But can I save my conscience by passing the buck to a Diocesan rule, when I feel it to be contradictory to Scripture?

The teaching of the New Testament may be summarised as follows:

(1) The marriage bond is lifelong and inviolable. (Matthew 19: 3-6; Hebrews 13:4). It can be terminated only by death. (1 Corinthians 7:39).

(2) Divorce is permissible only on the ground of adultery. (Matthew 5:31, 32).

(3) But even so, remarriage is not permissible in any circumstances. (Mark 10:4-12; 1 Corinthians 7:10, 11).

The consequences of remarriage are clear:
For the man. If he divorces his wife and remarries, he commits adultery. (Mark 10:11; Matthew 19:9).

If he divorces his wife, and she remarries, both she and her second husband commit adultery. (Matthew 5:32; Luke 16:18).

For the woman. If she divorces her husband and remarries, she commits adultery. (Mark 10:12).

It is obvious from this that the Divine Law regarding divorce cannot accommodate the Laws of our society, except for the one ground of unchastity. It is also

obvious that remarriage is out of the question as long as the other partner is living.

Of course, the pastoral problems fairly bristle, and the logical conclusions consequent upon it would daunt the pastor's heart. (e.g., does it follow logically that remarried divorcees are living in adultery? May they then take Communion? What if they have been subsequently converted? ...)

The Roman Catholic Church professes to take a firm stand, but the currently publicised activities of their Tribunal for Matrimonial Causes illustrates their attempt to avoid the real issues.

I suppose we are all basically too concerned with our good name in the world to do much about it corporately.

David Crawford,
Bondi (N.S.W.)

Penance and Lent

Dear Sir,

The current issue of the "Trowel"—published for Sunday School teachers in Sydney Diocese (Junior Division)—carries the following statement—
"These are three Sundays which are preparation in teaching for the penitential season of Lent."

Since when has the board been introducing the idea of penance into the keeping of Lent? Is there any such notion in the Church of England's teachings? It is surprising, to say the least, to find such a statement appearing in this publication.

In any event, whilst on this subject, what Biblical basis is there for observing Lent at all? Surely, such a season is another relic of mediaeval error. Although Paul, in Romans 14, tells us that each should be fully persuaded in his own mind in regards to day-keeping, the same writer, in Galatians 4:9-11, reminds us not to turn back again to the "weak and beggarly rudiments, wherunto ye desire to be in bondage over again? Ye observe days, and months, and years."

Surely, such observances are in the category of "carnal ordinances" (Heb. 9:10) and every day of our life should be lived in conformity to the will of God, in temperate living, in honouring and in serving God.

"Iconoclast," Sydney.

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Books

EVANGELISM FOR TOMORROW

By Charles B. Templeton. James Clarke & Co., London, 1959, p.p. 175. English price 7/6.
"Evangelism" is a popular term today, but in many ways it is an unthought-out expression. Templeton, an American Presbyterian, in this book endeavours to analyse the meaning of evangelism and define its scope.

Beginning with a typical American chapter of background material on the field for evangelism, he moves to an analysis of the present situation with regard to the challenge of evangelism. The chapter, entitled "Toward a Concept of Evangelism," has some new thoughts in it and is worthy of study. "Toward a Total Witness," commencing with some pertinent words from Bishop Stephen Niell, ought to be read by all. The author deals with some pitfalls in this field, criticising the methods of mass evangelism. This criticism ought to be studied although it might not be agreed upon by all. The chapter, "The pulpit is the key," is very worthwhile reading.

Other portions of the book, on the actual technique of proclaiming the Gospel, are helpful, but are inclined to be scrappy. This book is stimulating and challenging and in a sense is disturbing, but do we not need to be disturbed?
G. R. Delbridge.

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Beloved Husband and greatly loved Father and Father-in-law and Grandfather.
He is gone before, we shall follow on. The Lord of Glory bids us follow in His train.
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