

	<p style="text-align: center;"><b>The Order of St James (UK) Newsletter</b></p> <p style="text-align: center;">October 2023</p> <p style="text-align: center;"><a href="http://www.orderofstjames.info">www.orderofstjames.info</a></p>	
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## **MIRACLES**

Fr. Ed Elsey, OSJ

Convinced as I am that the continuing active use of the brain with puzzles, reasoning in conversation with friends, reading widely and meditating to the gentle sound of beautiful classical music, alongside all the media advice of exercise and good diet, which rarely mentions the other vital ingredient for us committed Christians and amateur philosophers, daily diet of Bible and scholarly commentary, keeps ageing at arm's length, linked with submission to the will of the Lord, I try to maintain these from early hours [5am daily] and throughout any spare moment.

With lack of enough stimulating content on tv channels, I set out over a three month 'cycle' on a particular theme and seek to drain every morsel I can from resources available, which with world wide web and now AI gives more information and resource than a lifetime could exhaust.

This cycle is a study and search of the philosophy of miracles.

Keep alert.

Keep studying.

Keep searching.

A friend on a similar search sent me the following piece from Walt Whitman. The 'Whitmanian' voice is heard throughout the broader culture as well—in films including *Now, Voyager*; *Dead Poets Society*; *Sophie's Choice*; *Bull Durham*; *The Notebook*; *Down by Law*, and many more; in television series such as *Breaking Bad*, where Walter White's name indicates the Walt Whitman connection, and where Whitman's work plays a recurring central role; and in many recent ads, including those for iPad, Levi's, and, most recently, Audi.

Whitman has been set to music by over 500 composers, including Charles Ives and Ned Rorem, and his presence is felt in art installations everywhere, including Jenny Holzer's recent New York City Aids Memorial, which features excerpts from "Song of Myself." Vaughan Williams and Benjamin Britten et al also

Hermann Hesse to Thomas Mann, through D.H. Lawrence to Charles Tomlinson—as his influence has extended far and wide, not only across race and social class and ethnicity and poetic style, but across nationalities, languages, and continents.

The list goes on and on.

So for this next piece on my ongoing study of Miracles, I offer this to the OSJ newsletter and Bp David's circular letter and invite readers to come back to me with comments, perceptions and interpretations relating to Our Lord's miracles as recorded in Holy Writ.

“Miracles” by Walt Whitman

Why, who makes much of a miracle?

As to me I know of nothing else but miracles,

Whether I walk the streets of Manhattan,

Or dart my sight over the roofs of houses toward the sky,

Or wade with naked feet along the beach just in the edge of the water,

Or stand under trees in the woods,

Or talk by day with any one I love, or sleep in the bed at night with any one I love,

Or sit at table at dinner with the rest,

Or look at strangers opposite me riding in the car,

Or watch honey-bees busy around the hive of a summer forenoon,

Or animals feeding in the fields,

Or birds, or the wonderfulness of insects in the air,

Or the wonderfulness of the sundown, or of stars shining so quiet and bright,

Or the exquisite delicate thin curve of the new moon in spring;

These with the rest, one and all, are to me miracles,

The whole referring, yet each distinct and in its place.

To me every hour of the light and dark is a miracle,

Every cubic inch of space is a miracle,

Every square yard of the surface of the earth is spread with the same,

Every foot of the interior swarms with the same.

To me the sea is a continual miracle,

The fishes that swim—the rocks—the motion of the waves—the ships with men in them,

What stranger miracles are there?

What a shame a seeming absence of faith appears in his wonderfully human listing.

Fr. Ed, OSJ

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**A challenging comment:**

+Ian, OSJ

I was setting up for a wedding at the Holy Family Church and as often happens there were the occasional visitors to the church who wanted to have a look around and ask the odd question.

It is something I have grown to appreciate and look forward to and is as much a part of ministry as conducting a wedding service.

This particular occasion, the visitors, a young man and his wife, were both Muslim. The young man had done a general theology degree and was keen to share his thoughts. The conversation was broad and there was much we shared the same opinion and thoughts on.

However, there was comment he made which set me thinking.

‘The one thing we Muslims cannot forgive Christians for is their abandonment of the Law.’

That statement was so loaded.

1. At which point in the Gospels did Jesus revoke/abandon the Law?
2. When did Christians revoke/abandon the Law?

3. Is the Muslim faith so rigid that forgiveness has no part in it?
4. What exactly are Muslims being taught about the Christian faith?
5. What do they see that evidences this statement?
6. Do we as Christians need to be concerned?

I accept that in present times certain sections of 'the church' appear to be abandoning historical orthodoxy and traditional teaching and the comment may have some justification, but it is not all 'the church', just some of it, and those who teach and accommodate such errors will reap the reward of their wanderings away from the Law as proclaimed Holy Writ in due course.

I do not accept though that our faith has no basis or foundation in the Law/Holy Writ.

The Law is inscribed in our hearts as well as Holy Writ. As Jesus came to fulfil the Law, we as Christians continue in that ministry until all of mankind has come into that full experience.

It is not without compassion but it has boundaries, something some parts of the church has forgotten or even chooses to 'forget'.

'Love' without boundaries is nothing less than anarchy and an excuse to justify every form of evil and sin. 'Love' does not allow everything and anything or excuse it.

As society changes Holy Writ may occasionally need to be looked at again in new ways because circumstances have changed, but it cannot be abandoned just to suit the societal mood of the moment, nor can such action be excused.

Putting it simply, we can no longer truly call ourselves Christian if we pick and choose all the nice comfortable text from Holy Writ and ignore that which is personally challenging and very uncomfortable. You can argue the case however you wish but it doesn't change things. It is what it is, the Word of God. It says what it says, not what you want it to say.

To challenge it is to challenge God. To deny it is to deny God.

As Christians we are proclaimers of the truth. Not just in our words but also in our actions. Our words need backing up by our actions. Not just occasionally, but consistently.

How can we be 'loving' if we allow, even condone, someone to act in a way that is contrary to Holy Writ?

The answer is simply 'we can't'.

We are called to be a loving and compassionate people but that doesn't mean 'anything goes'.

Being a loving and compassionate people of faith means there are boundaries and limitations to what is acceptable in love and also in God's eyes.

If there were no boundaries and limitations love and compassion would cease to exist for we would become creatures of self, subject to the passions and desires of our own needs, not those of those around us, the people we are instead called to love.

Limitations and boundaries are in place to protect those we love and to protect us as individuals and allow us to flourish and be fulfilled in our shared lives. That is the whole point of them.

I am not alone in these thoughts and I have seen quite a number of articles being published on the same themes.

Take this one from a few days ago:- Cornelius Harding writes

*Orthodox Anglicans honestly believe that issues of human sexuality are a salvation issue, and so that without repentance those who engage in same-sex sexual relationships will be damned rather than saved.*

*They believe this because as the Bishop of Oxford himself admits the bible teaches "unambiguously" that "same-sex relationships between both men and women... [are] an outworking of sin and judgement in the universal human condition".*

*For Orthodox Anglicans to fail to continue with the apostolic teaching of the Church is an act of hatred which allows those who identify as LGB to be condemned to damnation.*

*Orthodox Anglicans believe that they are loving their LGB identifying brothers and sisters by calling them to repentance as they desire their greatest good which is salvation.*

*Therefore, to negotiate terms of settlement whereby the patently false teaching that same-sex sexual relationships are not sinful but holy is given an honoured position in the Church of England is from an Orthodox Anglican position an act of hatred and not of love.*

*The question that Orthodox Anglicans are faced with right now comes from those who are attracted to people of the same-sex and it is 'do you love me?'*

*It breaks my heart to say that many Christian leaders within the Church of England who maintain Orthodox teaching by willingly entering into negotiating a settlement have shown themselves not to love their LGB identifying brothers and sisters.*

*I love my brothers and sisters in Christ who identify as LGB, I love those who are same-sex attracted. The question every Orthodox Church of England leader needs to ask themselves right now is 'do you love your same-sex attracted brothers and sisters. Do you love me?'*

*If you love your same-sex attracted brothers and sisters then now is the time to raise your voices, to contact the CEEC or The Society, to contact Bishops who hold to Orthodox Christian teaching, to contact orthodox believing members of the synod and to send them a clear message: We love our brothers and sisters in Christ who are attracted to people of the same-sex so do not surrender one inch but at each and every point uphold the apostolic teaching of the Church so that they may be saved.*

*From the bottom of my heart I call on John Dunnett the national director of the Church of England Evangelical Council (CEEC) alongside many other orthodox leaders like him to repent for having failed to love their same-sex attracted brothers and sisters in Christ by choosing to enter into negotiations for settlement.*



*Jesus Christ's teaching is not easy for he said "Whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels." I plead with all those who have entered into negotiations for settlement to repent; do not be ashamed of the teaching of our Lord Jesus Christ but rather stand up and speak clearly, call out those who undermine the apostolic teaching of the Church as false teachers and give no ground.*

*To each and every Orthodox Anglican in the Church of England I have no words of comfort but rather a warning that the cost may be high. If you stand up for your brothers and sisters in Christ, there will be those who want to devour you, some may be ostracised in their churches, many will lose friends, some may lose their jobs as a Councillor King Lawal recently did, clergy may face disciplinary action or be forced out by their churches and so lose both their livelihood and their home, and ministries may have their funding withdrawn.*

*We are to expect opposition as followers of the Saviour of the world. It is Jesus' example that we are called to emulate, it is his teaching we are to follow, and so each step of the way let these words of Christ be held before you "greater love has no one than this: to lay down one's life for one's friends."*

*In this hour when we are called to answer the question "Do you love me?" let no Orthodox Anglican be found wanting; go forth in love to serve the Lord!*

*Source: Anglican Ink – article not marked as copyright and used in part*

It seems to me that there is a growing undercurrent within the church universal to reject much that society is trying to impose on the church that does not conform to Holy Writ, and in my opinion, not a moment too late.

There is a real danger of the Christian faith being overwhelmed by 'woke driven' agendas and similar.

I have no regret about saying this plainly, but that which does not conform to the entirety of Holy Writ is not of God, and if it isn't of God then it is simply evil and Anti-Christ.

We can't pick and choose what we like about God's Word – it's all or nothing if we are to truly call ourselves 'Christian'. It's an old fashioned concept called 'commitment', whatever the personal cost.

Being silent about it and turning a blind eye to what is evil in God's eyes is not an option.

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## **IS THE CHURCH IN ULTIMATE DECLINE?**

Bishop David

The Present State of The Church.

These questions have been raised previously over many years, and written about. I ask myself have these questions really been addressed, considered and dealt with? From what I have witnessed the answer is no! There are genuine Clergy and laity who do their level best to keep the Church stable, there are others who just could not care less. Many members of churches I have visited over the last few months raise the fact that the Priest has never served in post long enough to get to truly know their members. Others profess this country is no longer Christian. I agree with the first observation myself. So let me start once again an attempt to analyse this state of affairs, maybe you too will see many of the observations raised when you read through this article.

To begin, as far as sport, travel, business, politics and various other things are concerned, people are vividly alive. Our world is neither dead nor sleepy. New discoveries, inventions and ideas are literally pouring in upon us, and these seem to be somewhat like new toys to children, very interesting, and also diverting. Obviously many things today are diverting the attention of people from religion, for it must be candidly admitted that as far as the Church is concerned, the majority of people show no feeling or enthusiasm! Basically apathetic.

Organised Christianity is having a tough time. Many years ago, a doctor, an active Church worker, predicted that organised Christianity had a hard, difficult period in front of it. He has been proven to be a true prophet.

Congregations in most places are dwindling, and in many Churches no new generation of worshippers is beginning to fill the pews which the old people will sadly soon vacate. From all over the land Churches are sending out S.O.S. Messages. In numbers of Churches it is difficult to get office bearers, difficult to meet current expenses, and all sorts of expedients are resorted to in order to raise the necessary funds. Clergy and Ministers in many Churches are being turned into money raising machines.

The priest / minister was sent out by God to be a flaming prophet of a glorious Evangel - a herald of the good news of Jesus, sent out on the highest and most thrilling of all adventures, and the exigencies of the as at present organised Church have turned him into the head of a business department, an engineer of bazaars and sales of work, a cashier, a filler up of forms and schedules, and his strength and spiritual enthusiasm are worn down because he has to organise so many financial schemes and preside over so many small committees.

Can we imagine Paul or the other apostles calmly acquiescing in such a state of things? Would they not reaffirm their old decision: "it is not fit that we should forsake the word of God and serve tables." Acts 6:2.

If suitable laymen could be secured to relieve priests / ministers of many of these burdens what a blessing it would be to the Church! I am sure that all colleagues and readers will admit that a great Revival of Religion is overdue. The Church is feeling the strain not merely here in Great Britain, but also in other countries and lands too.

Dr Herbert Gray, for example, in a letter, addressed to his people at Crouch Hill, writes:

“Over here the whole spiritual view of life is being more definitely and fiercely challenged than anywhere else I have been. The immense increase of material wealth and the concentration of attention on mechanical devices was bound to produce this result. In consequence great numbers of young people are feeling utterly at sea. The beliefs of their fathers are gone, yet no new beliefs take their place. The old standards are gone, with the result that they just feel astray. These young people have demanded absolute freedom and have got it; but they do not know what to do with it.”

A well informed writer tells us that probably in London the attendance at places of worship on Sundays has dropped by one half since this century began, I suspect that figure to be higher, and in poor residential areas does not exceed five per cent of the adults. The number of well filled Sunday services is small, and these, usually where there are exceptional clergy or preachers. Protestant Churches of all kinds are failing, as a whole, to reach the masses of the people with the saving message of the Gospel. And, as if to mock their effort, other cults have their propagandists to muddy the waters.

“The gravest danger to Christianity today is sheer secularism. Almost the dominant note today is a conscious criticism of the spiritual foundations of the nineteenth century. And this new critical spirit has emerged precisely at the moment when science and industry together have enormously multiplied the alternative satisfactions to religion.

Motor cars and Televisions, wireless, Mobile phones and the internet, cinemas and cheap theatres, have brought within the reach of the vast mass of the populace pleasures and satisfactions which, until recently were the exclusive privileges of a much smaller circle. We are living in an age which is looking for the great satisfactions in things sensuous and not in things spiritual. Secularisation is in the foreground of life. True, there are deeper currents that, in time, will make themselves felt, as, for instance the new scientific but spiritual interpretation of the universe as given by such men as Jeans, Eddington, Whitehead and Milliken, but our own generation is largely untouched by the newer thought. The Churches are half empty, not because there is any "honest doubt" about the message preached there, but because the ordinary man, for the moment, is finding alternative satisfactions to those offered by religion. Clearly, then, England and Wales dare I say the whole of the United Kingdom needs to be evangelised afresh."

The need for a Revival of Religion was powerfully urged at Reading at a suicide tragedy Inquest. The Deputy Coroner said: "The number of these tragedies lately is becoming alarming." "I think," he added, "it is because of the absence of religious feeling in the world. If a man could only look at his troubles from the religious point of view he would struggle to the end." Rev F.C.Spurr says, "a wave of practical materialism is sweeping over the world. Men are seeking satisfaction in the things of the senses. The things of the Spirit are held in dislike or even contempt. With what result? This, that already, with more of leisure, less of work and higher rates of pay, we are already witnessing a revival of elemental passions. Boxing and fighting, now the gambling mania, the lowering of ethical standards, the attacks upon marriage, the revolt against the 'restrictions' of the home, the indisposition to work - these are some of the points of materialism manifest under our eyes."

Millions rule God completely out of their lives and have no belief in the Spiritual. The danger of this land relapsing into Paganism is very real. Sunday is increasingly becoming a day of sport. The day of rest is being turned into a day of restlessness and roving, and the attention of multitudes is being diverted on the Lord's Day from the Lord of the Day.

Let me cite one example, although a long time ago, it is still very relevant. On Sunday morning, October 13th, 1929, when church bells were ringing for worship, 10,000 people gathered in the Rink at West Bromwich to witness a boxing championship. They were all willing to pay for their amusement. Five shillings and nine pence at the time was the top price for admission, and one shilling and two pence the lowest. The following description is from the Daily Express, "The Rink, an old structure of timber and tin, is situated mostly in Paradise Street, and was besieged by crowds from early morning. By eleven o'clock, when the first bout was due to begin, there were cars parked in all the side streets for a radius of half a mile. So nothing new here then! The office organisation broke down. Ticket holders found themselves in their seats without having given up their tickets. I let myself (the reporter) be carried into the hall on the bosom of a stream of pushful humanity. The besiegers outside would not take no for an answer, and had to be persuaded by the sight of police uniforms to retreat to the street. Then the doors were closed."

Is it not unspeakably sad to see multitudes lacking the faiths that make life worth living! Can the Church of Jesus afford to be apathetic when this type of Paganism is flowing over the land? In speaking like this, I am not expressing any opinion on boxing, but I am protesting against turning Sunday into a mere day of amusement. I hold no brief for a rigid Sabbatarianism, but Sunday is pre- eminently a spiritual opportunity.

I cannot for one moment imagine that our Lord who put worship in the forefront of His life, would quietly acquiesce in this state of things. When he saw the buyers and sellers in the Temple He did not preserve a neutral attitude, did He? There are some silences that are sinful, and I believe if Jesus were here He would raise His voice in protest, as He did about certain abuses which were current in His times.

Neglect of Public Worship and of religion means a great loss to the people, a loss in the dropping out of high ideals from their lives and also in the lack of moral energy which prevents them from carrying things through. By neglect of worship, as the excellent Hyde Park lecturer, Professor Rogers, has shown, the world is dominated by low ideals.

We want to be getting rather than giving; we don't believe it is better to give than to receive. We think it better to make people serve us instead of serving them; that it is circumstances that make the man and not man his circumstances. Whenever there is some great political or national issue at stake, things are likely to go wrong because the mass of people have no clear principles to guide them. Our lack of religion leaves us cynical. We distrust others, we think the worst of them. The people perish through lack of vision, and it is vision that Christianity pre eminently supplies.

One not infrequently hears the words "THE DYING CHURCH" bandied about on the lips of men. Many enemies of the Church would be only too glad to see a world without a Church. Their desires are not my desires, and I do not share their expectations about the decease of the Church. I repeat with the utmost sincerity that the words "THE DYING CHURCH" do not express my belief. I am convinced that the true Church of JESUS will never die. But it is obvious some things in the Church are dying, and many of us will not regret their decease. Some of our very narrow creeds are sick and nigh unto death, some rigid forms of ecclesiasticism are dying, some of our machinery will have to be scrapped, some of our methods and appeals are obsolete. I am convinced, however, that genuine religion will never die, the real, essential, vital things in the Church are eternal. A tree lives on after its leaves wither and fall, a man's body dies, but not his soul. In the Church there are shakable things which must fall, and there are unshakable things which will remain. Genuine religion will never cease to exist in our world, for the simple reason that man is incurably religious. He is, as George Sand said, "tormented by divine things.'

As I claim to be a Christian I cannot be a Pessimist, for I have never yet been able to reconcile Pessimism with Christianity. Pessimism is the creeping paralysis of the soul, and all Christian workers need to be on their guard against it.

Said a man one morning to his friend: "Yes, it does," was the reply of his cheerful companion, " but not quite as it looks to you, though. To me it is like the wreck of a bursting seed."

Anyone who has watched the first sproutings of a tree from the heart of the bursting seed will know what the speaker meant. Before the seed can produce the plant or tree it must itself become a wreck. If some of our Ecclesiastical ideas and methods have to be cast aside we shall do well to remember the wrecked seed. Whatever wreckage may occur, God Himself is an Eternal necessity.

The flowers in our gardens never lost their need of the Sun, they cannot thrive without it. Equally is it true that man's heart never loses its need of God, it cannot thrive without Him.

Dr Glover tells of a woman whom he saw in India on a pilgrimage to some spot at which it was reported that God was to be seen . She had already come some hundreds of miles and had hundreds still to go; all the way she went on the ground, laying herself down, then rising and placing her feet where her head had been. In this painful manner she took her journey. And when he asked her what she sought by this toilsome pilgrimage, her eyes lit up with a wondrous light as she answered, "Vision of Him! Vision of Him!" A vision of God is the deep seated, if unspoken and unconscious need of our world.

The attempt of the Soviet Government to stamp out religion in Russia is a puerile futility. You can only sweep religion out of the world when you have swept man off the planet. Some weeks after he adds, I had penned this conviction, the following lead article appeared in the Daily Express which confirms what I have said: "The shooting of priests still goes on in Russia. That is a sign that the Soviet Government is rediscovering one of the oldest truths in history. You may banish economics to Saturn, Trotsky to Siberia, justice to the nethermost pit, but you cannot outlaw religion. The moment an Administration makes war on the fundamental need of the human spirit to believe and to worship, from that moment it begins to fall. It may rally every instrument of material power to fight this universal instinct of mankind, but the instinct will defeat it every time.



Man must have God or some substitute for Him, and if true religion is turned out of the door, then gross superstition will fly in through the window, for man's spirit can never continue to be "empty, swept and garnished."

What an astounding fact for example, is this, that on Sunday, November 18th, 1929, a quarter of a million people visited the Holy Cross Cemetery at Maldon, to pray at the grave of Father Power, an obscure Irish born priest who was buried a long time ago, and to seek the miraculous cures which are alleged to have been effected on the previous Sunday. The worshippers fervently dug earth from around the grave to carry home. Three wagonloads of new earth were packed about the grave to provide soil for them to remove.

I confess that to me all this is pure superstition, but does it not show that men's minds and hearts can never rest in negatives? Mere secularism can never be the goal of humanity's pilgrimage. There is something within us which rises up in protest against the Infidel's denials. The Atheist believes in negatives. He believes in Nobody and in the forgiveness of Nothing. He believes he is a child without a Father, a traveller without a Home, that he has come from nowhere, and is going Nowhere. What a midnight creed! The highest wisdom of Atheism is universal suicide. I have not sufficient credulity to believe that such a creed will ever capture the world. Truly it needs more faith to be an Infidel than a Christian.

Christian workers must not loose heart. I have yet to learn that God has abandoned our world to the devil. The old world Psalmist has got hold of the truth, and he passes it on to us, for he shouts down the centuries in triumphant tones: "The Earth is the Lord's and the fullness thereof, the world and they that dwell therein." How good it is to know that! Yes, round about our world, as about our individual lives, are the "Everlasting Arms."

Man can't let religion alone because he is incurably religious. A recent Sunday visitor to Hyde Park counted nineteen meetings near the Marble Arch, and at fourteen of them religion was the theme under discussion.

Man's heart for God is always crying out for the living God, whether he know it or not.

Despite the many evils that we deeply deplore, there is still much of the Spirit of Jesus in our world. These words of Sir J.C.W. Reith should receive the widest publicity:

"Seven years of experience of public reaction to broadcast religion enables one to draw some fairly definite conclusions, and it is good to speak from the facts of experience as well as from the assurance of conviction. The popularity of the services on the Sabbath, the readings from the Bible, the daily morning service, and the Epilogue would be little short of astonishing had it not been anticipated beforehand. Even so there is something remarkable in it. The facts are obvious; so should also be certain conclusions. Put briefly, there is still a priority for religion, a response to it and a need for it. The country is religious at heart, or capable of being so, and this holds, in spite of seeming indifference on the part of a large proportion of the people, irrespective of diminishing attendance at Church and the growth of materialism and irresponsibility."

We cannot stay to dwell upon the signs of the Divine working. The reader can easily recall many charitable Institutions and Societies. He will think of the Toc H and Rotary movements and many other firms of social and religious service. "The League of Nations," as we all know, is a striking example of applied Christianity, and a great deal of the present social unrest is the legitimate outcome of the finest idealism the world has ever known. Its roots run back to the teaching of Jesus of Nazareth. Men feel increasingly that the glaring inequalities and injustices in our Social system cannot be honestly squared with the principles which Jesus enunciated.

Emerson, you will remember, told us that "we must judge not by years, but by centuries." If we will only stand a little back from things and see them in their proper perspective, and cultivate the historic sense, we should be more optimistic than we are. Our little clocks tick to the seconds, but God's great clock ticks to the centuries.

If any reader desires to be cured of undue pessimism about the days in which he lives, he cannot do better than take large doses of history, and read about the bad old past with its perpetual wars and massacres, its slavery, its inhumane treatment of prisoners, its burning of witches, its Inquisition tortures, and many such like horrors, and he will soon be thanking God that he is living in this Century. It is far better to be alive now than five thousand years ago, or even five hundred years ago. As we contrast past and present we shall be led to cry: "What hath God wrought!"

Coming back to the point from which we started we frankly admit that at the present moment organised Christianity is having a hard time. But it should be remembered we are living in a period of transition. Science, psychology, politics, criticism and the World Wars, and even recent conflicts, have changed, in many respects, the outlook of men, and the Churches have to readjust themselves to a new environment. It is not an easy task by any means, but through the mercy of God, the Churches will do this.

We must all exercise patience and forbearance. The tide of religious fervour may have gone out, but it will return, and for aught we know to the contrary, we may be on the eve of one of the greatest revivals of religion man has known.

Lord we pray this be so, Amen