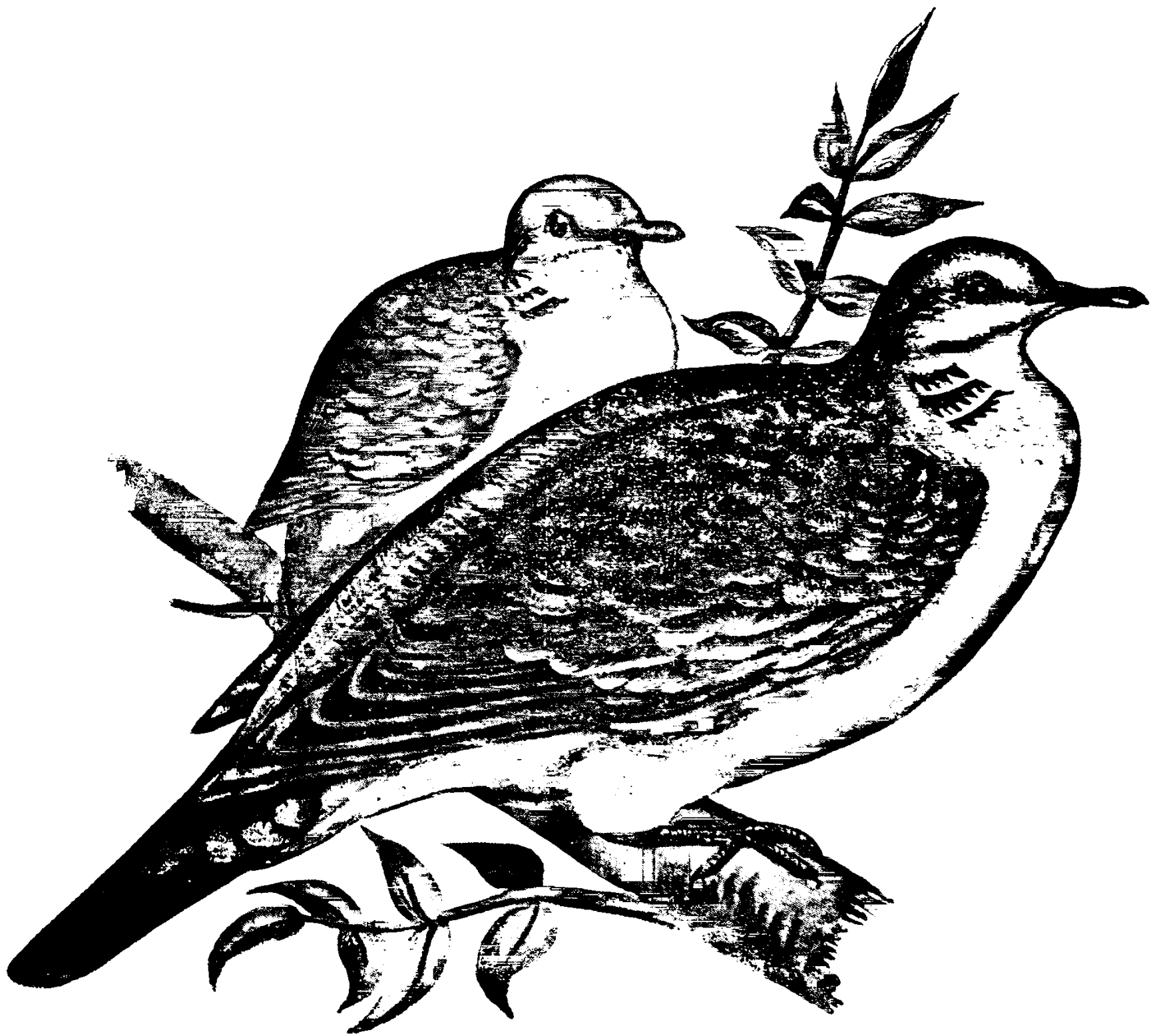


THE
ENDEAVOUR
MAGAZINE



SPRING 1962

One Shilling

THE ENDEAVOUR MAGAZINE

SPRING 1962

No. 3

FOR
CHRISTIAN
THOUGHT
AND
ACTION

OUR COVER DESIGN

We have chosen for our cover two turtledoves — harbingers of the Palestinian Spring when “. . . the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.” (Solomon’s Song 2: 11-12). The turtledove is also a symbol of Israel, and Psalm 74: 19 incorporates it into a prayer for deliverance.



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Subscribers will observe that there is a slight modification in the name of our magazine. As the Imperial Chemical Industries Ltd. also have a publication called "Endeavour" we have been in touch with the editor. Our communication was courteously received and we have agreed, to avoid any confusion, to amend our title to "The Endeavour Magazine".

The magazine exists primarily as a medium of discussion of the problems which face the Christadelphian community today, though it is thought that the points put forward will also have a much wider interest.

Discussion necessarily involves two sides to every topic, and in order to allow genuine differences to be fairly presented, the points of view which appear in the magazine do not necessarily carry with them the agreement of members of the editorial committee.

The articles in previous issues have raised the problem of the Christian response to those in need. In considering this we immediately raise the practical issue of integrating all the claims which fall upon those who would witness for Christ. It raises, too, the whole subject of what is, in fact, effective witnessing. Is it simply the imparting of knowledge, or extending loving help, or offering emotional security?

We think that these questions are worth pursuing and in the current issue we offer some contributions toward understanding.

In our contemporary world there are many sincere attempts to put into practice one or more of the principles enjoined by Christ. Consideration of these efforts can point lessons. In keeping with the policy of this magazine every effort will be made in any such consideration not only to indicate deviations, or moral pitfalls, but to ascertain what another person finds of value in his faith. Similarly there are movements in the world which attract a following. If we are to be instrumental in putting any of their adherents on the right road, a sympathetic appreciation of felt difficulties is a first essential. Steps toward an appreciation will be found in this issue.

What do we hope to achieve? The cultivation of an atmosphere in which it is possible to discuss real problems, present fair evidence and so give valuable help to those who would follow the Christian way.

What do we ask? That the points which are put forward be discussed in a reasonable fashion and where disagreement exists that the grounds of disagreement be stated with suitably martialled evidence.

What do we fear? That sincerely held convictions might become submerged by irrational prejudices or unbalanced points of view on the part of some.

We invite articles from brethren and sisters, all of which will receive careful attention.

Editorial communications, correspondence and subscriptions should be sent to The Committee, The Endeavour Magazine, Moray Lodge, 176 Granton Road, Edinburgh, 5.

Correspondence about opportunities for practical service should be sent to The Endeavour Magazine, Dove Cottage, 20 Saunby Close, Arnold, Notts.

The cost of the magazine at present is 1/-, single copies by post 1/3d. Annual subscription rate, 5/- for four issues, 4/- for each additional subscription. The magazine will be published quarterly, God willing.

DIVINE LOVE IN ACTION

By B. T. Clinkard.

*"Which now of these
three, thinkest thou,
was neighbour unto
him . . . ?"*



Our efforts to live the Truth inevitably cause us to compare ourselves with others who are not in the Truth, and often we are puzzled. For we see around us people who make us feel ashamed: good people, men and women who are kind and courteous, who go out of their way to help others in trouble; men and women who sacrifice themselves to great causes; men and women who risk,

and sometimes lose, their lives, while attempting to rescue others from danger — and yet men and women whose lives are not built on the rock of truth.

There are, of course, outstanding examples: people like Grace Darling, the daughter of a lighthouse keeper, famous for her gallant attempt to rescue the survivors of a dreadful shipwreck. I expect most of us know the story: how they were clinging to a rock in the midst of raging seas; how she put to sea with her father in a fragile rowing boat, and with superhuman exertions the two succeeded in battling against the sea and brought the survivors safely to land.

The brief account I read of this incident ended with these significant words: "She did not long survive this exploit." She had always been delicate, and died of tuberculosis at the age of 27.

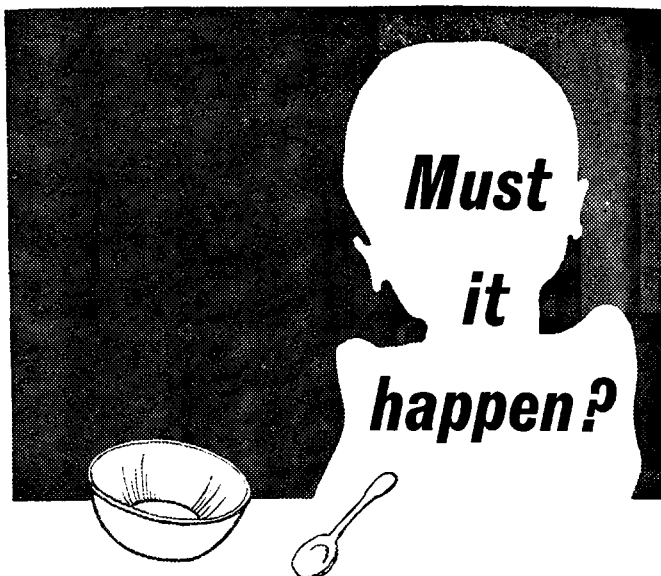
We may well wonder what incentive spurred on that ill-equipped body. Still going back in time, there was Florence Nightingale, the gentlewoman who has contributed so much towards making the nursing profession what it is today. In her day nursing was despised among people of her class. But battling against ignorance and tradition, she finally took the unprecedented step of taking a nursing unit of women — *women* — to the Crimea. Then she worked night and day under tremendous difficulties and dangers, and it is said that the death rate among wounded men dropped from 42 to 2 per cent. As a result of such service to others she became a permanent invalid.

And then we come to quite ordinary folk. In 1961 in Oxford, an association of social workers, the Oxford Committee for Famine Relief, raised £200,000 in a few weeks in an attempt to halt the deaths from starvation in the Congo. While others were content to leave the problem to the Congolese themselves, to the Belgian government, to the governments of the world, these energetic workers, moved with compassion for their fellows, have undoubtedly saved thousands of lives, by giving up their time and energy and money.

I feel very small when I think of such people, people who are not in the Truth. Although I am connected with the greatest cause in the world, I cannot, somehow, feel that I am equally concerned about it. I have not given up everything, although those words bring to mind a saying of Jesus which suggests very strongly that I must. I have no idea how I might react in a moment of crisis. I can say that I have given a helping hand once or twice. I may have been kind and courteous on occasions; but I have also avoided giving a helping hand when I might have done so, and I know I have been thoughtless and unkind and discourteous all too often.

How then shall we compare ourselves, the baptised with the unbaptised, the believer with the unbeliever? Are we to say that such works of compassion are of no significance, and that it is better to be a weak man of God? This is usually our answer to the problem: that there are those who believe the Gospel and try to live a life of obedience before God; and those who have no interest in the Gospel, or are unwilling to accept it unreservedly. The latter, we know, could not commend themselves to God by another way: this is the teaching of holy Scripture, and we bow our heads in the presence of divine wisdom. But let us consider anew what the Scriptures tell us about the true effects of the Gospel on those who do believe and are obedient.

God, we understand, is no respecter of persons. He has called men and women from all walks of life. He has called rich and poor. He has called, says the apostle Paul, idolators,



A CHILD'S bowl and spoon . . . she won't be wanting them any more. Her bowl was empty too long and too often . . . and no help came. Hunger - and its diseases - kill more people than any other single cause. Will you help Oxfam's world-wide work to end hunger? Food and medicines for those who need them urgently; seeds, tools and irrigation to grow more food. *Please send direct to our Bankers:* **Famine Relief, c/o Barclays Bank Ltd. High St, Oxford.**

£1 provides a month's feeding for 2 children or 38lbs of seed to grow more food.
£50 sends 407lbs of baby food.

OXFORD COMMITTEE FOR FAMINE RELIEF

P.S. Providing 50 tons of milk powder - over £100,000 for feeding schemes - £313,000 for Congo emergency - £85,000 for agricultural projects to grow more food - Some of the tasks we tackled this year with donations received.

thieves, drunkards and extortioners. Paul told the church at Corinth that this applied to them. He reminded believers in Ephesus that they had once been without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world.

Then a change had taken place. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." They were reconciled to God, "builded together for an habitation of God through the Spirit." The Corinthians had been washed, sanctified, justified in the name of the Lord Jesus.

This is something which happens to a believer. Does it sound like the kind of thing which could happen without his being aware of it? Ought we not to be careful when we apply these words to ourselves? If we do not experience any difference after being washed, sanctified and justified, if we have no knowledge of becoming a dwelling-place for the Lord, ought we not to re-examine the whole basis of our existence?

But this is only the beginning. Consider other passages of Scripture: You he has quickened, or brought to life from the dead. You have been called out of darkness into His marvellous light. You are lively stones, a holy priesthood. You are the people of God who have obtained mercy. You are kept by the power of God. You are sanctified by God the Father, and preserved in Jesus Christ. You are the temple of God, and the Spirit of God dwells in you.

It is remarkable how Paul and Peter thus emphasise the tremendous change which has taken place after a man has believed and been baptised, and continued to live this new life. The man or woman in Christ is a new creature.

The new man is offered the whole armour of God, an armour reaching from head to foot, and other passages emphasise this aspect of the difference between a believer and an unbeliever:

"If God be for us, who can be against us? . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . In all these things we are more than conquerors through him that loved us."

"I can do all things through Christ which strengtheneth me."

"Greater is he that is in you, than he that is in the world."

Because the believer has become a new creature, what visible effect does it have? The things we have dealt with so far are, in a sense, "the invisible things of God," things which affect the heart and conscience of a man. But can things which affect the heart remain hidden?

When we are happy or unhappy it shows in our appearance, and when we feel affection we show it in what we say and do. When the kind word and the helping hand do not appear, it means that the motive is not there: what is missing outwardly is missing inwardly.

This is what James is seeking to demonstrate in his exposition on faith and works. Faith without works is dead: the faith itself does not exist at all. He lays down a principle for his readers, and for us: "Be ye doers of the word, and not hearers only, deceiving your own selves."

What he is really saying — and we do not like to think that this is true — is that a hearing of the word of God, a knowledge of it, which is not accompanied by practical results, is not knowledge at all. Do we see the implications? All our confidence in knowing the Truth bursts like a bubble if that knowledge is not carried into action. Of what use would a doctor be if he studied medicine all his life and never practised it? Of what use are we, if being in the Truth means no more than the fact that hidden in the recesses of our minds is the knowledge of the Scriptures, be it much or little?

The object of men and women learning the Truth, and having the blessings of God showered upon them, is that they should develop a divine mind, the mind of Christ, which in turn will move them to live in *this* world as He lived in this life. To say that we should endeavour to follow the example of Jesus is meaningless unless we really understand that we can and we must.

The faith of the new man must irresistibly lead to action. The one springs from the other, as a whole series of scriptural passages shows (Gal. 6: 9-10, Heb. 13: 15-16, 1 Tim. 6: 18-19, 1 John 3: 17, N.E.B.):

"So let us never tire of doing good, for if we do not slacken our efforts we shall in due time reap our harvest. Therefore, as opportunity offers, let us work for the good of all, especially members of the household of the faith."

“Through Jesus, then, let us continually offer up to God the sacrifice of praise, that is, the tribute of lips which acknowledge his name, and never forget to show kindness and to share what you have with others; for such are the sacrifices which God approves.”

“Tell them to hoard a wealth of noble actions by doing good, to be ready to give away and to share, and so acquire a treasure which will form a good foundation for the future. Thus they will grasp the life which is life indeed.”

“If a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him?”

Should we not ask this last question, and similar questions, of ourselves, now? And if the divine love does dwell in us, should we not be *leaders* in the field of good?

All the scriptural passages brought together, I would suggest, answer our original problem in this way: that the man of God, the new creature in Christ, stands in such an exalted position, overshadowed day and night by the power of God, that if he fails to be kind and courteous, if he fails to help others in trouble, if he does not literally sacrifice himself to this great cause, then he is not fulfilling the work to which he has been called. He is no longer a man of God, a new creature.

If John's statement that “greater is he that is in you, than he that is in the world” is true,

then the man of God should be able to do things which others cannot do. When we see others doing wonderful things, let us be very careful how we react. Some have felt that if the brotherhood is backward in this respect, there must be something wrong with the Truth. In fact, it is something that is wrong in us.

It can be lack of appreciation, unwillingness to take a step farther, selfishness, a mind choked with the cares of this life, a love of pleasure. Whatever it is, it is wrong and must be removed. Where the things of God are concerned, it would be foolish to ignore the symptoms of falling away, and the struggle within ourselves may have to be bitter. We must root out the causes of apathy, of laziness, of inactivity — mercilessly.

I used to despair. I used to think that week after week was slipping by, and there was no sign of change, either in myself or in the brotherhood. But now I am convinced that this need not be so. The power of God is unlimited. The outstretched hand is there. The emblems on the Lord's Table are the symbol of a covenant which the Lord will not break. He does not expect anything we are incapable of doing: only that we shall be honest with ourselves, that we shall not hold back for ourselves our talents and our possessions, which He can use much more wisely.

When we give to God more freely, He will also give freely. We shall have greater power to do right things, perhaps even the opportunity to show good people something much better than they have ever known.

TESTIMONY FROM THE TIME OF THE PLAGUE, DURING THE REIGN OF DECIUS (249 A.D.)

In this visitation the Christians distinguished themselves by their humanity. While the pagans only too often fled at the first sign of sickness, deserting even friends and relatives, the members of the Church remained not only to bury the dead but to tend the afflicted whether friend or foe.

J. W. C. WAND.

"... MATURE MANHOOD, MEASURED BY NOTHING LESS THAN THE FULL STATURE OF CHRIST" (N.E.B.).

By G. G. McHaffie.

The greatest of all the commandments is, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind." From this we learn firstly the wholeness of our personality with which we must serve God. Secondly, we have the hint of a possibility that we may love with the mind but not the heart, and our strength may not be employed for God. The many sides to our nature are also referred to by Paul in his prayer that our "whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." From Paul, also, we have the figure of the church, like a body with all the parts fitly framed together.

One of the prime errors in Christian history has been that of upsetting this wholeness, developing one aspect of our make-up and denying, or allowing to wither, some other.

There are four grounds on which Christian thought and action should rest: authority, reason, emotion and will. All have their place and none may be denied without harm to the church.

AUTHORITY

Throughout Protestant Christendom the Bible is recognised as the authority for the life of the church. Views on Bible teaching are so diverse, however, that in practice many other forms of

authority are recognised. Among these are the traditions which have grown up within the various churches. This could hardly be otherwise. Just as a child must accept the authority of parents long before he can understand the purpose of the parents, so in spiritual matters those young in the faith must rely on the authority of their elders. This is even more clearly the case in deep matters which require reflection and which may be the fruit of the accumulated wisdom of generations.

When a child grows up he normally examines the standards set by his parents and compares them with other prevailing practices. Similarly the live Christian will, for his own satisfaction, examine critically the roots of the traditions which he has received. It is doubtful, however, whether many do. "What is good enough for my father is good enough for me." Nevertheless, with a sound tradition there need be no harm result from this attitude.

But traditions differ and comparisons will always be made. Times change and no church is perfect. Even when full credit is given to the observation that not all change is progress, it must be recognised that all communities change in one way or another through pressure from their environment. The position which arises when sincere reflection finds elements in one's own tradition which require improvement, has given rise to some of the most explosive situations in all

religious history. The Jewish traditionalists in their reaction to Christ are typical of a class.



They were desperate to suppress His voice and work (John 11: 48), they twisted the sense of His words (John 5: 18), threatened excommunication (John 9: 22) and finally persecuted Him to death. In later centuries particular fury has been directed against the result of intelligent enquiry so that discussion is regarded with suspicion, books and pamphlets are put on a forbidden list as "dangerous" and copies sought out and burned. Even translation of the Bible into the common speech of the people has been a capital crime. In all this it is the intellect that is feared: but the more action is taken against it, the more is the older traditional position supported by, and becomes the preserve of, those whose defence is emotional rather than reasonable. In times of crisis a reaction in favour of reason may sweep away well-founded traditions, but undue reliance on authority represents in the spiritual, as in the natural, a failure to arrive at maturity.

REASON

If a doctrine is to claim the allegiance of men it must give satisfaction to the intellect and be able to given an answer to reasonable critics. The flight from religion in the last half century is, as much as anything, caused by the feeling that religious dogmas can no longer do either. The intellect is, however, far from being an exclusive guide. Over-emphasis on intellect can produce



coldness of religious belief and block feelings for one's fellows. The solution of ultimate problems seems almost certainly beyond the final reach of intellectual activity, and even the proofs from reason for the existence of God are likely to yield no lasting certainty. Reason may lead to scepticism as well as to faith.

The intellectual tends to lack emotion: even to despise it.

EMOTION

The commandment begins, "Thou shalt love the Lord thy God with all thy heart" This relationship is not one between the intellectual and his propositions, but a relationship between persons. The ties that bind such relations are primarily emotional and can survive through misunderstanding. Jesus Christ is a person who can be known in the setting of human life. He asks that we love Him. This involves the emotions. Such emotions give warmth to our worship. Emotion makes for drive. We may know of sorrow but unless our pity is aroused we do nothing about it. We may even use our intellect to excuse ourselves from any action. So with much of our Christian living. Unless our heart is deeply stirred we do not move and the heart must act as an antidote to the coldness of the intellect.

A period when the intellect reigns supreme in a community may be followed by a warm reaction in favour of the emotions. Wesley's revival has been instanced as an example of this. Some may



go so far as to exalt emotion as the supreme form of religious activity. Indeed some communities are formed on this basis, forsaking all but the smallest use of the intellect. Such over-emphasis leads to a sentimentalism which draws much of its religious vocabulary from the language of human courtship. Extravagances of speech and manner may then ensue which detract from the sobriety of the church. Without intellectual guidance only an inadequate defence and appreciation can be made of the Gospel message.

THE WILL

One thinker declared that "the good will is the only jewel which shines by its own light." We may be perplexed in our reasoning, unsure of our emotions, but if we have the will to act rightly

the end of our difficulties may be in sight. It is essential, therefore, to have the will set in the right direction, for "whosoever has the will to do the will of God shall know whether my teaching comes from him or is merely my own . . . if a man aims at the honour of him who sent me he is sincere and there is nothing false in him." (N.E.B. John 7: 17-18). If we do not sincerely aim to serve God, neither arguments nor appeal to emotion may have effect. This also applies to our attitude to our own community. We may either have the will to build or the will to destroy. If it is to build we will seek constructive outlets for our energies, be careful, temperate and fair in the criticisms we offer. Otherwise we may be immoderate, unconstructive and inopportune in the things we say and be careless of the effect of our comments on others.

On the other hand, it does seem possible for the main springs of our religious service to arise from the will without due regard for reason or emotion. A strong will harnessed to an authoritarian outlook may produce a stubborn difficult person with scant ability to see another's point of view, and with even less desire to do so. "Great is Diana of the Ephesians—and we won't hear anything to the contrary! !"



THE PERFECT PERSONALITY

In the person of Jesus Christ we see the perfect balance of all these facets of personality. He did not come "to destroy" the traditions of Israel but to "fulfil", though His detractors could only see destruction in His work. He was quick in discussion with teachers and lawyers of His day. He showed great compassion when confronted with the human plight and went about doing good. His will was in perfect relation to God's will, coming not to do His own will but the will of Him Who sent Him. The body of Christ which is the church should, as a whole, represent the same facets. This does not mean that each individual may be expected to achieve this perfect

balance but collectively the deficiencies of the one should be made good by the qualities of another, so that the whole church should achieve a balanced presentation of Christ.

INDIVIDUAL APPLICATIONS

Each one of us has received from his parentage a certain set in his characteristics. This shows itself in adulthood by tendencies to be dominated by intellectual, emotional or other considerations.

Many may be satisfied to live out their lives accepting without question the authority of the tradition into which they have been born. For others the intellectual side of the gospel may be their chief interest and absorb most of their time and energy. Specialisation in this way for the enlightenment, defence and propaganda of the church may well be essential to meet the challenge of the contemporary world. For others the main expression of their faith may be in fellowship, communal worship, visiting sick people and working to help those in need.

Although there is no reason why these tendencies should not co-exist in one person, they seldom do so. Instead there seems to be a real danger of an unbridged gulf arising between the people of different characteristics, and efforts at understanding are a prime necessity for the peace of the church as a whole.

ECCLESIAL APPLICATIONS

Generalisations on this subject would no doubt be unfair and unrepresentative, but certain thoughts are worth pondering. We should give consideration to the possibility that our presentation of the faith may be too heavily weighted on the academic side. This is suggested by our main public witness being a formal lecture, the exhortation tending to be an exposition, the comparative infrequency of devotional meetings and the small proportion of writings and addresses dealing with personal problems of life. In a similar vein we might ask whether we are happy in our preaching

to talk to someone whose problems are theological, but at a loss if he has personal problems or is caught up in the meshes of sinful habits.

With the main concentration of witness on a "lecture" it is not surprising that other forms of witness, not to say other activities, have tended to be counted as irrelevant distractions, if not to say wrong. If, therefore, any is not suited for platform work but rather for organising or practical work, is there not a danger that his work for the Lord will find only a minimal outlet? What, too, of those whose tendencies are emotional and find expression of their faith in reverent worship? Do we not sometimes give the impression of Philistine crudity when worship is discussed and practised?

Whatever may be the answer to these questions and whatever deficiencies we may agree

are present, the remedy does not lie in suppression of any dominant characteristic. The true aim under God is to develop our heart, mind and strength each to its highest power, yet preserving an inner harmony in their relationships as in the perfect man, Christ Jesus.

"Take my intellect and use
Every power as Thou shalt choose.
Take my will and make it Thine:
It shall be no longer mine.
Take my heart, it is Thine own:
It shall be Thy royal throne.

.

"Take myself, and I will be
Ever, only, all for Thee."

Somehow the world has grown away from the Churches, and the conviction is widespread that they have been left behind by the advancing tide of life, or at best that they follow rather than lead. Conservative bodies which cling to the thought-patterns and credal statements of the past seem unable to reset the essential doctrines of their faith in such a way as to carry understanding and conviction, while liberals or modernists tend to give individual opinions and value-judgments rather than the word of the living God.

A. R. OSBORN.

GOD'S CRUISE OF OIL

It cannot fail, God's cruise of oil thro' endless
ages shall endure.
Who gives in fullness shall receive,
He who withholds alone is poor.
I open wide my human heart to all who ask
And, as I give, the cruise is filled.
If I withhold I lose the draught from which I live.

Ethel Battey.



THE BEAT GENERATION

By Janet Hopkins.

"Things aren't what they used to be. When I was young there was less money about. The young knew their place. Children were seen and not heard. They had a proper respect for their elders."

How many times have we all heard that sort of blanket-criticism? There is probably some truth in the statements but whether a return to former conditions and situations is desirable is a debatable point. And in any case such cries from the heart do not help us NOW.

There are two or three relevant questions we might ask ourselves. "How do we analyse the Beat Generation?" "How do we see it?" "What do we feel about it?" The last question is the most important one because it is the only one which will galvanise us into constructive thought and action. The first two questions, if we stop there, will only result in intellectual enquiry and perhaps barren criticism of modern youth.

We should first try to discover what we mean by the Beat Generation, and who is involved in it. Generalisations are not much use because in the last analysis no one fits into them, but, at the same time, we all have an image in our minds of the people involved when we read or hear the words "Beat Generation." They are the people who wear long sweaters, tight trousers or very short skirts. They have long unkempt hair and the

unwashed look. These are the people who are "with it" and yet at the same time, by some juggling with scientific law, are "far out. man, far out." These are the genuine Beatniks, the word itself giving us some idea of their activities. The first half of the word, "Beat" being connected with modern music; the second half derived from "sputnik" and giving the idea of the space age and everything that is most up-to-date.

The Beatnik Movement was a movement which started in America as a revolt against all kinds of authority. Those taking part recognised no restraint; set up communities in all sorts of unlikely places; refused to keep the social conventions accepted by most people. This led to every kind of excess — as is inevitable when each man follows after "the imagination of the thoughts of his heart." It is difficult to avoid the conclusion that the aim of these Beatniks was to be different for the sake of being different.

Some of these Beatniks are involved in the "Ban the Bomb" movement here in Britain. At a recent sit-down at an air-force base one of the commentators said that the demonstrators looked like any London Beatniks out for a country walk. The Committee of One Hundred says that its members are quite ordinary people, at neither extreme on the social scale, whose aim is to stop the use of nuclear weapons. They do not usually agree with breaking the law but modern warfare

is an international problem, over-riding national considerations. Some of these Beatniks prefer Communism to death. Their motto is "Better Red than Dead." They would hope to gain their freedom later if Britain were over-run by Communism. They know that technically they are wrong but believe that morally they are right. They hope by their activities and propaganda to influence others.

The Minister of Defence has a different point of view. He says that these young people are cranks, untypical and unrepresentative of modern youth. He may be right but who is nearer the mark — the elderly, respectable spokesmen of the nations, indulging in pious hopes and peace talks, or young people sitting in Trafalgar Square, putting themselves to all kinds of discomfort for what they believe to be right? Whose eyes are really open to the way man is going? At least these young people care enough to take action. From our point of view these people are wrong because they act from mere humanitarian principles, but we cannot help admiring their courage and sincerity.

There are not many, if any, genuine Beatniks in Britain, but their influence does rub off on to other members of the younger generation who are also in revolt against authority in a much milder way. To a certain extent the young have always been in conflict with the establishment and this is in the nature of things. Otherwise no progress would ever have been made. But if the genuine Beatnik is not typical of the Beat Generation, who is? The sophisticated, indifferent, irresponsible, apathetic teenager; the young man and young woman with too much to spend; the latch-key generation of children who go home to an empty house, feed themselves and go out before any one remotely resembling authority arrives home from work? These are the product of our affluent society. The Senior Probation Officer in Birmingham recently wrote a series of articles. His verdict on modern youth, in general, was that they are not willing to wait for anything or any kind of pleasure, whether of new possessions, adult habits or experiences involving sexual immorality. They are always chasing some new pleasurable excite-

ment which always somehow evades them. In a way this is the fulfilling of prophecy, for the sins of the fathers are being visited on the children. We have a generation of parents shaking off their responsibilities, too otherwise occupied in all kinds of pursuits — the pursuit of wealth, keeping up with the Joneses and Bingo — to be really interested in their children; to have any real time for them; to know what they are doing or even where they are. In order to cover up their failure these parents indulge their children because it provides an easier way out of present difficulties than to come to grips with the situation. So the problem gets worse the longer it is shelved.

The Beat Generation can see no future for itself or humanity in general. Man is living under a mushroom cloud, and fears for his safety. Pseudo-science has removed all basis for belief and the young are without hope because they are without God in the world. If we try to put ourselves in their place we shall feel some of their despair. How would we feel if we did not know that God is in control? Might not we be the same as they are? Rarely do we find a 'teen-ager who will overcome his self-consciousness and express his fears or his deeper thoughts, but perhaps it is significant that in a recent school magazine almost all the poetry entered was preoccupied with the theme of death. Have the young always been concerned with the problem of death? I wonder. Can we really be surprised that the motto of modern youth seems to be "Let us eat, drink and be merry, for tomorrow we die"? Infinite compassion and sympathy are needed, not to excuse the excesses of the Beat Generation but to understand its difficulties.

The main problem in helping these young people is one of communication. How can we get through to these people that they are being cheated? They are being taken in, and there are few things that a young person dislikes more than being taken in. But how to convince them of this? Life is not that of the glossy magazine or the cheap paper-back. Real love is not that of the Elvis Presley, Cliff Richard variety to be heard pouring out of the ubiquitous transistor radio.

But before we condemn the shallowness of these young people we do well to remember that Christ died for them. We need to show them that Christianity is a vital force, making life real and enjoyable. It is a challenge, not a sop for old ladies to soothe their declining years. We shall not convince the members of the Beat Generation of this by preaching at or talking down to them. In a gang the Beatnik feels strong, and under cover of it will defy authority and resist all attempts to be led into a better way, but he is not always in a gang. Somewhere or at some time, at school, or at work, or at college we shall meet him and only by showing a friendly spirit shall we gain his con-

fidence. Only then is he likely to listen to our point of view. This will not happen in a flash. It may be a long and slow process, involving a great deal of effort and restraint on our part. We may even have to learn the technical jargon of the Beatnik before we can hold any kind of conversation at all. But surely it will all be worth it if in the end a soul is won for Christ? By our example we should be able to show that Christ has far more to offer, both now and in the future, than any trad-fad festival, any Beat concert, any rock-and-roll orgy, any excitement offered by semi-criminal or criminal activities or any other glitter that this world calls gold.

THOUGHTS ON LIBERTY

England is the boasted home of liberty. There is some ground for the boast, though its beauty has qualifications. Liberty is boundless in certain directions, but it is often liberty to starve if you cannot kick your neighbour down. There is one liberty that is of priceless value, though the least appreciated by the bulk of Englishmen — liberty to read the word of God, and to understand it according to the liberty God may have given, and to carry out the ideas you may form of what it requires at your hands — without interference or detriment of any kind.

Robert Roberts.

If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind.

J. S. Mill.

Live as free men; not however as though your freedom were there to provide a screen for wrong-doing, but as slaves in God's service.

Simon Peter.

THE COLLAPSE OF AN IDEAL

By D. S. Preston.

The spirit of restlessness which was abroad in 1961 shows little sign of having been exorcised in the new year. The beat generation, protest movements, the rapid growth of nationalism, continue to occupy men's minds. The cause of this revolutionary ferment is not hard to find. The scientific revolution which has brought man from the gun-powder to the nuclear age has precipitated the crisis upon mankind. Old ideas and old values have been swept away. All that is left is a feeling of uncertainty and insecurity. In order that the discoveries of science shall be fruitful and not harmful, there is need for man to adjust himself intellectually, socially and morally to the changing world.

The first realistic examination of our problem was made by Marx and Engels. These founders of the communist philosophy argued that the French revolution failed because it did not penetrate deeply enough into society. Hence, they reasoned, the new revolution must completely disturb the social order. But industrialisation in Russia and China has produced the same ills of exploitation, overwork and poverty as it did in the West. Civilisation is made up of individuals and the degree of communist failure is the degree in which it has failed to change the individual.

Nearly sixty years ago Dr. Frank Buchman, a minister of the Lutheran church, recognised that in order to adjust himself to the modern world, man needed an ideology which attacked not only the social but the inner needs of man. "The real problem is human nature—awaken the individual

and you awaken the nations." As a means of bringing about this awakening, Buchman suggested a return to the Christianity of the First Century and the simplicity of the gospel message. He suggested the adoption of four standards: absolute love, absolute purity, absolute unselfishness, absolute honesty. In 1921 he founded the "First Century Christian Fellowship". The early days of the movement attracted many people who were suffering from a post-war spiritual hunger (the book "For Sinners Only" by A. J. Russell gives a fair statement of the spiritual challenge of the movement during this period).

The spread of world communism in the 1920's convinced Buchman that it could only be combatted by a superior Christian ideology. To appeal to a wider section of the capitalist world he changed its name to the "Oxford Group."

From the start Buchman saw that the best way of spreading his ideology was by converting, first of all, people of influence, but many joined out of pure self-interest. John Riffe, an American industrialist, once told a senator, "You can tell America that when Frank Buchman changed John Riffe he saved American industry 500 million dollars." So great was the communist menace seen to be that unwise means were permitted to combat it. In spite of the obviously evil nature of Nazism, Buchman said, "I thank heaven for men like Adolf Hitler who built a front line of defence against the anti-christ of communism." Possibly because of the ill-repute gained by the movement in this period its

name was again changed, to Moral Rearmament (M.R.A.).

In an effort to rise to the propaganda challenge of today it employs modern high-pressure public relations techniques. All efforts are backed by enormous financial support from its members as may be gathered from the full page advertisements which have appeared recently in the national dailies. In recent years nearly 75 million homes have been circulated with its propaganda which has been translated into 24 languages. Dr. Adenauer, M. Tshombe and the Shah of Persia are among its supporters, who claim to have averted crises as far afield as Cyprus and Japan, as well as being responsible for the Marshall and Schumann plans. Since the war M.R.A. has stepped up its campaign against communism. Anyone who is not for it is against it. "Those who do not choose M.R.A. choose communism for their country." This judgment is reminiscent of American McCarthyism.

Acceptance of the "four absolutes" may seem to be the solution to man's moral dilemma, but in practice offers little guidance on the perplexities of life. What do we mean by "absolute love"? Can we exercise it by fighting for the West in a war? Moral Rearmeters would say "Yes". But that is not the way of Christ. Because, then, it ignores the demands of the intellect and "follows too closely the moods of adolescence", the movement lacks the balance a more reasoned philosophy would give. World problems are seen as clear-cut issues, and the evils of disease, ignorance and starvation largely neglected.

Whatever Buchman's original aims, M.R.A. has remained a religion for the wealthy, "the salvation army in evening dress." One woman remarked that she was grateful to Dr. Buchman for introducing her not only to God but also the Queen of Rumania.

In sum we can trace in M.R.A. the development of a simple faith into a politics centred movement.

The lessons to any Christian must be clear. If anyone had the opportunity to pre-occupy himself with political matters, Jesus had. But although He showed love and compassion to all men, His kindness was directed primarily to the salvation of men in the world to come. In spite of the severest pressure, He steadfastly refused to entangle Himself in political affairs, nor did His love for men have a purely emotional basis. Christ was no sentimentalist.

Yet the history of Christianity through the centuries is full of people who tried to combine their beliefs with the power involved in political office. The result has always been the same. No matter how sincere their desire to further the cause of Christ, their beliefs in the end have always suffered. Politics is entirely concerned with the material side of life, and whenever the claims of God and man conflict, man's duty must always be to God.

Bede Frost wrote in "Some Modern Substitutes for Christianity":

"There are many people today who, because they have never taken the trouble to understand what the Christian faith is or why they should believe in it, imagine that they can remain Christians whilst accepting the tenets and practices of the modern substitutes for Christianity which abound in our midst. To professing Christians I say, get to know what the historic Christian faith teaches, on what grounds it claims your assent and do what it tells you, *not* primarily for the good you expect to get from it but because this is what God wants and has a right to. And refuse all imitations, however attractive may be the advert."

The Christian life is always one of tension between the things of this world and the things of God. It is our duty to avoid such movements as Moral Rearmament, to show that the alternative to communism is not socialism, democracy, or M.R.A., but the message of the Gospel working through the power of the Kingdom of God.



HEALING IN THE NEW TESTAMENT

By H. Hacking.

A main feature of the work of the Lord Jesus Christ during his ministry was the healing of sick and afflicted people. We read, for instance, that right at the commencement "Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matthew 4: 23). The healing was undoubtedly a witness to the authority behind the words which He spoke (John 14: 11) as He Himself testified, but the multiplicity of the miracles, which were often accomplished in great numbers (Matthew 4: 23; 8: 16, etc.), suggests further reasons.

An attempt to examine in detail the reasons involved is outside the scope of this article, but at least we can appreciate from an impartial reading of the gospels that there was an intimate connection between preaching (with righteousness as its aim, i.e. sinlessness) on the one hand, and healing (overcoming the works of Satan) on the other hand. It is noted that Jesus had compassion on the people and that after healing He would sometimes say, "Go and sin no more." In the early days of human history, sickness entered the world because of sin, and though "all have sinned and come short of the glory of God" (Romans 3: 23), nevertheless, in later days, much of the sin, carrying its various penalties, could be attributed to inherited tendencies and outward evil pressures, rather than to a conscious choice of disobedience of God's commandments. Thus the world groaned (Romans 8: 22) and though the time for the full cure in the Kingdom had not arrived, the Lord Jesus, as far as He could, "took our infirmities

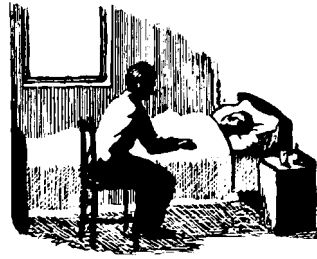
and bare our sicknesses" (Isaiah 53: 4; Matthew 8: 17). By His preaching He gave men and women hope of a perfect and immortal life in a future age, but by His active mediatorship He also literally restored to many who believed on Him, a wholeness of spirit and body which, owing to the ravages of sin, they had lost. Consistent with His own healing, Jesus gave to His apostles "power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease" (Matthew 10: 1), at the time they were commissioned to preach the Gospel. The work was further continued during the apostolic age after the day of Pentecost when the gifts of the Holy Spirit were poured out. Not everyone had the gift of healing (I Corinthians 12: 7-10), but some had, and the healings were effected on behalf of outsiders (Acts 28: 8) as well as baptised believers.

The implication of a number of passages is that a measure of good health and freedom from disease was a corollary of obedience to the spiritual way of life. As far as the First Century Ecclesias were concerned, true repentance and obedience, in conjunction with prayer, were evidently major influences in recovery from sickness (I Corinthians 11: 30; James 5: 15). There is no reason to believe that the Pentecostal gifts as such were always necessarily involved. On the fringe of the subject, as with all other broadly based biblical doctrines, there are one or two points of difficulty which must be admitted, but these do not invalidate the general conclusion. The case of the apostle Paul is not a serious difficulty. He must have received divine bodily healing on at least two occasions

(Acts 14: 19-20; Acts 28: 6), and there are other incidents recorded in which help of this kind might well have been given (II Corinthians 11: 24-25). However, he suffered from a permanent disability, as is well known. It is noteworthy that he asked the Lord three times that it might be removed. This persistence suggests a normal expectancy of healing. The failure to receive such relief is finally attributed to his extraordinary life of witness and his marvellous spiritual experiences. Because of his spiritual exaltation it was necessary for him to be constantly reminded that in God lay his strength (II Corinthians 12: 7-9). Very few Christians have found themselves in this position, either in the apostolic age or subsequent times.

HEALING IN THE OLD TESTAMENT

Direct healing by God was also known in Old Testament times. The healing miracles of the spirit-gifted prophets Elijah and Elisha are well known. Hezekiah was "sick unto death" but "he turned his face to the wall and prayed unto the Lord" (II Kings 20, 1-2). The result was that God heard his prayer (verse 5) and healed him, and fifteen years were added to his life. David acknowledged that in times of good health he was blessed of God and in times of bodily affliction he called upon God for recovery (Psalm 103: 3). Job's experience does not contradict the main theme. His affliction was for a special purpose: to try his faith. The successful outcome of this test of character had a happy result in that "the Lord blessed the latter end of Job more than his beginning" (Job 42: 12) and "after this lived Job an hundred and forty years." (verse 16). The comment of James on Job is particularly instructive: "Ye have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5: 11). If we know of brethren and sisters who suffer long and painful illnesses for which no medical cure exists, whatever may be the reason for the distress, the case of Job does not afford a close parallel.



THE POSITION TODAY:

CAN ANYTHING BE DONE?

It is now approaching two thousand years since the last of the miracles of healing recorded in the Word of God took place. The agency was sometimes described as Holy Spirit, sometimes just Spirit, sometimes the action is referred to as being from God through the instrumentality of prayer, without defining the way in which God achieved the desired end. How are we to view the matter today — we who have entered into a special relationship with the Lord Jesus. Who is the head of His church (Colossians 1: 18) and Who is also "the same yesterday, and today, and for ever" (Hebrews 13: 8)?

Generally speaking, in our community, we do not expect the miraculous to occur, in the sense of supernatural events similar to those of Bible days. It is also clearly evident that nothing even vaguely similar to the Holy Spirit gifts of the First Century is in evidence at our meetings. Nevertheless, we believe that God can give general help to ourselves or our brethren and sisters, and some kind of help in cases of illness is not excluded. It is fairly usual, for example, to hear the presiding brother at the Breaking of Bread refer in his introductory prayer to members who are absent because of illness. God is besought to "comfort them," or "restore them to meet once again at the Table of the Lord," or "suit a blessing to their need." When a brother or sister is welcomed back after illness, the recording brother sometimes refers to the "mercy of God" which has resulted in the recovery of the member concerned. A tacit recognition is given that God will do, or may be

prepared to do, something on behalf of the sufferer. One of our hymns makes special reference to healing.

229 (Central)

233 (Suffolk Street)

“ At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh in what divers pains they met!
Oh, with what joy they went away!

“ Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.”

Perhaps it is now pertinent to ask whether, as a body, we make enough use of intercessory prayer to God, in the Name of Jesus, as a means of alleviating physical suffering caused by illness and disease, among our members and near relatives and friends. Some years ago, a brother known to the writer, visited a sick elder brother. Quite a few brethren had previously visited the brother during his long and grave illness. On this occasion, the visiting brother offered a prayer before leaving. At the end, the sick brother's wife (a sister) remarked that it was the first time a visiting brother had prayed in the house.

Why are we so shy about prayer? We read about it, exhort about it, speak about it, believe in it, and yet, at times when it could readily be exercised as becomes those who are called to be saints (“pray without ceasing” says Paul), we are too embarrassed, or feel we are not spiritual enough, to employ it.

There is need for private prayer in a Christian's life and also a need for prayer in assemblies of brethren and sisters. Both have their special and different points of merit. Prayers for the sick can be made privately and it is not essential that the sick person should be present, but it must be admitted that the stimulating and unifying influence of brethren and sisters in company with each other offers a more satisfactory background

for what may be considered to be a major petition to God.

The ecclesia of which the writer is a member has a regulation which allows any of its brethren and sisters to ask the recording brother to convene a meeting for intercessory prayer, on behalf of any person suffering from serious illness or disease. The meeting is arranged for a suitably convenient time and may be held after the mid-week Bible Class, or after the Sunday lecture, or on a separate evening. It is admitted that these meetings do not occur frequently, but from time to time they do take place. Those in full knowledge of all the facts are convinced that, in the mercy of God, positive assistance to afflicted individuals has resulted. Sometimes a supplementary Breaking of Bread service, held at the home of a sick or bed-fast member, affords a good opportunity for prayers for recovery to be made. Where better to find grace than at the foot of the Cross?

But should the alleviation of illness be attempted? Might not illness be the “will of God” for the purpose of chastening? Obviously, the chastening of the Lord (Hebrews 12: 6) cannot be ruled out, but it is certainly wiser to assume that God wishes to bless us, even in this life, unless there is specific evidence to the contrary; needless to say, such evidence would be hard to come by. Is not God gracious and kind? Is not His service often hindered and frustrated because of illness among His children? Looked at from a common sense point of view, which one of us would not avail ourselves of everything which medical science or modern comforts could give, in the event of serious illness? We do not, in practice, accept illness as the direct “will of God” for us as individuals. If we did, we would not send for the doctor, for to do so would be tantamount to trying to frustrate God in His purpose.

It is better to forget the familiar phraseology which has gathered round the subject. Terms like “faith healing”, “spiritual healing” and “divine healing” are common in some circles. They have a slightly disreputable connotation to many people, and their use could conveniently be avoided. Our

task is to serve God in any task for which we are equipped, and if acceptable prayer can be offered for the sick in our midst then phrases which are not biblically explicit can only create confusion and disharmony. Of course, faith is involved in successful prayer for sick people, as in any other kind of venture in Christian expression (Hebrews 11: 6). So also is spiritual mindedness; and the recognition that any healing obtained is of God, and, therefore, "divine." It is necessary to remember also that love and compassion, and a unity of purpose amongst those who pray together in the bonds of the Gospel, are also supremely important.

Further, there is no need to be particularly anxious as to whether it is the "power" of God, or Spirit, or Holy Spirit, that will finally effect a

recovery from illness; or whether it is just the inscrutable mysterious way in which (to us) God seems to work on occasions. Attempts to explain the activity of God in His present-day workings may lead to emotional and irrational differences of opinion. The spiritual "mechanics" of recovery are outside our jurisdiction, anyway. It is sufficient to remember the promise of the Lord Jesus in John 16: 23-24, "ask, and ye shall receive."

If, during a meeting for prayer of this kind, a deep sense of the reality and presence of God is achieved, then those present, in addition to the sufferer, will be truly grateful and marvellously blessed. At such a time of dedicated and unselfish prayer, the scripture truth that "God is love" may well become a transcending spiritual experience.

Correspondence



I wonder if it might be allowed me to pass comment on one or two matters of fact arising out of the review of 'Sects and Society'? As to the general trend and substance of 'Endeavour' I will not here comment; but your especially emphasized principles of love and understanding based on correct knowledge seem to have reached a certain limit on page 41 of the Winter issue.

Earlier, on page 3, you write: 'It is surely unrealistic to issue blanket condemnations of all others The duty of maintaining the Truth is not really served at all by nursing it behind a wall of invective and unfair judgment.' How do these statements square with the accusations against your brothers and sisters in other fellowships? Is not 'Censorious, suspicious, prying, spiritually proud, unfeeling . . . moral faults far

outweigh . . . something in the line of 'invective'? 'Gossip and talebearing'? Have you applied Matt. 18 to this situation? Did you approach, say, the 'Dawn' Fellowship and tell them their trespasses in the hope of reclaiming them before publishing this 'blanket condemnation'?

Dear Brothers and Sisters: this is not academic — your statements I presume apply to me, and to the several thousand Christadelphians with whom I am in fellowship. How do you know that we are as you describe? What do you know of our efforts to preach the Gospel, to lead lives after the example of Christ? How do you know that our 'gospel witness (is) reduced to ineffectiveness through preoccupation with questions and

strifes"? How can you possibly judge (are we supposed to?) the essential character of our service before God? I am not unacquainted with members of the Central Fellowship; I regularly read your magazines. I do not see how, at least on the surface, it is possible to differentiate between your 'special efforts', and advertising, etc., and ours. Naturally, there is more of yours, because there are more of you; but how it can be estimated in terms of 'effectiveness' I fail to see.

May I state that we *have* a magazine, the Dawn Ecclesial Magazine, and I have never yet observed that its space is 'devoted to a recital of the faults of the rival groups.' I would have thought that its pages appeared to do their best to keep any references to disputes to a necessary minimum, most issues being without this topic in any shape or form.

As to the references to 'small schismatic groups', the Central Fellowship are equally a schismatic group. Why is a *large* schismatic group automatically allowed all the virtues, and all the vices be referred to us? Is size ever a valid criterion? I cannot help wondering if Central ideas of our Fellowship are in part culled from those of our number who for various reasons decide to join the larger group; these are not often the best witnesses

May I in love challenge you to apply your principles of love and forbearance to your references to brothers and sisters in other fellowships, equally as to those 'outside'? 2 Cor. 10: 13-18

London.

P.J.W.

The review was not intended as a blanket condemnation on all other fellowships. We have no grounds for taking issue with the "Dawn" magazine, nor any production of similar tone. We think, too, that the invitation to regard P.J.W.'s Fellowship with love and forbearance, could lead to a fruitful reconciliation, if mutually applied. Eds.

Having just read the 2nd edition of the Endeavour mag. and also all the comments on the 1st edition both in the Chdn. and the Endeavour I feel I have to accept it with very mixed feelings.

Whilst I can see what you are aiming at I also read with concern things which irritate the eyes of a Chdn. grounded in the traditional Chdn. manner. I feel that this new way of introducing the Truth will in time cause us to lose it if Christ remains away. The reason that we still hold a good measure of truth today is largely due to the fact that in the past we have held very strong and separate views regarding our doctrine and I feel that if we condescend even a little towards Christendom then all will be lost in time. After all Jesus didn't promise truth to the masses but to one here and one there who would overcome all its seeming difficulties and accept it. We do not want to present the Truth any more attractively than we have been doing in the past.

Also regarding the front page symbol of the cross. Bro. Ben Ford has convincingly explained to us why you have used it. But surely it is a good enough reason to discontinue doing so if it offends a large part of the brotherhood as it is doing. There is a measure of doubt that is why we have never used it as a community.

Your mag. has done one thing anyway. It's stirred a great many of us up to realising what a wonderful and precious thing we have in the Truth and that we don't want to lose it.

Warwicks.

E.W.

With regard to the symbol on the front cover, if cooler counsels prevailed, would it not seem evident that any artistic symbol means no more and no less than what the artist intends by it? This he has explained in our last issue.

If we measure the criticism we have received aright, it is due to our publishing material with which we, as a body, are not accustomed. But custom is not necessarily the best guide. Eds.

I have today received from you a copy of "Endeavour" No. 2.

Thank you very much indeed. I had planned a busy morning, but now, at almost mid-day, find I have done one thing only. I have devoured "Endeavour"!

I cannot comment (for the reason just made obvious) except to say, "Please keep the Cross where it is." No doubt the hundred per cent. Christian can manage without his signs and symbols, but personally I'm grateful for all available assistance, and I find that nothing pierces my sinful insensitivity so effectually as the symbol of the Cross.

Leics.

G.L.

Just a small idea prompted by an activity which is very successful in a small Natural History

Society to which I belong, which I thought might be of value. The idea is that among those who are able to participate a 'portfolio' is circulated into which they make entries and pass on to the next member. This portfolio then becomes the record of the notes of discoveries of happenings in the field. I wondered if we could have such a scheme. Those participating would pay a subscription and they would add discoveries made in Biblical Studies, cases of experience of Divine help or insight, perhaps instances of need or avenue of aid. Participants would see all the notes and the Magazine could consider publishing the most valuable items. Subscription for this might be say 10/- or £1 per annum and the portfolio could circulate quarterly. Perhaps it would stimulate and make for fellowship, joy and participation.

Notts.

R.S.

We have published above all the critical letters received. Other brethren in addition to G.L. wrote appreciatively, and we thank them for their encouragement. Eds.



Book Reviews



RESPONSIBILITY IN THE WELFARE STATE?

A REPORT OF THE BIRMINGHAM SOCIAL RESPONSIBILITY PROJECT

[Oldberrow Cottage, Nr. Henley-in-Arden, Warwickshire].

Price 5s.

"Here am I, send me", seems wholly inappropriate in the modern Welfare State where officialdom and qualified workers are ready to meet the needs of people as they arise — the needs which hitherto were answered by voluntary workers, friends, neighbours and Church societies. But is it as inappropriate as it appears in the huge, complicated machine of the Welfare State? This was the question which the Birmingham Social Responsibility Project sought to answer during their investigations carried out in a certain

Birmingham District during the years 1957-60. Their findings have been printed in a report called "Responsibility in the Welfare State" which was published by the Birmingham Council of Christian Churches.

The enquiry began by means of interviews with "officials of municipal departments, with senior workers in voluntary organisations and with a representative group of clergy" with a view to ascertaining the extent and types of unmet needs which still existed. These appeared to include mainly the aged, the physically disabled, the mentally sub-normal, social misfits, young people and a large variety of temporary difficulties. This initial step was followed by more detailed investigation in the specific district selected for examination. The same needs were emphasised from a more personal and intimate angle, and others

added such as over-burdened mothers and new tenants of housing estates. The great need seemed to be for neighbourly friendship — but from whom?

The next step was to investigate the situation from the receiving end and to interview an "unsatisfied random sample of households" to find out their circumstances and needs. Out of 256 households visited, there were 65 where it was felt that neighbourly help was needed. The problems in these were mainly situations of special difficulty, age, loneliness or practical problems of transport or shopping. Many of these were already receiving help from various departments of the social services which were usually much appreciated. But these did not cover the whole of the need, sometimes through lack of information or contact or the impossibility of solving the difficulty, as, for example, housing. It became clear that there was a recognised need of help from the churches which was not being met. Some individual cases described, showed the real necessity for sympathetic understanding and friendly interest in times of family illness, excessive pressure of responsibilities and financial difficulty, not to mention the obvious delight shown in many cases at having someone to talk to. It was on the personal, individual level that the need existed.

And so the appeal was put to the churches. This involved special difficulties of joint service through churches with different approaches to Christian understanding. In spite of the problems encountered and after considerable discussion, it was decided that the work could be divided among members of the individual churches, working upon information supplied by Social Service Organisations. As a result of this, visits were organised to a new housing area, with the object of showing a friendly interest and providing information about Church and other activities, and services available in the district. This work, it was felt, had begun to lead to a sense of shared responsibility and a deepened idea of community which offered wide scope for Christian contacts. The report concludes: "Whatever the method by which contacts

are built up, the underlying principle remains the same here as in many other respects, that it is through individuals, and the quality of the relationships they create, that churches can make their most effective contribution to meeting human need as it exists today."

Sheila Harris.

THE EUCHARISTIC WORDS OF JESUS

By Joachim Jeremias, Oxford.

Blackwell, 1955. 21/-.

This is not a book for senior Sunday School scholars, but for mature students of Scripture who want to know all the facts. The whole book of nearly 200 pages is a consideration of the words used by Jesus at the Last Supper as He passed around His disciples the bread and wine. Its author is a well-known Göttingen professor, and the book was first published in German in 1935. The English translation is made from the much expanded second German edition of 1949.

Those unacquainted with the contents of the book may wonder how so much can be written about so little. In fact the material could have been presented at much greater length. The author writes in a typical German academic style, stating his case in a minimum of words, possibly a little too succinctly for English taste. The first chapter handles the biggest problem connected with the Last Supper. Was it a regular Passover meal or not? The evidence of the first three Gospels is that it was. The initiative for arranging the meal came from the disciples, who asked Jesus where they should prepare the Passover. They were certainly not expecting anything outside the normal yearly routine. Then Jesus Himself at table spoke of the meal as a Passover: "With desire have I desired to eat this Passover with you." A reading of the Synoptic Gospels leaves the impression that no doubt could possibly exist on this point. Such an illusion is shattered by the Fourth Gospel. It gives no account of the meal

as such, but in its record of the trials which took place in the early morning following the evening of the Last Supper, the Jewish leaders are said to have stayed outside the Roman governor's residence to avoid the ritual pollution which would have prevented them from eating the Passover (ch. 18, 28). According to this it would seem that the Passover had not yet taken place, so the meal of Jesus with His twelve must have been something else. The problem is which line to pursue and opinion has always been divided. Some accept the Synoptic records at their face value and interpret John in a sense which it does not obviously bear, and others vice versa. The matter is not of academic interest only. If the Last Supper was really a Passover meal, then the bread used was certainly unleavened, and the argument that only unleavened bread should be used in a Christian communion service has a basis. If, on the other hand, the Last Supper was another kind of meal, then we have no knowledge of the kind of bread used and can exercise freedom of choice in our own community.

Jeremias presents the most thorough treatment of the problem that we know. He has a supreme knowledge of the Jewish background - something indispensable, though many New Testament scholars lack it - and every scrap of information is judiciously marshalled. His conclusion is that the meal was a normal Passover supper. He takes the Synoptic accounts and shows how every detail is consistent with its being a Passover meal. It is important to realize that the customs of the Jews at the time of Christ were considerably more elaborate than the prescriptions in the Law. Thus the meal was taken within the city walls, in accordance with First Century requirements, and afterwards the group did not leave the precincts of greater Jerusalem. Ideally the Jews would have liked to spend the whole night within the walls, but in the First Century such numbers of pilgrims came that the city simply could not hold them in the matter of sleeping, so once the meal was over a larger area had been defined within which the rest of the night could be spent. On previous nights Jesus had sought the peace of his friends' house in Bethany, but the

Passover night had to be different. All the details of the meal likewise fit a First Century Passover: the time, the bread and wine, the explanation of them by the evening's master of ceremonies, the graces spoken, and the singing of concluding psalms (not a hymn!). Even the colour of First Century Passover wine is known: it was red, which fits Jesus' words, "This is My Blood."

Attempts to show that John's dating of the meal is to be preferred usually include assertions that the Synoptic Gospels contain little details that do not harmonise with the other view. It has been said that the Greek word used for 'bread' is not the one which would refer to the unleavened bread used in a Passover meal, that the carrying of arms by the servants of the High Priest and the court sessions would have been illegal on Passover night, that the silence of the Gospels about any lamb is telling, and so on. All the objections are examined by Jeremias one by one, and he finds that they have no substance or can be explained from First Century Jewish Law. Some of these objections, too, apply to the Johannine dating no less than to the other. Strictly the Jewish court should not have met on a holiday, but exceptions were made for special cases.

If the Synoptic account is accepted at its face value, what is to be done with the statement in John? Jeremias examines the various attempts at harmonization which have been made. It has been suggested that 'Passover' in this case refers to any meal eaten within the eight days holiday begun with the Passover proper. But the evidence for this is not strong. It has been held that both accounts are strictly correct: the Jewish leaders ate the Passover one day later than Jesus and his followers. More than one attempt to explain how this might be possible has been made, and extraordinary ingenuity has been shown in supporting these ideas. Jeremias feels, however, that no one is fully convincing. He leaves the problem, therefore, accepting the Synoptic testimony and leaving open for the present the difficulty of the one passage in John.

The second chapter considers the wider setting of the eucharistic words, namely the whole Passion narrative. It is shown that for the first

time all four Evangelists depend on a consecutive tradition of the events. Up to this point detached episodes form the basis of the written accounts. This is very understandable, since from the Day of Pentecost there must have been a need for a consecutive account of the events leading up to the crucifixion. Few, even of the earliest converts, would have witnessed more than a selection of the events. Hardly any would have been present at the session of the Jewish court. The very fact that the Jewish leaders were anxiously trying to cover up what had been done would spur the Christians to consolidate a correct version of the events. The existence of this consecutive tradition behind the Gospels is of course an extremely important historical evidence for the truth of the preserved narratives.

The third chapter tries to find as nearly as possible the actual words used by Jesus by comparing the surviving accounts. Presumably Jesus spoke in Aramaic, but we have Greek versions in the first three Gospels and I Corinthians. Luke's records offers a problem in that the manuscripts vary. The majority support what is called the 'longer text', which mentions two cups of wine with the bread in between. The Authorised Version follows this text. The 'shorter text' omits all reference to the second cup, thus leaving one cup and the bread, in that order. The New English Bible and many modern scholars have adopted the 'shorter text.' Jeremias, however, prefers the 'longer text' on both textual and contextual evidence, though the problem is admittedly not simple. Then, by a minute comparison of the different wordings of the four accounts in the light

of their being capable of translation back into Aramaic, he concludes that Mark's form of words is the closest approximation to what Jesus actually said.

The final chapter is devoted to drawing out the meaning of the meal and the words that Jesus used in it. In the ordinary Jewish Passover meal the master of the house gave a short sermon in response to questions put by the children explaining the significance of the unusual proceedings. Jesus, taking the place of the master of the house, selected the bread and wine from the whole meal and explained parabolically through them that He Himself was the ideal Passover lamb. Jeremias gives a wealth of insight into every phrase, basing himself on the Jewish material.

This book is certainly one of the most important written on this subject. Its author shows a staggering learning, though this does not, of course, guarantee the correctness of his conclusions. However, nowhere else is there to be found such an abundance of evidence presented and such a thorough attempt to draw sound conclusion from it. Any one wishing to read the book must be prepared to find some difficult parts. Not every reader will be able to follow the subtleties of translating Greek into Aramaic. However, for those willing to make the necessary effort, this book will be immensely rewarding.

W. G. Lambert.

Probably most of us already accept that the Last Supper was a Passover meal. We would welcome, however, any contributions from those who take an alternative view. Eds.

A PRAYER OFFERED AFTER THE BREAKING OF BREAD

Remember, Lord, Thy Church, to deliver her from all evil, and to perfect her in Thy love, and gather together from the four winds her that is sanctified into Thy Kingdom which Thou didst prepare for her. For Thine is the power and the glory for ever. Come grace and let this world pass away. Hosanna to the God of David. If any is holy let him come: if any is unholy let him repent. Maranatha. Amen.

DIDACHE, c. 140 A.D.



“ BIG ” IDEAS ?

By Ruth McHaffie



We are frequently exhorted to overcome pride. It is necessary exhortation and should we feel that we have no need of it perhaps this is because we have more need than most. Yet there are some amongst us, usually those playing the more inconspicuous parts, who feel in all humility that the work they do is very minor. While the labours of others might from time to time be encouraged by a profusion of thanks, the less prominent members in our ecclesias tend to be taken for granted, and it is sometimes not until they are no longer with us that their value is realised and appreciated.

There is the brother whose voice we never hear from the platform but whose handshake means so much more than the handshake of some we hear often: there is the sister who seldom voices her opinion but whose acts of love cheer those who are discouraged and downcast. There are those who will gladly do the dull jobs, who unobtrusively prepare and clear away, and there are those whom the good things of this life have passed by, whose depressing dwelling places are only brightened (and brightened indeed) by the sunshine of the Lord. But though we may be lacking in our appreciation of their Christ-like qualities, God is not. It is a blessing that His ways are so much higher than our ways, that though we are more ready to notice the outward things, He looks upon the heart, and the “ secret ” works which we pass by, He sees and rewards.

The truths which are in the Bible are deep truths. A brilliant mind can search them for a lifetime and still not exhaust them, and yet the Gospel is the good news which the simplest of minds can grasp. Though we might be lacking in intellect yet we can be guided to walk in saintly wisdom. One might be at a loss to explain the theology of “ justification by faith ” and yet because of his earnest belief that God will guide him, because of his sincere trust in the Father and because of his desire to use his hands to help his fellows, he is, in the highest sense, “ justified by faith.” His “ little bit ” rises to heaven as a sweet smelling savour. God scorns the show of the proud, He hates their feast days and ‘ will not smell in their solemn assemblies.’ “ What doth the Lord require of thee ? ” said the prophet Micah, “ but to do justly, and to love mercy, and to walk humbly with thy God.”

In every sphere of life difficulties arise, and so we sometimes find brethren and sisters, content with their lot, happy to fill a little place, having no desire for show and with no worldly ambition, but whose children are a cause of concern. These children have had the opportunity of modern education and as a result they develop “ big ” ideas. They begin to think that their parents are not good enough for them; they mix with friends, both in the meeting and outside, whose homes are more up-to-date than their own, and whose standards of living are on a higher level. So they become

fussy about taking their friends home, afraid that their house will not be up to standard and that their parents will not rise suitably to the occasion. The thought of having the educated speaker to spend the Sunday in their home may fill them with embarrassment.

What can we do to avoid situations such as these? From a spiritual point of view the children's values are all wrong, but how can we get them to see this?

Whatever our social standing in life we must teach right values to our children from early days. Do we, I wonder, concentrate on teaching them Bible stories without giving enough emphasis to Christian morals? That the children will often fail to observe our moral teaching is no excuse for our not imparting it. Some will respond more quickly than others and there may be many disappointments. Children can, from an early age, be taught to have respect for others. The child whose parents are comfortably situated can be made to realise that although he is able to have more in life than another there is no occasion for snobbishness. So also the child whose parents find it difficult to make ends meet, can be reared with an understanding of the things that count, and though he will naturally, and almost inevitably cast longing eyes at the good fortune of another, yet, he can, because of wise training, grow up to admire the simple living of his parents, to appreciate that true wealth does not lie in the possession of goods, and that "a dinner of herbs where love is" is much to be preferred to "a stalled ox and hatred therewith."

From infant days we tell our children over and over again of the Babe in the manger. Perhaps we might point out to them more often than we do that God passed by the homes of the rich and laid His Son in the arms of an unpretentious mother, leaving Him to spend His childhood days in the simple home of a carpenter. As our children mature we can show them that while Jesus is the greatest example of all, yet there are many others (and we can find examples in our community) who have started with humble birth, who have known

privation as no modern child in this country knows it, but who have become shining examples of Christian success. We must teach them that the worth of a character is not determined by the district one lives in, nor by the kind of residence. It does not matter whether or not one's parents speak grammatically or with a refined accent, nor whether father runs the college, the business or the dust cart. The one factor of real importance is how the occupants of the home *behave*. There is no need for parents to teach their children in a "preaching" way. Their own attitude to life will count for much and have either a desirable or undesirable effect. Those children whose fathers play a prominent part in the ecclesia can easily develop conceit and become precocious. It is up to the parents to shower cold water on such tendencies, and to let their children know that God's esteem is not for those who say the most, but for those who act the best. And those who act the best do not encourage themselves or their children in conceit.

There is always a danger that the more well-to-do parents will bring their children up to be too "select". Whatever kind of education they are given, they should, both for their own sakes and for the sake of others, learn the art of mixing. Though they will naturally choose for their closest friendships others who share their personal interests, they should be encouraged to understand a wider fellowship. If not, they are liable to grow up into men and women who can only see life from their own particular points of view, who will have a reserve which will prevent them from "getting over" their faith to those who are not on their own intellectual or social level. They may develop an uppishness which they do not intend, which they themselves cannot recognise, but which others of a different standing are uncomfortably aware. It is possible for children to be brought up in the nicety of their homes, sheltered from the world of sin, who, as a result, never come to appreciate the nobleness and selflessness of true Christianity. Unless parents have in their own hearts something of the steel-like spirit with which our Lord faced his earthly trials, then they will make it difficult

for their children to have a strong and vigorous faith. They may find a form of Christianity which is not much more than a genteel polish. The seeking after "classiness" should be left for worldly neighbours. The only refinement a sincere Christian desires is that which comes from carrying the Cross of his Lord.

Mixing, though so desirable, has its problems. Perhaps after exercising care as to the company our children keep during the week at school, we find them in a Sunday school and youth circle which include "outside" pupils whose manners and even cleanliness leave much to be desired — not, of course, that our own children are models of perfection in either direction. But when they hear reports of the behaviour in families which are untouched by Christ, is it possible that they will (in their childish ways of thinking) see their own homes as precious refuges from a sinful world, and that they will feel the beauty of the purity, selflessness and happiness which Jesus brings into their family lives? This raises a searching question for us all. Does Jesus Christ *really* live in our homes day by day, for our children to see? Or is He, like the best tea service, kept only for company?

Some parents, irrespective of their financial positions, regard worldly trends which affect many teenagers with much more concern and disapproval than do others. We have, therefore, a considerable divergence of opinion as to the recreation in which we wish our children to take part. Circumstances may arise in which we feel it necessary to draw the line. Perhaps it is not only a high ideal that we should so order our children's lives (unobtrusively), that they themselves will know where to stop. If at times they disappoint us (and is there any parent who is never disappointed either in his child or in his parenthood?) then while they learn from their mistakes we can learn from ours. Our lesson will be a salutary one if we learn only that the wisdom which we may pride ourselves in having, is not enough to bring us success, and that we need in humility to lay our parenthood, often, before the Lord.

There are those who suffer miserable heart-ache because they feel that they have failed in the up-bringing of a child. They spend the long night hours going over and over all their possible mistakes. Were they too strict? Were they not strict enough? How could the once tender little one have become such a rebel? It is doubtful if they will ever find an answer to their satisfaction. It is possible that they have done their best. If they had their parenthood over again they might do better — and so would we all, for experience is a great teacher. Only our Father knows to what extent we have tried, and His judgment takes into account the difficulties we may have had to fight against, of which others know nothing. He alone is able to understand. And if we have failed, even through our own heedlessness. He is willing to forgive us and to fill our hearts with comfort. If we cannot forget the past then we must not live in it. There are days lying ahead, each one bringing its own opportunity. It is sometimes because of past failure that we can bear much fruit, but remorse can only sap our strength. Success tends to make us hard and intolerant, but failure gives us understanding and sympathy: success may make us self-reliant, but failure brings us to put our hand in God's.

We must not lightly excuse our failures, but we can find consolation in that God Himself has experienced the bitter disappointment of a father, whose children in spite of his care have turned away in rebellion. Through Isaiah He says, "I have nourished and brought up children, and they have rebelled against me." And then, likening His children to a vineyard He says words which some parents have sadly echoed in their hearts. "What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Through Hosea God says, "When Israel was a child then I loved him." As a loving Father He taught His children to walk, holding them by their arms (Hos. 11: 3-4), but even then they were "bent to backsliding from me" (v. 7).

There is always the possibility that our idea of success in Christian parenthood may be mistaken. We might, with considerable pride, feel that we can say of our children, "They have all accepted the Truth." But what "truth" have they accepted? So much depends upon whether or not, as their years pass, their relationship with God will prove to be one which produces service of the heart and not the lip, whether or not they have related themselves to a formula of "proofs", or to a living faith. What our children achieve, or fail to achieve, in their adult lives is a responsibility of their own, but the influences they have known during formative years will continue to have their effects, either as helps or hindrances, in the formation of character, even though the individual concerned may not be consciously aware of them.

It may be the parent and not the child who has "big" ideas, who is not content for him to play a small part. Unhappy is he whose parents make detrimental comparison between his scholastic ability and that of another, who realises that they prefer "intellect" to goodness of nature. Yet the parents will suffer even greater unhappiness than he when they see that they have produced in their child neither academic attainment, nor

graciousness of character, but only embittered frustration. Perhaps we expect a boy, as son of his father, to achieve as much as he. He may be able to achieve more: maybe not as much. He has a level of his own to find. We, as parents, must be content to let him find it, encouraging and helping, but never forcing.

Sometimes we attempt to push our children too much in spiritual matters, producing, as it were, forced hot-house plants, which once placed in the open, wither at the first frost. Young people may come to baptism because of unwise pressure, and more because they feel that it is the expected procedure to "join the meeting" rather than because they wish to dedicate their lives to God. Such "conversions" cannot carry with them enduring zeal. They make for apathy or for the arrogancy which lacks the understanding that 'he who would be first among you must be your slave'.

Surely the noblest part we can play in the lives of our boys and girls is to teach them that there is no bigger idea than that of seeking, in humility, a little place in the Kingdom of God, that the world, with all its cleverness, its wealth and its pleasures, can offer nothing compared with the simple joy to be found in Jesus.

In our youthful days we start off with simple beliefs, and we need always to retain a simplicity of Christ. But there are many who could make greater effort than they do to study and learn, that they might be well equipped to answer the critic, to guide either the unlearned or the intellectual in the ways of the Lord. Study occupies very much more time in the lives of ordinary young men and women than it did fifty years ago. They have every opportunity and every encouragement. Unfortunately the study is often weighted on the side of careers, and not on the side of God's work. And so opportunity which could give tremendous advantage is apt to become a snare.

A FAMILY PRAYER



*Father, Who has willed that children should be
taught the way of right,*

Bless us as we gather by our fireside.

*May we, as a little family, be so led by the spirit
of Jesus, that we may shine as a light in the
darkness.*

*So may we, by our example, bring those around us
to know and to share the happiness which is
ours.*

*Forgive us for any mistakes we have made today,
for words or actions which have dimmed our
light.*

*Forgive us if we have wanted to follow the ways of
those who do wrong.*

*Forgive us if it has seemed dull trying to do right.
And now, as we lay down to sleep, may our minds
be filled only with thoughts that are good.*

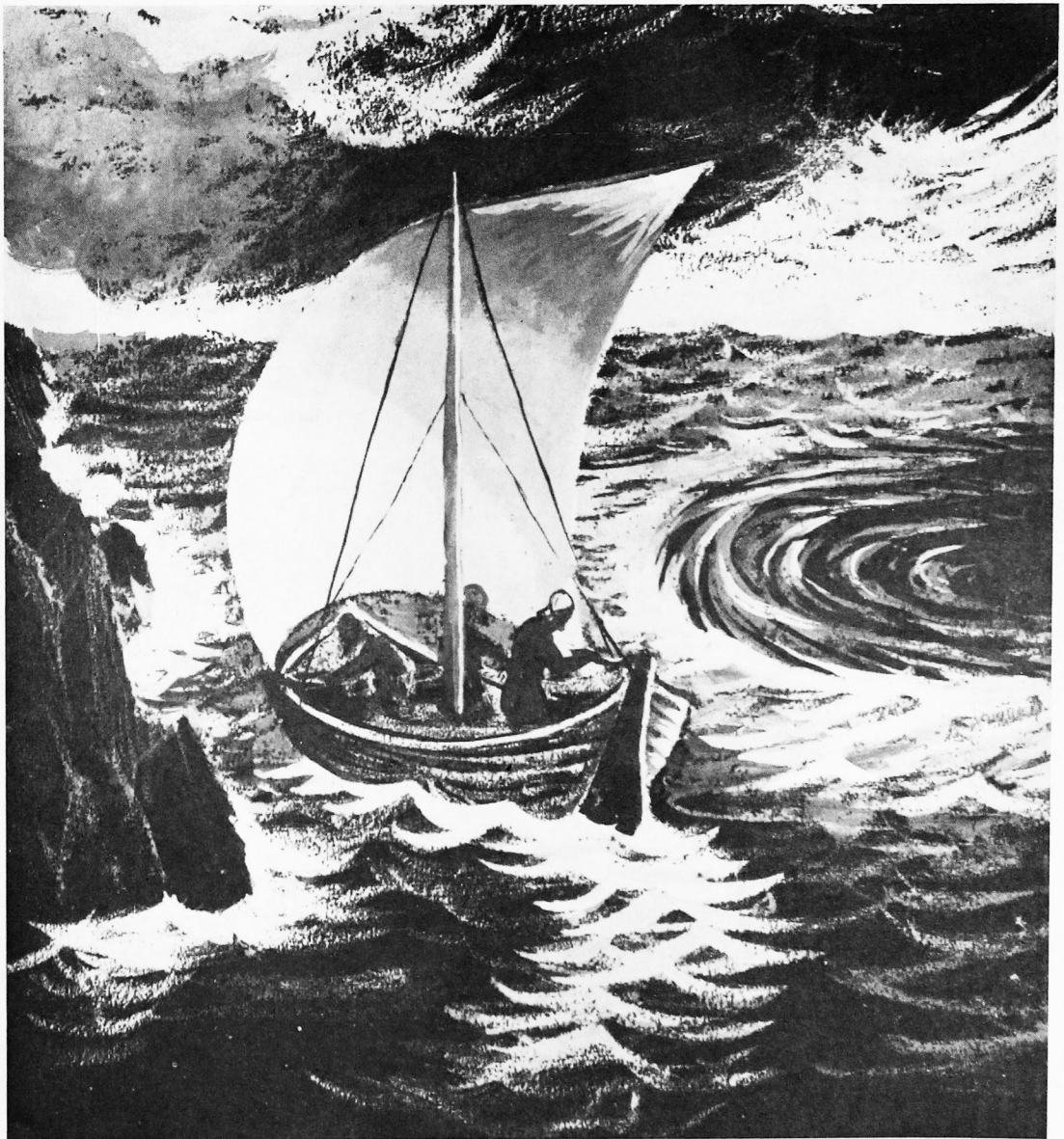
*May the hours of night be restful, so that when we
are awakened by the singing of the birds, we
may feel the joy of Spring.*

*And set out for school or work, ready to grow a
little nearer to the pattern of Jesus.*

This we ask in His Name.

Amen.

THE
ENDEAVOUR
MAGAZINE



SUMMER 1962

One Shilling

THE ENDEAVOUR MAGAZINE

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No. 4

FOR
CHRISTIAN
THOUGHT
AND
ACTION

OUR COVER DESIGN

Our design this quarter has been suggested by the article **The Balanced Life**, and illustrates the dangers of Scylla and Charybdis.

There are many ways in which the Christian may run into extremism. We may go from faith alone to works alone; on the one hand be fanatical or on the other apathetic; we may be severe and critical or weak and indifferent; we may be self-opinionated or afraid to express ourselves; we may be reckless or over-cautious; puritanical or worldly.

Nor, as the illustration shows, does the middle course necessarily run smoothly. But if Christ be in our vessel we can smile at the storm.

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Since our last issue we have been able to make more convenient arrangements for the printing of the magazine. This will lighten our work and help us to improve our production.

From its inception the magazine has carried articles urging that an expression of Christian love should, among other things, find an outlet in practical work for those who are in distress. A number of our friends have told us that they would be willing to contribute to a fund which would help to further the promotion of the magazine, and enable a start to be made on some practical service. The exact nature of this service can be decided in the light of the funds available and the needs which we may feel fitted to meet.

We have often thought that the work of editing a magazine must present many pitfalls and difficulties. Now we know! But together with the difficulties come the delights, and if we have felt discouraged at the disapproval of some at our new venture, we have, on the other hand, found happiness in realising how much support we have. The post is an odd assortment, and we smile at the peaceful serenity of the letters, from home and abroad, as they lie on the mat together, humbly accepting the fellowship and differences of one another.

With this in mind steps have been taken to have *The Endeavour Magazine* incorporated into a Charitable Trust which aims at a balanced promotion of the witness of the brethren and sisters of Christ. This arrangement has the advantage that any who wish may subscribe to the fund by way of Covenant, and the Trust can claim rebate on Income Tax. Brethren and sisters who are interested in contributing are invited to write to the editors. If it is desired to earmark moneys contributed for any special form of witness this can be arranged.

We should like to thank those who have risen so willingly to our requests for articles. Their ready response has enabled us to have variety of writers and thoughts, which is one of our aims.

Editorial communications, correspondence and subscriptions should be sent to The Committee, The Endeavour Magazine, Moray Lodge, 176 Granton Road, Edinburgh, 5.

Correspondence about opportunities for practical service should be sent to The Endeavour Magazine, Dove Cottage, 20 Saunby Close, Arnold, Notts.

The cost of the magazine at present is 1/-, single copies by post 1/3d. Annual subscription rate, 5/- for four issues, 4/- for each additional subscription. The magazine will be published quarterly, God willing.

THE BALANCED LIFE

By Donald Smith



The Romans had a proverb to the effect that he who tried to escape Charybdis fell on Scylla. According to their mythology these two monsters of the deep lived in close proximity. Scylla was a six-headed beast who snatched and devoured sailors from passing ships, while Charybdis dealt with those who escaped by the simple expedient of swallowing down the waters

of the sea, and its victims with it. The unadorned fact, however, was that Scylla was a rock of evil reputation in the Messina Straits, and Charybdis was a whirlpool which lay over against it. The mariners of the ancient world had to steer their courses between these two grim hazards, and some, in their endeavours to escape the whirlpool, piled their vessels on the rock, while others, striving to avoid the rock, became engulfed in the whirlpool.

"He falls on Scylla, who wishes to avoid Charybdis." The proverb serves to underline problems of decision which we all encounter from time to time, but it is not only in dangers that it has its application. Sometimes in endeavouring to achieve one good thing, we may lose another of equal importance, or even jeopardise them both. But whether we think in terms of dangers or desires, we often find ourselves in a "strait betwixt two" — our lives are beset by Scyllas and Charybdises.

FAITH AND WORKS

Perhaps this twofold aspect is nowhere more clearly brought to our notice than it is by James in his letter on faith and works. It is, of course, an exhortatory letter and quite obviously the writer is speaking from observation. James had noticed the cold comfort given by some to those who were in need; he had heard the words that were offered when the immediate needs were not words, but food and raiment. It caused him to wonder as to the genuineness of the professed belief, for it seemed that there was a danger that faith could be debased into a mere mental exercise. It had happened once and it could happen again.

None could have started out with higher aspirations than the Pharisees. Back in the days of Ezra their predecessors had responded to his call when he had said, "Separate yourselves from the peoples of the land". They could see quite clearly the rock upon which their fathers had foundered and at all costs they would avoid it.

So they became the "parushim", the "separated ones", the "Pharisees". There is little doubt but that during the tragic period of Jewish history which followed, they were the means whereby the word of God had been preserved; but in due course "separation" instead of being a means to an end had become an end in itself.

The Law was the thing, and in order to avoid its infringement, the Pharisees built a fence about it, on the principle that if one broke the outer defences, the Law itself might still remain intact. After a century or so, the fence had grown so high and wide, that the Law was lost in the undergrowth. These separated ones indulged in endless time consuming argument as to the interpretation of the Law, and where they found it insufficiently explicit, they superimposed upon it their own exacting provisions. For example, the commands concerning the Sabbath day provided a most fruitful field for mental gymnastics.

The Law said, "Let no man go out of his place on the Sabbath day". That was not precise enough for the Pharisees — how far could a man go on the day of rest? The matter required detailed investigation. In chapter 21 of Exodus at verse 13 the noun "place" was associated with the verb "flee". In the 35th chapter of Numbers the verb "flee" was associated with the noun "border" or "gebul", and "gebul" was associated with "2,000 cubits". Therefore argued the Pharisees, place-flee, flee-border, border-2,000 cubits; a man must not go more than 2,000 cubits on the Sabbath day. Q.E.D.

Again, the Law forbade work on the Sabbath day. But what about an egg laid on the following day? The hen, poor wretched creature, in complete disregard of the Law of Moses, had been busy preparing it all through the Sabbath. Therefore, said the Pharisees, one must refrain from eating such an egg — throw it away, or better still, sell it to a Gentile and put the money in the Treasury.

So it went on. The basic idea of the fence

was good, but by a series of apparently logical steps, the Pharisees had placed themselves in a completely illogical position. It kept them off the rock all right, but by the time that Jesus came, they were in the vortex of the whirlpool and they could not get back. Their lives were out of balance.

James observed, remembered and was fearful, for even in this new found faith there were those who were tithing their mint, anise and cummin of theoretical truth without allowing it to have any fundamental effect upon their lives. "What doth it profit, my brethren, if a man say he hath faith, and hath not works. Can faith save him?" There were grave inconsistencies. "We claim to be religious, but how do we behave?" was the implied question. James proceeds to deal with some of our failings. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain;" and the same argument holds good for all the other failings in which we persist.

The first chapter of the letter ends with James' definition of religion, and remembering Scylla and Charybdis it is important that we should notice that even there he hints at the twofold aspect. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world."

THE ROYAL LAW

The argument is developed in the second chapter, and James singles out one particular command and distinguishes it by the title of "The Royal Law". "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." We might ask what it is that makes this particular command the Royal Law, until we remember that it was one of the two commands which was so emphatically endorsed by Him Who was born to be King, and that it was the Law which He

so continually stressed by precept and practice throughout His ministry.

When the lawyer put the question to Jesus as to the great commandment, the first part of the reply was in fact the complete answer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". At that point, without going any farther, Jesus might have added, "upon this ONE command hangs all the law and the prophets", for the greater includes the less, and the love for God naturally embodies trying to keep all His commands, including the love of one's neighbour. It would certainly not have done the other way round, for while it is possible to love one's neighbour without loving God, it is quite impossible to truly love God, without loving one's neighbour.

Why then did Jesus add this gratuitous, unrequested, and apparently unnecessary piece of information? Surely it was because He saw that this was why things were going wrong. By and large, men were observing the other commands; they did not steal, they did not bear false witness, they did not commit adultery; but nevertheless they lacked that generous, all enveloping sweep of love which formed so important a part of Jesus' teaching. "Thou shalt love thy neighbour as thyself."

The twofold command which Christ gave to His disciples was concise and to the point: "Preach the Kingdom, heal the sick," and it is the proper observing of the Gospel and Works which makes for the balanced life.

Now, for various reasons, it may be difficult to achieve this proper blend. The Pharisees were right in their appreciation of the virtues of separation, in holding fast to their beliefs. The apostles emphasised its need no less than Ezra, but as we have seen in the case of the Pharisees, separateness unintelligently applied could have great dangers. Similarly, in the particular circumstances of our own day and generation, separation

applied by rule of thumb could conceivably develop into an isolationism which might well prejudice the satisfactory observation of the second Law.

In seeking for a solution let us always remember the rock and the whirlpool. James said, "Though a man say he hath faith and have not works, can faith save him?" but if we are striving for the balanced life it would be equally pertinent to ask, "Though a man say he hath works, and hath not faith, can works save him?" We need both. James was mindful of the dangers when, in his definition of religion, he emphasised the need for works *and* for keeping unspotted from the world. That is one of the reasons why some would advocate standing aside from any organisation outside our own body, even though its object was good works.

There is, certainly, no difficulty in standing aside if that is our wish, for by separating ourselves on major issues where there is no option we have prepared the way for isolation. We make an essential stand, for example, in connection with military service; and while the majority of our acquaintances will not agree with our views, nevertheless many will respect them. The next stage in the separation process probably arises in connection with political matters, where again we stand aside. At this point our acquaintances have a little more difficulty in understanding our attitude. We are not only odd, we are peculiar. A little lower down the scale we come to Parish Council or public work of that nature where undoubtedly an extraordinary amount of voluntary service is rendered from which we benefit, but there is still the political flavour and we deem it well not to become involved.

Every step we have taken up to this point has been logical and correct, but something has happened which we may not have noticed, but which may have unfortunate repercussions. If we, for our part, have developed the habit of walking alone, the people around us will have developed the habit of leaving us alone.

OUR FEET UP?

We may think that that is well, but now and again it has its disadvantages. For example, a need arises -- some special work of service to mankind is required. It involves organisation and planning, it calls for helpers. Once again some Committee or Council or Working Party has to be set up, and at the next stage the helpers are required. Whom will the Committee approach, how will the volunteers be recruited? It will be quite exceptional if anyone thinks of us. We can put our feet up -- no one will ask us to sell a flag or rattle a box.

This may be an exaggeration, but if there is any element of truth in saying that a barrier has been set up, then we as individuals have to consider how best we can break it down, in so far as it may be hindering us from service. In larger communities there may be an ecclesial answer, but in the majority of cases it is an individual matter.

THE RENT WE PAY . . .

Probably the quickest and most effective way of rendering service would be through some established organisation. One could say, "I am at your disposal for an evening a week, or a week a year" -- or for whatever period of time we feel we can commit ourselves. There is of course the question of separateness that has to be considered. Admittedly the basic structure of some organisations might make such a committal inadvisable, but apart from these cases, which we believe are the exception rather than the rule, we feel that there is little danger. If we can work in the office or the factory, where we meet a miscellaneous assortment of characters not of our own choosing -- if we can do that and remain "unspotted" -- then the chances are that we may also do it in an environment where the characters are by no means so mixed, and where all are activated by a desire to serve.

One such organisation has defined "service"

as "the rent we pay for our place on earth". It may not be a particularly good definition, but it does at least provide a serious basis for self examination. Rent accrues on a time basis, it demands regular payment, and we endeavour to organise our finances to ensure that the money is there on the due date. So with service, we should so order our lives to ensure that we are making regular payment, and not just pay when the collector calls, or an opportunity for service happens our way.

If works of the kind of which James is thinking when he speaks of the Royal Law are in any way helpful towards salvation, then this poor world is rich in opportunities for us, with its blind and deaf, its spastics and its dumb, its crippled in body or mind. It is not sufficient to wait until we come across them, we must go out and find them.

Finally, the services we render must become a habit, lest we become over conscious of our works, for in that there is another hazard. The Pharisees knew of their good works and they took good care to see that everyone else did too, but when Jesus spoke of those who were to inherit the kingdom, and of the services which they had rendered, He depicts them as being amazed. "When saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick, or in prison, and came unto thee?" In fact they would know that service to the needy was service to Jesus, but obedience to the Royal Law would so have entered into their way of life that it had become part of their very being. This combined with their faith had given them the balanced life.

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matthew, chapter 22, verses 36-40.)

EXISTENTIALISM

By Sheila Harris

Philosophy is an attempt to make sense of human life and experience: it is a search for truth and an endeavour to add meaning and purpose to the road which stretches from the cradle to the grave. There are many who are trying to sort out the hopeless confusion of our modern world with its senseless rush, its lust for wealth and its almost complete trust in material things. This is indeed natural. The success of science and technology has greatly increased man's power to acquire for himself material prosperity and comfort. In slipped ease he hardly needs to think of unseen powers; the seen are all he needs. He can do what he wants, go where he wants and then retire to an old age free from care. How different was the lot of his grandfather, who after a life of toil and hardship could look forward only to poverty and distress. It was clear he had to have his faith in God with which to sustain his hard lot. But now all this has gone and man needs little heavenly solace for his human life.

Yet this is still the world Christ came to win: the world that is left for us to conquer. Yet how can we implant a faith in God in those who seem to have no need for Him? Is it possible to bring the Gospel message into a context which will make sense in this world? We must first try to understand how this world thinks. The New Testament gives countless illustrations of imparting truth at the level of individual, personal, human need: Bartimaeus, the widow of Nain, the woman taken in adultery, the woman at the well, Paul who declared that he became "all things to all men" "that he might save some".

A PHILOSOPHY OF OUR TIME

Existentialism is the philosophy of our time. We may not understand what it means, yet every play listened to, every book read, every picture seen, every advertisement which catches our eye, is indelibly marked with it. Have we ever been struck by the emphasis upon the momentary pleasure, the fleeting experience, the lack of purpose, the want of conclusion? Many modern novels offer no solution. The problem remains. The future is meaningless. Only the present exists. Man has lost his sense of purpose and direction. His real world is just the momentary experience which he feels, or sees or hears. His world is the object of his senses, material, visible, substantial, yet always changing. His feelings change, his friendships change, his home, his life, his family are altering daily, quickly and incalculably. Even the stable universe seems shaken to its core. What is there to rely upon, to trust, to put one's faith in? Things pass and change. This is the existentialist's world. He takes the moment as the only truth. The things he sees and hears now are all he really knows. This is no new idea. It is the philosophy of all who have lost faith. "Eat, drink and be merry for tomorrow we die." Shall we just leave him in this plight?

It may be some day he may look up to the heavens to find his peace; or so we think; but he is happy, carefree, comfortable. What does he need? The attempt to give to such, ideas of God and purpose and the future life is all in vain. The Gospel must come down to seek his need. There have been and still are great men who strive to do this, Kierkegaard, Jaspers,

Marcel, Buber, Bultman. These men have tried to find the essential truth in this approach and use it to explore the realms of human spirit in contact with God. They have seen that this approach to life affords two fruitful lines at least.

life of God flows through our being, so we may share it with another and in that contact there may glow a spark of light divine. So in our fellowships we find our grace.

A MESSAGE TO BE UNDERSTOOD

KNOWN THROUGH RELATIONSHIPS

The existentialist sees that man is not an isolated atom of body or mind distinct and separate. He is a highly complex organism depending upon an intricate combination and interplay of countless factors, reason, senses, emotions, reactions, instincts, etc., which are developed, moulded and woven out of the fabric of his world. We cannot take a man out of his relationships and contacts and still find him the same person or indeed a person at all. He exists as a father to his family, as a son to his parents, as a friend to his friends, as a workmate to his workmates, as a teacher to his pupils. He exists in his relationships. They make him and shape him and he makes them and shapes them. They are himself, his world. What is the use of goodness on a desert island? Our qualities are shown in our society, our community. The meaning of life lies in the personal encounter with others; the lover knows how true this is. It is the other one who makes and moulds and gives sense to his life. The mother with her children finds new grace, new sympathy in that relationship. The teacher with his class sometimes scales heights of thought he little knew before. The friend with friend communicating thoughts reaches out beyond his own limits. The neighbour too can find new warmth in kindly acts. As we meet others on that plane of understanding so we grow enriched and life becomes adventure and every contact a fresh opportunity and every talk a means of boundless grace. If this is all our world, this changing sphere, then let us make it rich and vibrant with pulsating life. And as the

Beside that the existentialist declares that the only real world is the world we know, our work, our play, our tiredness and our toil. This is reality: nothing else is true. Nothing else has meaning unless we see it in the light of our own experience. This seems quite natural as we read a book and easily ally ourselves to hero or heroine and feel in our own senses all his or her joy or pain because there seems some link with our own lives. Is this just emotional and subjective, or can this approach not be used to teach great truths? The more we read the Gospels and try to discover the truth about Christ, the greater the difficulty becomes. If we try to arrange the four accounts into a historical sequence or chronological pattern, we find countless problems which may not worry the ardent student but may deter the hesitant beginner. How can we bring its truth home to our modern world within its range of thoughts? How else but by the personal experience of deliverance? As Jesus turned water to wine, so our lives touched by Him may come forth rich and powerful. As Jesus straightened the bowed woman by His touch, so we may feel a new spring of fresh inspiration enter upon contact with Him.

Those who have trod the well worn path of faith and trust and knowledge of an unseen, powerful God, Who controls the world, may not need this approach. But to our purposeless, meaningless world a message must be preached which it can understand, a message related to present reality — the workshop, the boy friend, the neighbour. And maybe some of us can learn as well.

SOMEBODY ELSE'S PROBLEM

By Arthur Mallinder

It was a cold night and the small group huddled round the electric fire in the waiting room. Some leafed through the pages of the old magazines provided for their enjoyment, others just stared into space. Most were a little tense or nervous.

It was my night on as receptionist at the Marriage Guidance Offices. I was doing my monthly stint from 7.30 to 9 p.m. We had quite a large squad of receptionists, which meant a fairly easy rota. There were not so many Counsellors, so they were on duty once a fortnight at least, providing this voluntary service of help on three evenings and one afternoon per week. It was my job to answer the door, to watch out for anyone who might have an appointment with a particular Counsellor, to welcome and reassure any new "clients" and to keep them all happy while they waited their turns. It was no part of my duty to listen to their domestic woes — rather I must steer the conversation on to any other subject but that — their problem must remain confidential between themselves and the Counsellor.

Tonight was quite a busy night. It was not always like this — sometimes nobody came and one had a talk with the Counsellor about life in general — but usually there was someone and often we were busy. Tonight there had been the rather agitated elderly lady who wanted to see a lady-Counsellor, so we had fixed an appointment for another night and sent her away. Then the young couple who looked respectable and well dressed — what problem could they

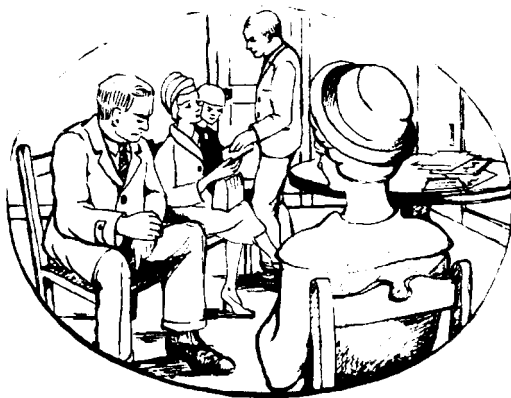
have? It might be in-laws — or it might be biological?

Then the young wife who came, bringing a friend with her (sister-in-law or neighbour?). It is amazing how many people need the moral support of a friend before they will brave the dangers of the M.G. Offices!

Then there was the seedy down-at-heel gentleman who came in near the end of the session. It looked as though his problem was financial. Finance is the root cause of at least 50 per cent of broken marriages today. Hire purchase has a lot to answer for — bankruptcy by easy payments! The man who runs away with the woman next door is not in love — he is only seeking temporary escape from the intolerable burden of living with a spend-thrift wife who is always in debt. He just cannot stand it any longer.

Life for the receptionist usually flows smoothly but occasionally there are the awkward moments. I remember the night I opened the door and admitted a small scruffy man with three small scruffy children. He came from a tough slum clearance estate on the outskirts of the city, his wife had walked out on him and he was frantic to get her back — just couldn't cope with the kids alone!

And neither could I! While he was being interviewed by the Counsellor I had the unenviable job of trying to maintain some semblance



of order in the waiting room. They were physically incapable of sitting still, they couldn't concentrate on the out-dated comics reserved for such an emergency, their favourite pastime was punching each other — and was I glad when "daddy" finally emerged from the consulting room and took them away!

How did I come to be a receptionist? Well, some two years ago my wife and I saw a letter in the newspaper from the Chairman of the local Marriage Guidance Council appealing for volunteers who would be willing to give a few hours each month in a good cause. We figured this *was* a good cause and something we could do with a good conscience. So much trouble stems from unhappy marriages. Broken marriages mean broken homes — broken homes mean neglected children and teenage delinquents — and criminals tomorrow. And think of all the despair and frustrations in the sorry process! If in a small way we could help to ease this social problem of today we felt it must be well worth while — and so we volunteered.

Of course, we are only small cogs in the organisation. The Counsellors do the really important work of listening to the problem, trying to suggest a solution, sorting out the tangled threads, patiently trying to bring the estranged couple together again. The Counsellors all undergo a fairly protracted training course of lectures, lasting some six months or more, culminating in a series of psychological aptitude tests — then they serve a year on probation — and finally, if successful, become fully-fledged Counsellors. Then their spare time work and worry is "Somebody-Else's Problem". And they are not paid a penny! This work is a voluntary social service — all the time is freely given.

Why do they do it? Most of the people we have met, who are engaged in this work, are active church members. Some may do it purely from humanitarian motives, but the vast majority do it because they are constrained by the love of Christ. In our Welfare State of today there is little opportunity for the giving

of alms, but there is much opportunity for the giving of time and one cannot but admire the self-sacrifice of those who are willing to serve their fellows and their Master in this way.

Before we get all starry-eyed about voluntary social service, let us come down to earth and realise that, as well as being rewarding, it can be very frustrating. Often a "client" fails to keep an appointment and the Counsellor, who has come down specially for it, is left high and dry with a wasted evening. Or think of the disappointment of seeing all one's efforts to bring about a reconciliation end in failure. On the national average marriage guidance is only reckoned to be successful in a third of the cases dealt with — a third are failures and a third, we don't know.

One sometimes wonders whether some of these people are worth helping? Every society has its quota of spongers and hangers-on and "won't-works". "The poor always ye have with you" said Jesus — and likewise we always have those of low intelligence and minimal common sense — but among them there are the genuine cases, the folk who really are finding life too difficult to cope with — and these are the people who can be helped successfully. Did Jesus ask if the harlots and sinners were worth helping before he befriended them? I think not. People often turn to God when in trouble and contacts such as these may yet prove valuable in our efforts to bring them to Christ.

Marriage Guidance is just one way in which we can give a little of our time in the service of our fellows. The field of social service is large and there are many other things we could do if we wished. It is a field that is worth exploring. Why should we Christadelphians stand aside and watch while others do all the work? It is very easy to make our doctrine of separation from the world a good excuse for apathy and indifference, and a very good reason for doing nothing at all. So in effect we join the priest and the Levite and pass by on the other side, while the poor man in trouble is left with his wounds as "Somebody Else's Problem".

A SPECIAL APPEAL

ALGERIAN REFUGEE BABIES

THE NEED

Our attention has been drawn to an urgent need where practical service can be of immense help.

The daily press has, for some time, been giving much space to the senseless rivalries and violence in Algeria. Although some sort of political settlement has now been reached there is an aftermath of suffering. 307,000 refugees have fled from Algeria into the deserts of Morocco and Tunisia. They live in rough shelters made from old petrol cans, branches of trees and collections of stones, and some live in holes in the ground. The surrounding country is bare and desolate, far from the towns and work is difficult to come by. The temperature at night often reaches freezing point. Their former homes have been destroyed, crops and flocks burnt and killed.

Relief workers have gone to Morocco and set up a depot at Oujda near the Algerian border. Every few days they distribute a small ration of dried milk, beans, flour and oil to endless queues of hungry people. A children's clinic has been established and every Friday mothers bring their new-born babies — often little skeletons wrapped in odd bits of rags — or little children desperately ill. Two or three times a week a van carries relief into the mountains to mothers who cannot come to the clinic. Babies are washed and dressed and the mothers are instructed how to care for them.

Many of these mothers are educated women who will care for their babies with intelligence if they only have the garments; others will be trained to use donated garments with care.

WHAT CAN BE DONE?

Simple layettes for the babies and knitted blankets for the mothers are urgently required. A basic infant outfit has been worked out as follows: —

Basic Infant Outfit: 3-12 months

2 wrap-over winceyette shirts (flat seams), 1 cardigan (any pattern or colour), 1 bonnet, 1 pair socks or bootees, 1 pair knickers or leggings, 4 Harrington squares (or any nappies), 4 safety pins, 1 bath towel, 1 bar of soap, 1 rubber sponge, 1 bib, 1 shawl or hemmed piece of blanket at least 36" square or blanket of knitted squares to measure 30" x 40" and two flannelette sheets, same size, 2 winceyette nighties (simple magyar).

These layettes can be sent to Morocco in 22 lb. sacks for 21/-. Gifts of money can be used to purchase nappies, towels, simple garments and cot blankets by arrangement at wholesale prices.

The gift of even one garment would be helpful, or a small gift of money.

All contributions should be sent to:

Mrs M. DEAN,

" Watcombe,"

99 Friern Barnet Lane,

Whetstone,

London, N.20.

WORDS FROM THE PAST

It was a matter of dispute amongst the early Christians as to whether or not it was permissible to study writings other than those produced by the Christians themselves. In the Third Century Cyprian of Carthage refused to study anything other than Christian literature, while Dionysius of Alexandria read widely, which, we are told, "enabled him to carry the attack into the enemy's country". This dispute has never finally been settled and some amongst us today think that we should confine our reading within narrow limits. The following article written by Robert Roberts is indicative of his wide reading. (Editors.)

AHEAD OF THE AGE

Those who have contributed to the advancement of mankind in any direction, have always been ahead of their age, and have had to suffer the inconvenience of such a position. Ignorance has condemned them: envy has persecuted them. Discoverers of new arts and sciences have rarely lived to see them accepted.

Galileo, who taught the diurnal revolution of the earth and the fixity of the sun, was condemned and imprisoned at Rome for refusing to disavow his sentiments. When he was dead, a priest visited his widow and got her to show him his manuscripts. From amongst them he selected such as he thought unfit to be known to the world, and took them away and destroyed them. Afterwards there was not a scholar in the world who would not have given their weight in gold for these destroyed writings.

Harvey discovered and taught the circulation

of the blood at a time when all the world believed it to be stagnant. He was the object of something like universal ridicule in consequence of a doctrine which the microscope has since enabled the merest tyro to see the truth of with his own eyes at any scientific conversazione in a living fish's tail or frog's foot.

A bishop named Virgilius, expressing his belief that the other side of the world was under our feet, was proclaimed a heretic by the Archbishop of Mentz: arrested, tried, and condemned to the flames, in which he miserably perished. And now, these same archbishops would be ashamed to deny the rational truth for the recognition of which they burnt their brother.

An abbot named Trithemius, who was fond of steganography, or the art of secret writing, published several works on the subject which suggested improvements in the art. His books were condemned, and publicly burnt as the productions of diabolical mystery.

Descartes, a French philosopher of the Seventeenth Century, who anticipated modern science on several important points in optics and magnetism, was the object of deadly animosity on account of his discoveries; and narrowly escaped being burnt on a hill in sight of seven provinces.

Roger Bacon, Gerbert, and other students who excelled in chemistry and mathematics, were abhorred and shunned as magicians.

One Cornelius Agrippa, a student of nature, displayed a few philosophical experiments which any schoolboy may now perform; yet the horror and opposition excited by his operations were so great that he was compelled to fly to save his life. In new places to which he went the people looked upon him as an object of horror, and it often happened that when he appeared in the streets, the people quitted the same that they might not be seen with him. He died at last in a public institution, though originally in the enjoyment of an opulent fortune.

Cardan, an able naturalist for his time, was regarded as a magician. Even the learned of the day shared the feelings of the ignorant. The famous Thomas Aquinas, such a favourite author of the late General Gordon, when once taken to see a curious piece of mechanism constructed by Albert de Groot, to utter distinct vocal sounds, was so terrified at it that he struck it with his staff, and in a moment annihilated the labour of thirty years.

These are comparatively modern instances,

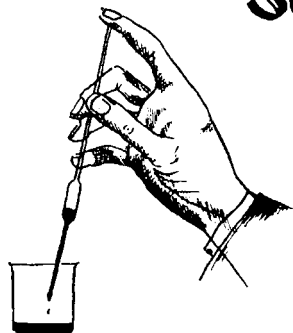
but it has been the same from the beginning, as shown by Disraeli in his industrious collection. Socrates was sentenced to death for no other reason than the envy excited among his judges by his superior endowments, which led them to trump up charges of unfaithfulness to the gods. Anaxagoras was imprisoned for trying to show that God was one and supreme, and that the idea of many gods was unphilosophical. Aristotle became the object of virulent persecution because of his towering abilities in all matters of natural knowledge. His lot became so bitter that, having no Divine consolation to fall back on, he put an end to his life. Heraclitus, the celebrated philosopher of Ephesus, was so tormented by his countrymen, that he ceased intercourse with men, and died of vexation in his sixtieth year.

Eminence in knowledge or talent was sure in the long run to rouse persecution, and end in prison or the grave. Great men were supposed to be in league with infernal spirits. Magic was the general imputation under which they were hounded to death.

The lesson is the one formulated by Solomon ages ago: "In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow". That such should be the fact may seem a puzzle. The puzzle vanishes when the chaotic state that reigns in the world at present and its cause are recognised. Man is in jar with the principal element of his peace. The jar began in Eden, and will end in Paradise. When God is known and served by every soul on earth, all will be well, and not till then.

In reading profane authors, the admirable light displayed in them should remind us that the human mind, however much fallen from its original integrity, is still adorned and invested with admirable gifts from its Creator. If we reflect that the Spirit of God is the only fountain of truth, we will be careful, as we would avoid offering insult to Him, not to reject or condemn truth wherever it appears. In despising the gifts, we insult the Giver.

JOHN CALVIN.



Science

and

Religion



By David Preston

Throughout the history of mankind each succeeding generation has been faced with problems peculiar to itself. The ways in which people have reacted to these problems have determined their whole attitude to life. The present generation is no exception. The most powerful influence on life today is the rapid growth of science and technology. By changing the conditions of daily life the discoveries of science have affected the way in which people think both of themselves and of the external world.

One of these effects has been the training of a critical faculty which prevents people from accepting beliefs blindly. For such people faith must not be contradicted by reason. As a result there is a growing number of men and women to whom religion can mean little if it shows no respect for them as reasonable creatures.

This, in itself, need not be a bad thing. For whilst it would be foolish to deny the reality of a faith which does not demand reasoned explanations, religion is concerned with the whole of man's being. Reason is part of that being. Hence any religion which does not depend on the

judgement of men's minds cannot hope to survive.

The Christian Gospel has always made its appeal to the consent of man's understanding as well as his act of faith.

If religion (particularly the Christian religion) claims to give an account of all that man experiences, science makes similar claims. As one Cambridge scientist has said, "The prime object of natural science is to understand all we can about the world we live in and about ourselves and other men". Consequently science and religion either go together or they come into conflict.

Because there are many upholders of both views it is urgent that there should be frequent discussion on the relationship between the two. As knowledge has increased in complexity so the difficulty of communicating this knowledge has grown. Specialised words jargon -- are invented to describe scientific ideas and often the same words have different meanings to scientists and non-scientists. C. P. Snow in *The Two Cultures and the Scientific Revolution* says, "There seems to be no place where the cultures

meet . . . the separation between scientists and non-scientists is much less bridgeable among the young than it was even thirty years ago".

Even within the Christadelphian community some major differences of opinion have been caused by this lack of communication.

Once this difficulty is recognised we shall not fall into the error of many past scientists and theologians. In recent times the attitude of many Christians towards science has been one of distrust coupled with a complete ignorance of the scientific method; whilst many scientists have frequently been hostile to religion and devoid of understanding of the true nature of Christian belief and experience.

Unfortunately such hostility has been perpetuated by a system of education which teaches the techniques of science without any relation to its underlying concepts, and by a system of religion which fails to give a clear statement of what the Gospel message really is.

THE NINETEENTH CENTURY OUTLOOK

The seeds of the present conflict were sown in the Nineteenth Century. Then scientists believed that they had reached the final stage in all scientific ideas, that every major discovery about the universe had been made. They believed, furthermore, that the laws of the universe were adequate to keep it in existence without the need for a God. Combined with this was a sort of scientific fundamentalism in which scientists assumed that their theories provided the only true and literal description of the world. E. L. Mascell commenting on this period says, "There was nothing symbolic about the ultimate entities of physics . . . atoms, ether, and the like were the things of which the world actually consisted, and the physical laws were the descriptions of the way in which they behaved".

In the light of such arrogant assurance the theologians of the time reacted in various ways.

THE THEOLOGICAL REACTION

The tragedy of the present situation in this respect is that whilst the scientist's views both of science and religion have changed out of all recognition (for reasons which will be discussed later), the old attitudes of theologians towards science still persist.

These attitudes can be divided into four categories.

1. In an attempt to maintain the status quo they attacked each new discovery of science as it came along regardless of the new possibility of understanding more about God's universe.

Such rigid fundamentalism, whilst making it easy for one to believe in a set of religious doctrines, dismisses the possible truth of any other aspect of man's life. It is a mockery of the human intelligence to counter any piece of truth by deciding not to accept it.

2. Equally ostrich-like was the determination of a number of theologians to divide all experience into two parts, one ruled over by religion and the other by science. Any such dichotomy of thought does justice to neither discipline and implicitly assumes that there is some basic difference between science and religion, as well as putting religion permanently on the defensive.

3. Other Christian thinkers, in the misguided idea that they were being enlightened by accepting current scientific theories, tried to "fit in" scientific theory with religious belief, being disillusioned when the theory changed.

In the example quoted by C. A. Coulson, contemporary theologians were satisfied when Descartes located the soul in the pineal gland, only to be disappointed when the true function of the gland was discovered.

4. Allied to this was the attempt of theologians to seize on any gap in scientific knowledge and state that this leaves room for God. This belief is permanently on the retreat as gaps in knowledge are filled, leaving God as "a rather

inferior juggler most of whose tricks have already been detected".

When Isaac Newton formulated his laws of gravity he believed that they were insufficient to keep the universe stable, and that direct intervention by God was necessary to stave off its collapse. But a hundred years later Laplace showed that Newton's laws were more adequate than he had thought.

Coulson aptly comments on such an attitude, "A God who hides himself in nature is not worthy of our attention. Either God is everywhere at every time or else He is not there at all".

THE TWENTIETH CENTURY OUTLOOK

If we, as Christians, are to avoid such unhealthy attitudes towards science we should examine the changes which science has undergone since the last century.

During the last 60 years there has been a tremendous upheaval in the scientific world which has swept away the complacency of the last century. Dalton's concept of an indivisible chemical atom was shattered by J. J. Thomson and Rutherford. Bohr imagined models of the atom in which Newton's laws did not operate. Newton's ideas of absolute space and time were superseded by the Relativity theory of Einstein in which time and space were relative to the observer. Heisenberg's Uncertainty Principle showed that *no truth* could ever be the same to any two people; that no one person could ever exactly repeat the same experiment -- the act of measurement altering the system measured.

In short it is now recognised that science is the set of experiences of the scientist. It is his task to find some relationship between them. The scientific theory is a model of the world created by the mind. For a well established theory there is a very good correlation between this model and reality. The times of eclipses of

the sun, for example, are calculated by using a scientific model, and at no time have those calculations been wrong. With the use of these models it is even possible to predict entirely new phenomena. In 1864 Maxwell, in publishing his electro-magnetic equations, predicted the existence of radio waves which were not demonstrated experimentally until 1887.

It does seem, therefore, that our thinking follows the same logical pattern which is found in the real world. Thus a scientific theory, far from controlling events, is merely a pattern for our experiences. Electrons, for example, only exist as long as they are able to explain observed facts. The result is that in science, as in religion, facts are never fully known.

Allied to this is the present recognition that science is based on axioms equally as unprovable as the existence of God. It assumes that nature is orderly, yielding observations which can be reduced to a pattern.

Having said all this, it does not now mean that science and its observations are meaningless. What it does mean is that it presents a picture of reality which is ultimately as dependent upon faith as that painted by religion. In doing this it tells us of truth as far as we are capable of understanding it.

THE UNITY OF TRUTH

But God is a God of truth. Hence science cannot be anything other than a revelation of part of the Divine scheme of things. This does not make science more important than religion. It does not tell us anything about the purpose of God with mankind. It may tell us something of the mind of God, but it can never tell us of His love: nor would it attempt to do so. Both science and religion present us with views of reality which are complementary. As F. G. Young once put it, "All the activities of mankind, his religion, his science, his art, represent the efforts of man to understand and interpret the

world around him. All are modes of expression of experience, all tinged with an emotional background, and all able to find a place in the human mind as it endeavours to solve the riddle of existence."

Medieval man believed that he lived in a universe at the centre of which was the earth. Galileo, by verifying the theory of Copernicus, shattered such illusions for ever. By doing this he did not affect the importance of the Bible or mock the faith of simple men. But he did open up a picture of the universe and of God which was far grander than had ever been imagined. In spite of this there was great opposition from the church which had too small an idea of what God was like.

Similarly those people who concentrate narrowly on biblical discussion whilst denying the

findings of our God-given faculties are likely to protest for the same reason. But truth can never be an enemy of truth, and whatever the future findings of science they will never shake the revealed truth about God which the Bible has always proclaimed.

In his book *World Without End* Dr Pilkington has one telling passage which sums up the whole situation.

"The integration of science with religious faith is not easy. The fundamentalist has a much easier time of it, and so has the atheist. Both can close their eyes and stop their ears. But I think that the vision which is theirs may not perhaps be so bright as that of the person who can face truth unafraid, but in honest and inquiring humility."

TRUTH WITHOUT EXAMINATION?

We have been asked to make a rejoinder on a statement made in a Canadian magazine about the article "Things True and Honest", which appeared in our second issue (see para. 1 on page 7). The Canadian magazine states:—

We wholeheartedly agree that our spiritual forebears were those who searched for Truth, who were determined at all costs they must have it; but we are firmly convinced that they FOUND it. Therefore, it is no longer necessary to search for Truth; all we have to do is read it in the heritage they left for us.

* * * *

The indisputable fact is that Brother Thomas in his indefatigable search for Truth found it. Therefore the search is over, and the heritage he has left us in his priceless books is too precious to be bartered for any consideration, and we intend to defend that work as long as we live

In answer we quote from the September issue of *The Ambassador of the Coming Age*, 1867:—

THE ONLY AUTHORITATIVE VOICE.— *A brother having written to Dr Thomas, requesting his "authoritative voice on points of doctrine submitted", the doctor remarks in reply, "If I were to consent, I should be set down for a pope at once. Let the voice of the truth, in fraternal and kind contention for the faith, be the authority for each. There are partisan adherents to all causes, who surrender their minds to personal authority, and endorse whatever comes from that source without examination. I am opposed to 'authoritative voices', other than the voices of the prophets and apostles, and even theirs must be understood to be beneficial."*

THE THREEFOLD CORD OF LUKE 7

By David Pitt Francis

It is common among all Christians to speak of faith, hope and love as being the most essential qualities required of us in our attempts to follow the pattern which has been exhibited to us in the life of the Lord Jesus. Yet, it is a common failing for us to associate them in a phrase and to think of them only as words. We understand what they mean, but when words are frequently used they tend to lose their meaning, and there is a great danger of thinking of them only as words. Most people associate faith, hope and charity (love) with I Corinthians 13, but it may surprise us to discover that the threefold cord turns up in many guises in the Word of God. The fullness of humanly applied wisdom is seen in Solomon, whose three works, Proverbs, Ecclesiastes and Song of Solomon, deal primarily with human trust, human hope and human love. The epistles of James, Peter and John deal respectively with the faith, hope and love required of those whose lives are conducted by the Spirit of God. The whole structure of the First Epistle of Paul to the Thessalonians is based on "your work of faith and labour of love and patience of hope" and an examination of the epistle shows us that practically the whole of the book can be divided in order under these three headings. It is because of this that the apostle does not need to speak in detail of the armour of the soldier of the Ephesian Epistle but mentions the "breastplate of faith and love, and for an helmet, the hope of salvation".

What is really remarkable, however, is that because of the chapter division of Luke 7, we

have yet another reference to the threefold cord, because in this chapter the writer relates three incidents and paints pictures of the faith of a Gentile centurion, the hope required of John the Baptist and the love which a repentant woman lavished upon Jesus.

THE GENTILE CENTURION

The centurion loved Israel; he built the Jews a synagogue, and yet he remained a centurion. His type of faith was not the faith which was built solely upon reason — it was more a blind acceptance of authority. Not only did he blindly undertake to do as he was commanded, but he was also in charge of soldiers whom he expected to do as he commanded. "Theirs was not to know the reason why." It is a good thing to have a reasoned faith, and how often as a body have we contended that a blind faith is not a faith? But faith without works is dead and until we can put our reasonable faith into practice as those who without knowledge put a blind faith into practice, we are in much the same position as the Israel of the First Century. It is not the one who says "I go, sir" but the one who actually goes who meets with God's approval, and the lesson applies in the Twentieth Century when the Son of Man questions His finding faith in the earth. Will He point to the zealots of evangelical Christendom and to the welfare workers of our own day and

say, "I tell you, not even among Christadelphians have I found such faith"?

JOHN THE BAPTIST

The second incident teaches us two very pointed lessons. John the Baptist waited, like ourselves, for that upheaval in society which is to thoroughly purge the threshing floor of humanity and burn up the chaff with unquenchable fire. But the Lord's lesson is that it is no good lamenting about society as it is at present and impatiently awaiting the dramatic change which is promised, unless we can show the world the type of society which God has promised. The good works which Jesus performed and in which the Baptist was not to be offended were performed indiscriminately among those who both loved and hated Him, and indicate that the best type of hope is that which buries its potential impatience by active service. A watched pot never boils, and so it is with our waiting for Christ. The busier that we are in His service, the more easily and quickly the time of our pilgrimage flies, and not only is service a means of occupying the time properly but it is a training ground for the Kingdom of God in no uncertain way. One of our traditional errors is that in the Kingdom of God, we will sit upon thrones being waited on by what are commonly described as the "mortals" of the Millennium. It is not generally thought that in the Kingdom of God, we will serve the nations rather than that they should serve us. "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many." True rulership is service and true service is rulership.

and as the angels serve us now (Heb. 1: 14) so we shall serve the "heirs of salvation" of the age to come.

THE WOMAN WHO WAS A SINNER

Lastly, we come to the exhibition of Divine love towards a woman who was a sinner. The lesson of Divine forgiveness to those who are truly repentant is not usually overlooked but other things need to be brought to our notice in considering this passage. A casual reading may suggest that Simon was not forgiven but the parable of the debtors shows that there was Divine forgiveness for him as well. The passage teaches God's attitude toward sinners and shows that only those who feel the real burden of guilt can truly appreciate the value of Divine grace. There is the second lesson of humility. Simon was too high to anoint the head of Christ or to kiss His cheek, but here was a woman who realised that if she could approach to Him at all, she may only anoint His feet or kiss His feet. The third lesson lies in an expansion and re-application of the aphorism that to whom much is forgiven the same loves much. We apply this to God's forgiveness and look upon our own forgiveness of others as a duty necessary to merit Divine forgiveness of our wrongs. But is not the wider application of this verse the principle that if we forgive others more and try to forgive them more easily, they will love us more because of it? If we really understand this application we will forgive not as some duty strictly imposed upon us, but as a means to an end — as a method of increasing the love and affection of our fellow-beings.

Close friendship with Jesus means understanding criticism, even outright opposition. These are the shadows brought by the shining of the light. The brighter the light the darker the shadows. True abiding can be recognised by the opposition it provokes. And then comes the test of love, its gentleness and patience, and winsome tactfulness under fire.

S. D. GORDON.

MIDLAND SUNDAY SCHOOLS AND YOUTH CIRCLES RALLY MARCH 1962

By Heather Mander

In March the Midland Sunday Schools and Youth Circles combined to hold a youth rally. The theme was "Christian service", and the first part of the rally was devoted to an exhibition arranged by various C.Y.C.'s to show the types of service already being undertaken.

The stands in the exhibition, and the discussion that followed, showed that many young people are aware of the opportunities around them for service both at home and abroad. A considerable amount of work is being done for the elderly. One C.Y.C. has adopted an old people's home, and sends gifts of food and remembers birthdays. Another C.Y.C. gave a Christmas party to a number of old folk, and another sends presents to lonely old people at Christmas time. Work is being done for the elderly and infirm at the Nursing Home. Some young people go regularly to help, others have been involved in repairing and maintaining equipment in the Home.

Work for handicapped people included raising money for guide dogs for the blind, and work for the Royal Orthopaedic Hospital. A school for the handicapped required voluntary help to provide new interests for the children, and one C.Y.C. is trying to explore ways of helping in this direction. Since the rally, I have heard of another C.Y.C. which has been taking a personal interest in individual children at this school, and we hope that the ideas discussed at the rally stimulated other groups to further efforts.

Service to those overseas was also varied. Parcels of clothing are being sent regularly to a refugee camp in Germany, and one Guild helps refugees by sending contributions to the Pestalozzi Children's Village. An enthusiastic band of knitters helps a leper colony by making bandages and brightly coloured blankets and vests.

One interesting stand reminded us that there are C.Y.C.'s in other countries. Photographs and models showed us something of the life and people, who belong to a C.Y.C. in British Guiana.

Most of these exhibits depicted what could be done for people's temporal needs but some stands showed how young people could help to meet the spiritual needs of others. It was suggested that young people could use their holidays more profitably by going on vocational campaigns. Volunteers are always welcome to help with work undertaken by the A.L.S. and the Isolation League, and a stand showed ways in which people could help.

One of the big problems encountered by many was that of raising the necessary funds for the project in hand. A stand of photographs pictured young people baby-sitting, chopping and bundling firewood, sewing and mending, and shoe cleaning -- all ideas for overcoming this difficulty. Other ideas put forward for raising money were making articles for sale, an evening's entertainment, and a garden fête.

An exhibition illustrating the rise and growth

of Christianity in the First Century reminded us of the dedicated service of the early Christians and our responsibility to follow their example.

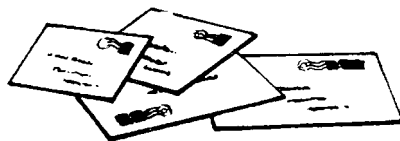
The discussion indicated that many people felt their own lives to be fuller and richer as a result of their Christian service. One question raised for general comment (as it has been many times in the past and probably will be in the future) was the suitability of the nursing profession for a follower of Christ, because the work is very demanding, and the irregular hours make it difficult for a nurse to join with fellow Christians in worship. Some felt that with the help of others, who would be prepared to meet and Break Bread with them at various times, nursing could be a most worth while job.

A talk on "The Greatest Commandment"

by Alfred Norris, followed the discussion. The speaker pointed out that Christ, our great example, helped people not only to physical health, but also to spiritual health. In fact the former was sometimes the visible sign of spiritual healing, as in the case of the man who had palsy (Mark, chapter 2, verses 10-11).

Paul exhorts "Let us do good unto all men, especially unto them who are of the household of faith". It was suggested to us that Paul said "especially" because our Christian service would bring us into contact with our fellow Christians more than others; and therefore we were more likely to be in a position to help them. However, we are to do good to all who are in need when the opportunity comes our way. These ideas provided a suitable ending to the rally.

Correspondence



My *Endeavour* arrived this week. With regard to the article "The Son of Man is come to seek . . ." I quite agree that personal contact is the secret, providing it is the life of love that inspires it. The Social Services are splendid. They do try hard to meet the needs of the sick and aged. I know what dinners on wheels, and home helps, district nurses and so on really mean. One has only to be amongst the work to realise its value. But beyond the material can be given the love and light of a disciple of the Lord, that which warms the lonely starved hearts of so many, and this need is greater than ever these days, for as I see it the greater well-being of the majority has caused a good deal of forgetfulness by *individuals* of the many poor and infirm in our midst.

Though the cover design is very appealing, specially with its Scriptural reference I feel a little sorry for the change. It took me a little

time to adjust my mind to the Cross, but I was very careful not to allow prejudice to influence me.

Oxford.

C.B.

I have recently been loaned a copy of *Endeavour* No. 2, and the article "The Son of Man is come to Seek" has interested me deeply. The subject is one that I have often heard discussed at meetings, sisters' classes, etc., and seldom has any satisfactory or fruitful conclusion been reached, if ever. This seems to stem largely from ignorance of what may be required. I have been associated many years with social and welfare work, both as a paid official and a voluntary worker, so I offer a few thoughts on the matter.

Since caring for the afflicted does not just mean a smile and sympathy, which, however, are quite necessary, some practical knowledge is very

valuable. So I would suggest that brethren and sisters anxious to help should begin by offering to work within the framework of many of the excellent existing organisations. Thus, experience both personal and in the wider field of what is needed, will be gained and a useful person emerges.

I myself have worked many years with the Red Cross Society and at present am helping in two sections of their welfare work. There is a wide field here and help is greatly needed and appreciated, even small amounts. I neither use their uniform nor pledge myself in any way and it matters not to them. They sought me out and asked for my help, and are we not told by our Lord, "Give to him that asketh of thee"?
Cambs. A Sister.

I was very pleased to receive the third *Endeavour* magazine, and to find it still concerned with the needs of this century. But I was very sorry to see the cover design changed so basically.

It is not that I would wish you to continue or aggravate the strife concerning it within the brotherhood. But it seems strange, after showing an appreciation of the Cross and its true meaning, that you should then abandon it.

Of course, the Cross makes us shudder, but this is surely the reason why we should gaze upon it more often, for it challenges the hardness and hypocrisy that is in us all — perhaps this is the reason why so many brethren have criticised it so strongly, and condemned themselves by their own bitter words and actions.

Since I have put pen to paper, I wonder if I might raise another query, arising out of Bro. Drage's article in the second issue on "Luke's appreciation of Stephen". The hidden theme of Stephen's defence, is there shown to be that God is not to be found or sought in the Temple ritual.

My query is this. Since God has said, and stressed in both Old and New Testaments, that He does not dwell in temples made with hands, but rather in the lives and hearts of His children

how do we fit in the idea of a great future temple at Jerusalem? And since Christ died once, for all, how can we think that there will be a re-institution of animal sacrifices?

Perhaps other correspondents may be able to help, please?

Derby.

D.E.

I did not like the omission of the Cross — it was almost like the Galatian compromise, lest we should suffer persecution from the "enemies of the Cross of Christ". I hope that the preaching of the Cross will not be regarded as so foolish as to justify its permanent exclusion from the magazine.

Glamorgan.

D.P.F.

I do not know if it is your intention to stop using the symbol of the Cross on your front cover but may I suggest a scriptural reason for doing so?

In spite of everything that has been written and said some still have doubts about a lawful use of the symbol, although others appear to make use of these doubts just to embarrass you. May I suggest the matter has now become one of conscience, of yours, and theirs? Theirs, because they still believe the "Sign of the Cross" if not an idol itself has idolatrous associations (Roman Catholics would be indignant about this for they never read Hyslop's *Two Babels*). Your conscience, because of the teaching of Paul in 1st Cor. chapter 8, Rom. chapter 14. I would contend the symbol of the Cross is not vital to the success of your magazine's worthy objectives. You could still achieve this and use other cover designs and so comply with Paul's instructions to give every consideration to the weak conscience of others. I feel you will agree the eating of meat is more important than your cover design yet Paul was prepared to give up eating meat rather than offend the weak conscience of another believer for whom Christ died.

Anticipating protests from those who may feel they have now been stigmatised as weak, etc., may I refer to Rom. chapter 14 as providing

a basis for a real Christian compromise? If they "be fully persuaded in their own minds" (verse 5) let them use this experience to measure the minds of the sponsors of this magazine and allow the Christian liberalism of chapter 14 to operate and "follow after the things that make for peace and the things wherewith one may edify another" (verse 19).

Ayrshire.

T.S.

The book review, *The Passover Words*, in your Spring issue invites comment from those who hold that the Last Supper was not a Passover in the full sense. It seems clear that the Jews, according to John, kept the next evening, and there seems something appropriate in Jesus yielding His life at the same hour as the Passover lambs were slain, a circumstance which drew the priests away from the last scenes at the Cross, to the slaughter ritual of the temple courts!

That the Last Supper has Passover significance in the Gospels, Jeremias has shown, and this is not surprising as for the disciples it was all the Passover they had. In spite of Jeremias' arguments, there are significant omissions in the Gospels — the absence of women and children and, of course, the lamb. These seem to imply something less than a full observance.

Disputes as to the correct day between the sectarians and the priests at the temple leave some room for liberty to Jesus with respect to the Passover, except that, if a lamb was included, it must be slain at the Temple on the day the priests kept it. This was one of the schismatic differences between the Qumran community and the Temple authorities.

An additional factor which may have had a bearing was the laws respecting the keeping of the feast by those ritually unclean. In their case the feast was kept without a lamb, but did include the bread and wine and other items reminiscent of Exodus. Was ritual or legal "uncleanness" then, the reason which governed the manner of the feast? There are several possibilities.

Jesus had stayed in the house of Simon the leper and in compassion contracted a ritual

embargo which the priest in the story avoided. There may be deep spiritual suggestion also in the further additional possibility that Jesus was under proscription by the Sanhedrin for a capital offence. In this case He would be unable to participate fully in the feast but would be required to keep the auxiliary details. At the Last Supper the burden of the world's sin may already have been laid upon Him, so that His desire to keep the Passover was limited and He became the Passover Himself under the very restrictions that prevented Him from keeping the Jewish feast.

Notts.

R.S.

Your reviewer of *The Eucharistic Words of Jesus* (Jeremias) is certainly correct in his comment that this is no book for Sunday School scholars, for in its scholarship and style of presentation it makes no concessions to human weakness. But for another reason also, namely, the way in which it deals with evidence which is directly and inconveniently destructive of the author's thesis. For example, "... the dating of the Last Supper on the eve of the Passover ... is only unambiguously stated in Jn. 18: 28 ..." (p. 56). But if it is unambiguously stated in even *one* place, the theory that the Last Supper was passover is destroyed, as I believe it deserves to be. But this is all that Jeremias has to say about this important point (besides a similar brief mention on p. 5). He is content instead to accept the gospels as mutually contradictory; he even tries to make John self-contradictory.

Again in dealing with the awkward fact that the gospels make "no explicit reference to the Passover rite, in particular none to the paschal lamb and the bitter herbs", his only comment (p. 42) is: "This is true; but this silence is no longer surprising, when we reflect that *Mark 14: 22-24 is a cultic formula, not purporting to give a description of the Last Supper*, but recording the constituent elements of the primitive Church" (my italics).

I am far from happy about this modern way

of handling the gospels, especially when dealing with inconvenient evidence. Anybody can prove anything by such methods. (At the top of p. 21 there is another glaring example of sweeping contrary evidence under the carpet.)

I have never yet found any writer who whilst arguing for the Last Supper being a Jewish passover is also prepared to look the contrary

evidence squarely in the face. On the other hand, all the facts of any importance on the other side are, I believe, capable of reconciliation without strain with the view that Jesus died on the cross as the passover lambs were being slain in the temple court. But this calls for a detailed study almost as long as that of Jeremias.

Northern Ireland.

H.A.W.

BOOK REVIEW



This is My God. Herman Wouk.

Jonathan Cape, 1960. 18/-.

From writing popular plays and novels, Herman Wouk, an American Jew, has turned his attention to giving an account of his people and their faith. "This is my God" is a candid, personal and often humorous account of the Jews, their background and life.

The book is in four parts. First of all the author deals with the remarkable survival of the Jew, explaining that the book came to be written as the result of a casual question by a fellow Jew — a sceptic. At the outset the reader who does not believe in the existence of God is discouraged from proceeding farther. To Mr Wouk the survival of the Jew is "the hand of Providence in history". His aim is to awaken interest in Judaism and his object that the book might be of use in the elementary study of this subject.

Who are the Jews? The writer answers his question by referring to the Bible, and the validity of the Scriptures is then examined. The pride and mystery of the Jewish people is discussed and also the title of "The Chosen People".

The author leaves the theme of this section

of his book unresolved by stating that historians and social scientists attribute the survival of the Jews to the Law of Moses, an institutional system. On the other hand, the traditional view is that "the eternal people survives by the grace of God".

The writer deals with the symbology of Judaism, what it does, its source, force and conformity. Many of the symbols may seem queer in this day and age but, as he rightly says, "The sensible thing is to use hard thinking to find the right way to live and then to live that way, whether many other people do or few do".

The second section of the book concerns the Jewish Faith. He straightway points out that it is impossible to study all of it — the subject is too vast. The dormant codes are mentioned and the core of Judaism, which he says is "right conduct to other people".

In this division the author discusses the Sabbath, incorporating some very interesting passages on the real point of Genesis, the Sabbath in Genesis and what the Sabbath achieves. A personal glimpse of his own Sabbath is very revealing and can be corroborated from the reviewer's own experience.

The peculiar (to a Gentile) symbols of food, clothing and shelter are clearly portrayed. Although this is a "touchy topic", the diet

and Kosher rules are plainly set out. These chapters make a Christadelphian housewife breathe a sigh of relief!

Mr Wouk does not hesitate to mention the law concerning men and women and worship, including descriptions of the bar-mitzva (for a boy) and bas-mitzva (for a girl) services. (A digression here — these services can be attended in synagogues in this country and a visit is well worth while.) Circumcision is discussed and frank mention is made of the segregation of the sexes in worship.

The third section of the book deals with the Law. The writer states that the authority for the Law lies in the books of Moses. The Torah — or teaching — is discussed thoroughly under the heads of the Bible ("The survival of the Bible is a miracle"), Moses, the Pentateuch, the Holy Spirit, the remaining Hebrew Scripture, the theory of evolution and the text in hand. The closed-book of the Talmud is here slightly opened. The Jewish Common Law is referred to from many angles and, in addition, the great change from the Talmud to the present, with mention of the Jewish lawgivers since the time of Moses.

The last section of the book deals with the present — that is from 1800 onwards. This is particularly interesting, throwing light on orthodoxy and the various sections of Judaism today. Before his epilogue, the writer introduces a section on Israel — how it happened, its paradox and what it is like. Mr Wouk's personal impressions of Israel are very enlightening. Ben Gurion's question as to how Jews outside Israel will survive is answered by the author — "Through the religion".

Many passages could be quoted but just one is set out below to whet the reader's appetite:

"Zionism in its present flowering in Israel falls readily, all the same, within the long view of the Jewish religion. A wholly religious state in ancient Israel did not exist. There were religious kings and irreligious kings; generals hostile to the faithful and generals kind to them;

a part of the populace that held to the Mosaic Law and a part that did not. David, after Moses, was the supreme mixture of man of action and man of God. He stands alone in the history books of Scripture. In the time of the Second Temple the very priesthood went into the hands of Hellenists. Visitors to Israel who profess deep shock because they see people smoking on the Sabbath have not been reading their Bible or their Jewish history. Israel is the place where, as we believe, the light of the Lord will some day blaze forth to fill not only the little land but the whole earth. It does not offer itself, at least in Jewish thought, as the place where the event has already occurred."

Mr Wouk's ending is most thought provoking. "God lives, and we are his people, chosen to live by his name and his law until the day when the Lord will be one and his name one. . . . Now my hand slows. The task needed an Ezra and it found only this poor pen. I have done the best I could to tell my brothers that our Law of Moses is great and honourable, now as when it first came to us. 'This is my God, and I will praise Him; the God of my father, and I will exalt Him.'"

This book is well worth reading, especially by Christadelphians, since it deals so ingenuously and honestly with the Jews, both ancient and modern, and clears up many misconceptions. Speaking personally, I wish that the casual question put to the author had been voiced a few years earlier, so that I could have benefited from its answer when I lived in the Jewish community with which he is associated. A reading of the book would have helped to avoid many heartaches and embarrassing moments. Now the writer's remarks will help me to put more conviction into my explanation to Jews of why I am a Christian; he has explained, from their point of view, the faith, law and way of life of modern-day Jewry.

Herman Wouk makes God live and really does introduce the reader to Him between the covers of "This is my God".

Mary Camplin.

The Temple of Ezekiel

By Ron Storer

The rediscovery of the truth in its Messianic and historic character led to a refocusing of interest on the application of the Old Testament prophecies to the course of history and the contemporary scene. The contributions of the prophets were thus seen to be relevant to the processes of history, and its end in the day of the Lord, the Messianic kingdom, and the kingdom of God.

This, together with a realisation of the value of all scripture, led to an endeavour to incorporate every part of the Bible into a composite whole, a complete picture.

From the simple view that in the final chapters of Ezekiel, we have a prophecy of the glory of the kingdom, there naturally followed a desire to interpret the detail. This study had, of course, an interest of its own. It involved linguistic study and technical application. As these were very diligently applied, the results appeared to be exciting.

Added to this was the incentive that it gave colour to the picture of the millennium as actual, realistic and material. It filled a gap in answering questions as to what the kingdom of God will be like. It was not surprising, therefore, that a well illustrated and detailed exposition was presented for consideration, a work which is still extant and valuable (H. Sulley, *The Temple of Ezekiel's Prophecy*).

AN UNRECOGNISED DISTINCTION

In the main, it seems to have been very well received, though there were able critics who rejected it from the outset, and others who have continued to do so.

One important distinction, however, does not appear to have been made, no doubt because it involved an unrealised possibility: the distinction between an accurate interpretation of Ezekiel's details, and the question of their application.

Thus the confirmatory discovery of the circular centre structure, and the correlation of the dimensions, tended to support the general picture, and the confidence attained in this way appeared to be carried over into the terms of reference themselves. Whatever its size and shape, it was assumed to be a building to be erected by Christ in the millennium.

THE MAJOR OBJECTION

It would be true to say that enthusiasm for the structure was mixed with a distinct lack of it for the animal sacrifices on such an immense scale.

References to these have been apologetic from the first. Various arguments have been

advanced to justify them: faith in retrospect, the need for educating ignorant and backward peoples, the value of symbols, even the humble acceptance of what is recognisably ineffective. The full extent of the difficulty was not often discussed in print, but it can be said that careful students of the Letter to the Hebrews tended to reject these views.

The sacrifice of Jesus is described there as a sacrifice "once for all". This is the major objection; and the dispensation of grace which makes faith in this sacrifice all-sufficient, and the bitter struggle which the apostles underwent in order to assert the ineffectual character and final abolition of the Mosaic ritual, have always been in the forefront of the minds of those who find such a conception of the millennium incompatible with New Testament teaching about the work of Christ.

Time and the fuller consideration it has allowed have not made the apologies seem in any way more acceptable. The wide distribution of the scriptures throughout the world, and the development and education of the backward nations, would make these people conscious of the New Testament teaching, and therefore alive to the limitations of this projected ritual.

It is extremely difficult to see how either worshipper or priest could put his whole heart, soul and mind into such a form of service, if they have been enlightened by an understanding of this teaching. For no one has suggested that the New Testament would be suppressed in the millennium.

THE ALTERNATIVES: CONTINGENCY

Such considerations have always made the picture of a holocaust of animals an unwelcome part of the activities of the age of glory. One gathers the impression that for many this was only overcome by the thought that God had so willed it. The scriptures said so, and it

followed that they must be fulfilled. It seemed to be a case of accepting the Word of God or rejecting it.

All seem to have been aware that, from their knowledge of Jesus and the New Testament, they would not have dreamed of making the return of animal sacrifices a part of the age when God's will shall be done. It is strange, therefore, that the alternatives to a literal interpretation have not been more fully investigated by thoughtful minds among us.

These alternatives include the possibility of contingency, or conditional fulfilment: that in its immediate detail the prophecy was for the Jews of Ezekiel's age, and its fulfilment was dependent on their response to the call for repentance and activity. Their non-compliance would therefore leave the prophecy open to two other principles of exposition, as in other cases — the symbolic, and the typical.

The question of contingency is introduced by the word *if* in Ezekiel 43: 11:—

"Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house. . . ."

It was an ideal study that was offered for consideration, on the fulfilment of their part by repentance and interest. It was open to them to take to themselves an exhortation to build, and to re-establish the old ritual in this new way.

The grandiose scheme of Bro. H. Sulley, with its 48 gates and vast courts, does not necessarily follow from the prophecy, which mentions only four gates. Equally, detailed criticism of the suggested size as exaggerated and involving remarkable assumptions, has not been effectively countered. On the other hand, John uses the prophecy in his description of the holy city of the future, and envisages 12 gates. At any rate, Ezekiel's hearers could well have taken the plan to involve a modest structure, and

under Zerubbabel after the exile may in fact have done so.

The alternative, more modest reconstructions which have been suggested need not concern us here, except to observe that there cannot be any real certainty on this question. One fact which does emerge, however, is that close attention to the text does not reveal any command to build. Only the plans and a picture of ordinances are before us.

Those who were to hold office in this picture are seen to be subject to very clear human limitations, and we find ritual and other provisions concerned with marriage, progeny, divorce, eating of animals slain by wild beasts, and similar elements. It does not appear to be possible to distinguish two classes of people, one of which was exempt from these earthly limitations, without an arbitrary treatment of the text.

The theory of supernatural beings officiating as prince, and as priest or Levite, breaks down at this point, and can only be assumed by a forced interpretation, which superimposes the idea on the text.

For this to be accepted, other justification is necessary, and this is not available from other parts of scripture, least of all from the New Testament. All of this strongly supports a limitation to the time of Ezekiel for any fulfilment.

THE SYMBOLIC ASPECT

If the picture is intended to be symbolic or typical, we would expect to find details which would be unrealistic in a literal whole. There do seem to be some details of this kind: for instance, the six slaying tables serving a huge volume of sacrifice (assuming the enlarged interpretation), and boiling houses as large as St. Paul's Cathedral. The conveyor table for

sacrifices on an endless system was quite an advanced architectural idea even in the 19th century, and seems seriously out of place in a house of prayer.

Such details have suggested that we have in fact a description the details of which are determined by symbolic or typical considerations, rather than for specific uses.

That the structure, whether it had a concrete basis or not, is intended to be symbolic, is evident, and is accepted, for the prophecy employs details known to be of this nature: the altar, the cherubim, the palm trees.

A study of the similarities and distinctions between Leviticus and Ezekiel tends to a conclusion that we have here a theme with variations on the meaning of sacrifice, on the path of worship. The temple and its ordinances presented first a symbolic picture of worship for the nation, and it should be recognised that a huge building and an elaborate ritual are not necessary to create true worship (John 4: 23).

Solomon's temple was placed in its true perspective, historically and spiritually, by Stephen, as was the tabernacle by the writer to the Hebrews. Ezekiel's temple, whose ordinances never rise above those of the other structures except in universality and size, should therefore have been classified with them as having its place in the development of understanding, and not as the very image of the things it conveyed.

In seeking to interpret the symbolic aspect the aim should be to find the counterparts in faith and worship, in the sacrifice, cleansing, praise, assembly and communion. Just as the tabernacle represented the supply of the children of Israel's needs in the wilderness, so the temple represents the supply of the needs of the world: a house of prayer for all people. The detail can be related to the spiritual realities. These must, of course, be considered in relation to the whole field of such symbolism, on which a considerable literature is available.

THE TYPICAL ASPECT

There remains the third alternative to the literal interpretation - the typical. In this aspect the temple is viewed as a type of a present and future reality, and it is the understanding of this which takes the very stones of Ezekiel's structure, and creates of them something altogether greater than his imagery represented.

It is this that, when grasped, makes the prophecy into a store of symbolic material for another building. This task the writer of the Apocalypse undertakes, doing for Ezekiel's temple what Stephen does for Solomon's temple, and the writer to the Hebrews for the tabernacle.

For the working out of this theme in the holy city of the Apocalypse, reference should be made to the full detail in Austin Farrer's book, *The Rebirth of Images*. It may be sufficient here to say that the frame of the holy city forms the structural basis of the whole Apocalypse. The four-square city, whose twelve foundations and gates indicate the twelve tribes, and the twelve apostles, is undoubtedly related to Ezekiel's models. Here we shall find the waters of life. The pattern in the heavens is here revealed, and the struggle for the holy city is made the basis of history (Rev. 11: 2).

The richer symbolism of this portrayal, which involves a re-creation of the images, has a bearing on the use of Ezekiel's temple even as symbolic architecture: for it makes the latter old and limited compared to the richer description in the Apocalypse.

When we imagine the huge halls designed, it would seem, for repasts, almost monotonously devoted to the one occupation of consuming sacrifices, with their vast vats for boiling the meat to soup, it is difficult not to feel how out of character this is with Christian worship: how such sacrificing would react like an anachronism on any spiritual exercises which might be conducted (significantly, none are described).

In place of this great mixture of furniture,

festival and litigation (the latter is assumed from elsewhere), we find in John a combination of the ideas of the temple and the holy city, a combination which is an added difficulty to a literal interpretation. The two are in all places in scripture combined, except in Ezekiel.

Instead of a dual symbolism, the Apocalypse presents a fully integrated symbol.

The four-square shape conforms to the camp of Israel, orientated to the points of the compass. Its foundations and jewelled gates declare in symbol the redemption of man.

There are few of Ezekiel's symbols which are not transcended, and the result is superimposed on the whole millennial picture. In the Apocalypse the holy city shines on, and although beleaguered, abides at the last. But Ezekiel's temple, if materially built, would of necessity be ultimately destroyed, as something made with hands.

This bears strongly against the acceptance of a material structure, built under divine authority and direction. Such an idea would be contrary to the universal principle that the provision of a habitation for God is a human idea, permitted and guided, but never desired, by God. "What house will ye build me? Spake I a word?" The Most High does not dwell in temples made with hands, as Stephen emphasises. The true tabernacle was Jesus, the true temple His body; the house His church, the city His community.

Let us, in considering this subject, bring to it some of the spiritual consciousness we have of the vain sacrifice of the Mass, and the other rituals of Rome, and let us prepare our heart, soul and mind for the riches of spiritual realities blessing a natural world.

There may still remain in some minds the question: If there will not be a literal temple, what will fill its place? Yet such a question seems to suggest a limitation of perception, since God has been worshipped for so long, and His Word has been studied by both Jews and

Christians, without the ritual of sacrifice, or temple and altar. Indeed it is clear that the latter were taken away in order to make way for something better: "Cast out the bond woman and her son".

The life of the First Century church, with its fellowship of prayer, praise and thanksgiving, its rejoicing in the Lord, ought surely to have led us to see that such a ritual would only divert from the higher forms of teaching and service. When this is reinforced by the prophetic teaching, confirmed by the Lord, that God does not desire sacrifice, nor indeed asks for it, we should be content to let this aspect of man's relationship to God belong to the past, and to allow the fellowship of the Spirit with worship, prayer and praise to take its place.

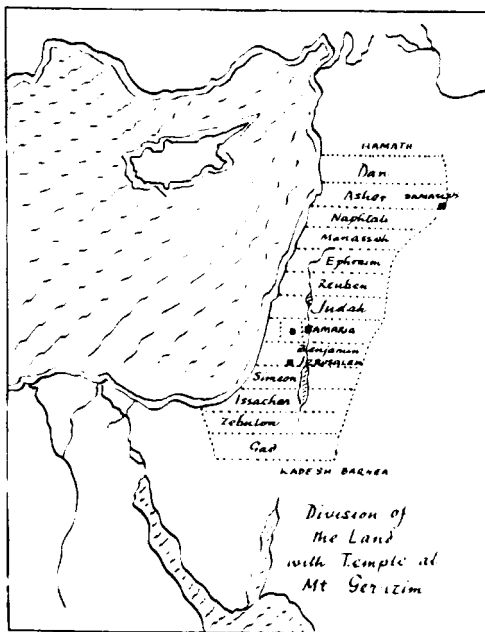
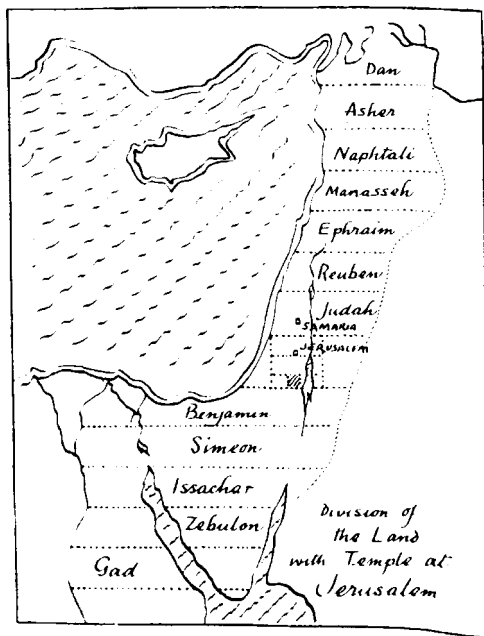
Assembly for living contacts, combined with activities involving deeds of mercy and love, will make life full, and draw all nations to the fountain of goodness. The natural picture of a city filled with playing children and communi-

cating adults thus takes its logical place. Gatherings for prayer and praise in the general pattern of the feast of tabernacles, in which each according to his capacity made his own abode for family and friends, seem a fitting part of the millennial age. The organisation of this might well include arrangements hinted at in Ezekiel's tentative scheme, making it a pattern of things to come, without any pre-occupation with animal sacrifices.

A TEMPLE AT SAMARIA?

One remarkable possibility may help to illuminate the significance of Ezekiel's prophecy in the background of his time.

The researches of Gaster on the Samaritans suggest that these people were substantially the common people of the ten tribes, the foreigners mentioned in Kings being in fact garrison troops. This view is borne out by the fact that Isaiah,



Jeremiah and Ezekiel do not refer to foreigners in the northern territory, but address Ephraim or Israel.

It appears that these Israelites had a temple on Mount Gerizim, and a modified Pentateuch supporting their rival claim for Gerizim rather than Jerusalem. Thus we find the woman of Samaria claiming descent from Jacob, and aware of a dispute respecting the sanctuaries. It is clear also that the conversion of the Samaritans, after their non-attendance at Pentecost, raised no circumcision issue, or any other Jewish issue except the primacy of Jerusalem, which was resolved by the apostolic mission to impart the Holy Spirit.

The relevance of this to Ezekiel is that attention to the prophecy shows it to be addressed principally to the ten tribes.

If the land division described in Ezekiel is correctly plotted between Hazar in the north and Kadesh in the south (not as low as the Nile cataract), it will be found, as shown on the accompanying map, that the sanctuary falls on Mount Gerizim. In this case the temple is described in terms of Samaria (the exceeding high mountain), and not Jerusalem, which would be much too far south. Jerusalem is then correctly placed as the city to the south, mentioned in Ezekiel's closing verses.

It appears then that Ezekiel was picturing a

temple at Samaria with a throne at Jerusalem: it was a dual conception of a Levitical priesthood and a Davidic monarchy operating jointly and co-operatively to unite the northern and southern kingdoms. The tension between the two centres of worship continued until the time of Jesus, and indeed it is only in Zechariah that we see resistance to northern claims, and a final focusing on Jerusalem as the city of the Great King. The contingent nature of the prophecy would therefore be self-evident, as a tentative scheme for the solution of the division of Israel and Judah, and a symbolic or typical interpretation for us today would, even apart from moral considerations, be inevitable.

CONCLUSION

It should always be remembered that the prophecies of the Old Testament, where they are typical, come under the authority of Jesus, and will be fulfilled as He wills.

Although this appeal is lengthy, it is far too brief to allow consideration of all the scriptures, and all the reasons, which lead to the same conclusion. The construction of Jeremiah, of Hebrews and of John, the martyrdom of Stephen, all have a bearing on the question.

In conclusion, let us not forget that on this issue Stephen lost his life.

BIBLE CONFERENCE IN ISRAEL. About 3,000 Bible enthusiasts attended the 10th national Conference of the Israel Bible Research Society, which took place in Jerusalem on 9th - 12th April. Opening the meeting Mr Ben-Zion Lourie compared the popularity of Bible study in Israel with national hobbies of other countries. Mr Zalman Shazar called for a special study of the chapters in the Bible dealing with the Return to Zion, after the Babylonian Exile, to mark the 2,500th anniversary of the Return. ("The Israel Digest," 27th April 1962.)

THE VOICE OF ISRAEL. BROADCASTING STATION organised a Bible competition in which competitors from all over the world took part. We were delighted to hear that Brother Arnold Silby of the Edinburgh ecclesia, whose interest in developments in Israel is keen, was first for Great Britain. (Editors.)

A COMMITTEE STATEMENT

"By this shall all men know that ye are my disciples, if ye have love one to another."

These compelling words of Jesus stand in stark contrast to the tragic folly of succeeding centuries.

The Second Council of Carthage decreed excommunication for any clerk who "uttered jocular words causing laughter". The Athanasian Creed affirmed the damnation of all who did not subscribe to its details, and its opponents were seldom less assured. Christendom was divided for centuries over the inclusion or exclusion of the letter "i" in a word.

"I beseech you," said Cromwell to the religious dogmatists of his time. "Think it possible that you may be mistaken." Such reasonable pleas fell on deaf ears. The answer was given in the ceaseless interrogations of the torture chambers, in the gallows, in the stake.

Today, of course, we are nothing if not respectable. We do it differently now. We interview, we pass resolutions. And often, we achieve the same results.

Facing the challenge of the space age, the prospect of a materialistic and amoral society of which we have as yet seen only alarming glimpses, the church of God commits its old follies.

Already, we are living on borrowed time. Yet still, the church cannot tolerate any serious attempts to face contemporary problems which, calmly and courageously considered in the spirit of Jesus, can be overcome. Still, for the most marginal of differences, we will cut off, in the name of the purity of the Truth, those who could contribute to the progress of the church, perhaps to its very survival. By such folly we erode its strength, dim its witness, and crush its life.

The love of Christ does not seek to cast out, but to welcome in. Too often, like the disciples, we know not what manner of spirit we are of. We forget that mercy rejoices against judgement. We create differences where none exists, and exaggerate those that do. We imitate the Romans of old, who made a city into a desert, and called it peace.

It is therefore with deep regret that we have to announce the resignation from our editorial committee of two of our members, brethren Steve Gibbons and Colin Russell, who have been disfellowshipped by their ecclesia.

For such actions neither the church as a whole, nor its members individually, can escape a final responsibility. For they can take place only in a climate of opinion which allows them.

We are in urgent, desperate need of a new vision of unity in diversity, of pastoral care to retrieve the follies of the past, and not repeat them (1 Cor. 12-13, N.E.B.); —

"And now I will show you the best way of all. . . . Love is patient. . . . 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."

A CROSS?

One correspondent has inquired whether the printed "cross" on page 1, which first appeared in our third issue "was done designedly, an act of defiance". It is our intention to change our cover from time to time, but the particular change from the Cross to the dove on the olive branch, was made because we did not wish to persist in placing before our brethren and sisters a cover which roused in some not feelings of love but of bitterness. When we drew up page 1 we

did not realise that we were producing a "cross". We were merely dividing the page. The psychoanalyst might offer us an explanation, but perhaps this is an excellent example of how we can see what we want to see. We are reminded of the two men who looked out of the prison bars, one seeing mud and the other stars. For those who wish to see a Cross (for spiritual or critical reasons) it is there: for those who do not it is gone. (Editors.)

A Family Prayer

Holy Father, on this scented summer evening we bow our heads in prayer.
We bring our thankfulness for all the joys of today,
For the company of each other, and for all the happy things we have done.

Help us to remember those who are not so happy;
Those whose parents are unkind and who do not have the love of Jesus to bind them together;
Those who have not enough to eat and too little to wear.
Help us to care for those who are sad and to learn to teach those who do not know it, a holy way of life.

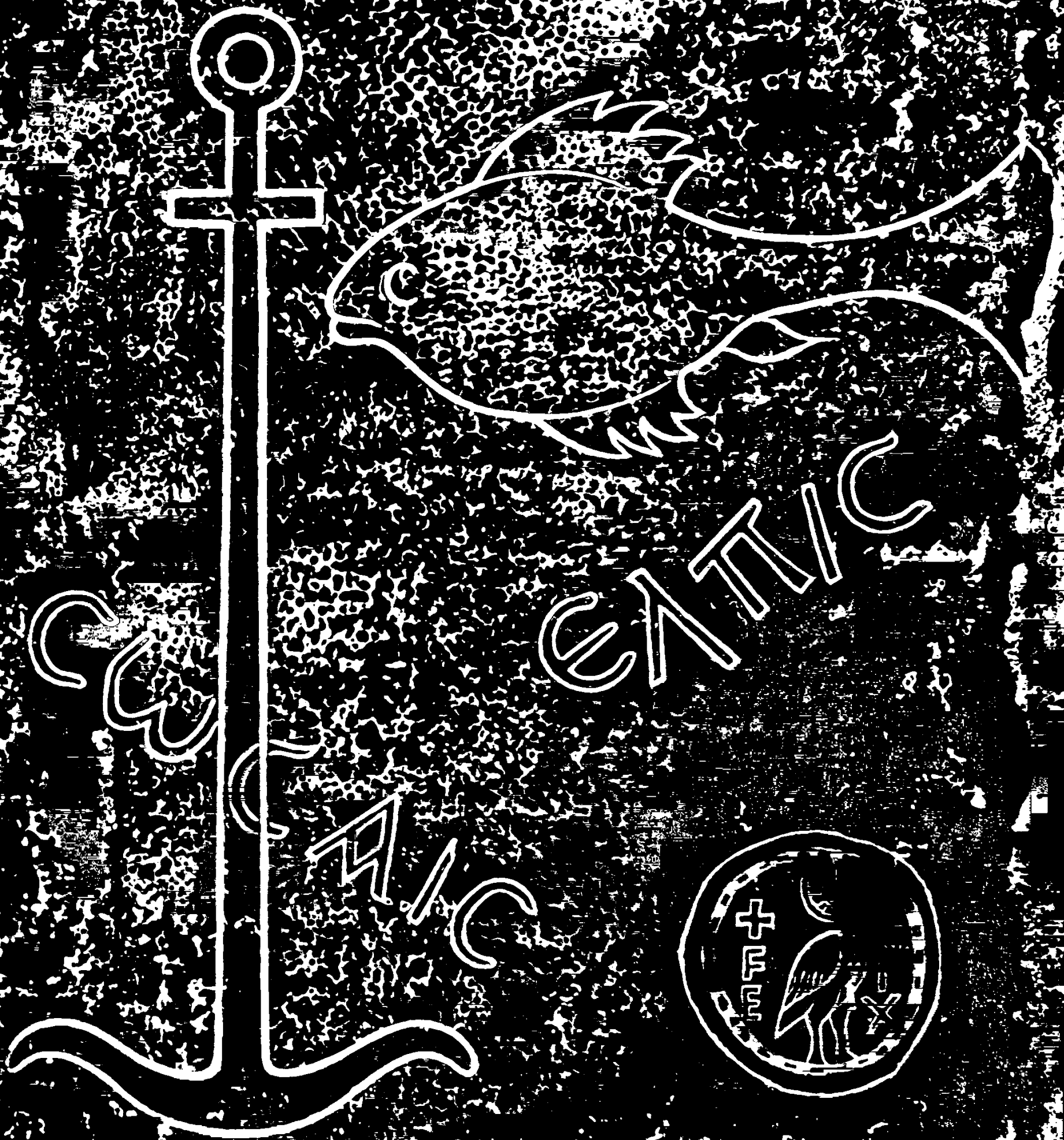
And now, as the sun sets and the flowers close, we ask forgiveness.
Forgiveness for any foolish things we have done today;
For any times when we were unjust and said cross words;
For any times when we spoiled the happiness of another;
For times when we thought of no one but ourselves.

Tomorrow we shall have grown a little older, a little wiser and a little more able to understand the needs of others.
Help us, Father, to grow most of all in Heavenly grace and in true wisdom.
In the Name of Jesus we ask all.

Amen.



THE
ENDEAVOUR
MAGAZINE



AUTUMN 1962

ONE SHILLING

SUBSCRIPTIONS

Subscriptions are now due for 1962-63 from those who have subscribed for four issues of the magazine. (No. 1 was without charge.)

Subscriptions and all business communications should be sent to:

The Endeavour Magazine Committee,
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Great Britain	5s.
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EDITORIAL MATTER

Brethren and sisters are invited to send articles for publication which are designed to assist all aspects of the Christian life (intellectual, moral and practical) in the contemporary world.

Articles and general correspondence should be sent to:

The Endeavour Magazine,
Moray Lodge,
176 Granton Road,
Edinburgh. 5.

Correspondence about opportunities for practical service should be sent to:

The Endeavour Magazine,
Dove Cottage,
20 Saunby Close,
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Notts.

Views expressed in the magazine are not necessarily those of the Editorial Committee, but may be published because they make a valuable contribution to discussion.

SOUTH AFRICAN SUPPLEMENT

We have agreed to include a supplement of news and views of especial interest to the brethren and sisters in South Africa. We hope to commence this supplement in our next issue and to circulate it in all copies, as it is thought that the special problems of those in South Africa will be of general interest.

THE ENDEAVOUR MAGAZINE

AUTUMN 1962 No. 5

FOR
CHRISTIAN
THOUGHT
AND
ACTION

OUR COVER DESIGN

On page 10 our cover artist explains the meaning of the symbols he has depicted.

Many developments in Christianity took place between the drawing of symbols on catacomb walls, and the illustrated gospel manuscript written by a sixth century scribe, in silver letters, on purple vellum.

From time to time during the history of the Church, the commendable moral intensity of reformers has tended to make for a not so commendable puritanical austerity, and in the process a valuable aspect of religion has been lost. Art has been well used and abused.

There may be room for us to make better use of art than we do.

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"It was a lovely change." So we say when we return from our holidays — a surprising statement, really, for though the world around us is full of variety, most of us dislike changes. We object to the few well meaning revolutionaries who try to prevent our habit of sitting back comfortably in our old soft chairs, or from sitting upright on our old hard stools.

But even when it comes to holidays our changes are conservative. Those who preferred the select boarding house last year, returned to the same, or to a similar one, this year. The seminomads went off in their caravans again, while those with even stronger nomadic tendencies again crawled in and out of their wind-swept or sun scorched tents, albeit in a different field. And if any of us secretly longed to be back home, away from the change, we kept our thoughts to ourselves. We dared not be so unconventional as not to enjoy all the freedom of our holiday!

Readers will have noticed that in the production of our magazine we are given to making changes. The thickness of our cover, for instance, has varied from being sufficiently substantial for "Jane's First Book" to a flimsiness which does not stand up to the constant wear and tear to which, we are told, some copies are subjected. We have experimented with colour on our cover, followed by a sombre black, followed again by bright blue "written within and without". Even the editors have sympathy with those readers who do not like change. Even we are conservative (to our own surprise!), and those responsible for choosing the "azure blue" viewed the issue with considerable disappointment, (longing for the dear, old, familiar black?) until we were told that some, at least, approved of the "brightening up".

It is with interest that we read the criticisms of our subscribers, though we do at times wonder whether we are all looking at the same magazine. The story is told of some students who visited Venice while on holiday. Each of them sent a card home, each posting on the same day. Space forbids us giving all five opinions. We quote but two. (1) "Venice is a dream; this is where I'd like to spend my honeymoon". (2) "The smell of the canals is terrible. We go on to Ravenna tomorrow". Equally opposite are the comments we receive. But take heart, readers, all your criticisms are noted, and the sum of them all decides the nature of our production. Our changes are not unchangeable. Old orders can change and give place to new — and the old can come back again. But let us not forget that God does fulfil Himself in many ways. Let us beware lest we should be so wedded to old grooves that we can see no good in change.

As we grow older we should, if we are growing in grace, be able to "see through a glass" less darkly and more clearly. Our growing understanding should make us able to change, and able to appreciate change — not in little matters of taste, but in the important things of life.

The Jews made a dreadful mistake in that they could not leave behind them the old path which was intended to lead them to a higher way. They desired to return, as Paul said, to "the weak and beggarly elements", and by so doing they denied themselves the freedom which is in Jesus.

All progress has been made through change. All progress has been hindered because some have refused to see the need of new ways. Our Heavenly Father, with His unchangeable moral attributes, never changes. It is our understanding and appreciation of Him that must change, and that must change us.

We either go on forward or go backward. We cannot stand still. Let us see to it, then, that we do go forward with our eyes looking upward, lest we should miss a new vision because of blind prejudice, and so lose our part with those who, at last, will be changed into the likeness of their Lord.

THE SINNERS' FRIEND

By Ken Camplin



SOME 4,000 years of recorded history have shown the futility of attempts to create a classless society. The most recent efforts, in Communist countries, have signally failed, despite the zeal engendered by Marxist philosophy and the power of police states. The difference in status between the Soviet peasant and high-up party official is as great as between the migrant agricultural worker in the United States and the heads of big businesses there. Indeed the lot of a factory worker in a People's

Republic, as compared with that of the bureaucrat or intellectual, is far worse than in capitalistic countries. The fact is that God did not make all men equal, and some, through greater perseverance or superior talents, command a greater share of the rewards that society offers than the majority. The best that social reformers can achieve is to ensure that ability alone, and not birth into the right family, or influence of friends, decides the position one holds.

SOCIAL CLEAVAGE

Thus human society is everywhere divided. Wealth is one great divider: the haves versus the have-nots. But it would be a great mistake to suppose that the matter ends here. Class consciousness is still cultivated in this country. In many large factories dining arrangements are "tailored" to suit the different classes. Manual workers eat at long plastic covered tables; office workers lunch at tables covered with white cloths; salaried staff dine in select groups served by waitresses, whilst executives and directors have their own dining room and silver service. The clerk who is struggling to pay off the mortgage on his small house may earn less than the factory worker who lives with a big family in the slums. The man who is seen making his way to work every morning, with furled umbrella and *The Times*, may earn just the same as the one who is not ashamed to have the *Daily Mirror* delivered at his house, and who reads it, if at all, during the evening. Yet the two will not fail to appreciate their vastly different social attitudes. Such attitudes often differ in the matter of right and wrong. Some of the poorer sections of society take a very indulgent attitude to petty larceny. In general the wealthier segments look with horror on such thieving, but they may conceal some of their income from the tax authorities, and often they have no compunction about breaking the law in respect to driving their cars too fast.

Such cleavages as exist between different social groups tend to infect religion. The Salvation Army draws many members from the

poorer classes, and in its social work it reaches to the very poor. Christian Scientists seem generally to be very wealthy people. Theosophists share a particular intellectual outlook, rather than a level of prosperity. And the Christadelphians? Indeed, what should be the attitude of the people of God to such a divided world? Certainly God is no respecter of persons, and how can any church that is born of a common social status or outlook draw to itself, and nurture in love, all who seek after righteousness, irrespective of their class in society? Religion often erects a barrier of respectability around it, which not only spurs the self-esteem of its practitioners, but also prevents them from making contact with those outside the group. A single attendance at a Christadelphian Memorial Service is enough to observe the signs of respectability: the dark suits and polished shoes of the men, the spotless gloves of the women, the luxury yapp edges on hymn books and Bibles, not to mention the row of shining cars outside. There may be nothing wrong with these things in themselves. On a holy day it is altogether appropriate to put on one's best clothes to engage in worship of the Almighty. The danger, however, is that these trimmings may serve to build up not true reverence, but the curse of "respectability".

In Jesus' day the Pharisees were an incurable case of this type. Being full of self-righteousness they had erected a barrier between themselves and the common people, whom they despised. Their separation from less scrupulous Jews and from gentiles went to such an extreme that they avoided any kind of physical contact with such people or their property. With this physical barrier the Pharisees had also erected a superior attitude: "This people who knoweth not the law are cursed" (John 7: 49). They had evolved terms of contempt which they used for others: "sinners" occurs in the Gospels, and in Rabbinic writings "The people of the land" (*am ha-arez*) is a common derogatory term with the same meaning. In fact, the pride involved in this outlook was more grievous than the grossest of the failings of the "sinners". The

Pharisees could only thank God that they were not as other men. The sinners could appreciate their failings and by sincere repentance could enter into fellowship with God.

Jesus' attitude was the opposite of the Pharisees'. Though He hated sin, He loved sinners: "I came not to call the righteous, but sinners to repentance". His standard of fellowship was expressed in the words, "Whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother". Any who would listen to His teaching were His friends. While He discoursed with the worthy but slow Nicodemus, and willingly ate in the respectable Simon's house, He also associated with others, giving grave offence to the Pharisees. Who were these others?

"Publicans" were tax gatherers. The Romans auctioned the rights of tax collecting to particular individuals in certain districts. These people made themselves wealthy by extracting from the unwilling population more taxes than had to be paid to the Roman authorities. This arrangement gave every encouragement to the publicans to fulfil the lust of rapacity. Among the Jews it was not only this that gave them a bad name. Their working for the pagan Roman government made them traitors to the Jewish people. "Sinners" are identified by Abrahams in the *Cambridge Greek Testament Commentary* on Matthew 9: 11-13 as "men of proved dishonesty or followers of suspected and degrading occupations". "Harlots," or prostitutes, were a particular female equivalent of "sinners".

There is a modern English saying that a man is judged by the company he keeps. Jesus belied this saying by freely associating with the classes of people which we have just described. He was often found in their company, eating with them and seemingly completely at home among them. The Priests, Scribes, Pharisees and Sadducees had no time at all for these people: their rule forbade table-fellowship with such commoners. But the *am ha-arez* worshipped and praised God. They included the poor, humble, folk of the villages and towns. Although they did not keep the strict letter of the Law,

they heard Jesus gladly (Mark 12: 37, A.V.). And Jesus "looked at the vast crowds and was deeply moved with pity" (Matthew 9: 36) (Phillips).

Jesus spent a considerable part of His ministry in the very fertile and thickly populated area of Galilee. Among its inhabitants were many fierce and independent farmers. The rustic Galileans were looked down on by the people of Jerusalem. Many of them did not keep the Law. One famous Rabbi exclaimed, "Galilee, Galilee, thou hatest the Torah, before long thou wilt make common cause with the tax gatherers". The province of Galilee had often rebelled against the rule of Herod and the Romans. In the same locality were the Zealots. They, too, often rebelled, being fanatical nationalists who practised terrorism. Yet amongst Jesus' disciples we find Galileans and a Zealot.

JESUS AND JOHN

Before the ministry of Jesus, the publicans and sinners heard the message of the Baptist and justified God in their baptism (Luke 7: 29). But the Pharisees and their associates did not accept John's message; neither would they hear Jesus. In Luke 7: 31 we read Jesus' words to them. "This generation," He said, "are like children playing tunes for their mates in the market place; their friends refuse to act funerals or weddings."

Jesus offended the religious leaders because He was not as they expected a Hebrew prophet to be. He was not austere; He ate and drank with bad characters such as tax gatherers and sinners. They accused Him of being a glutton and drunkard. Jesus reminded them that John was after the pattern of the Old Testament prophets but they had not listened to him. But "sinners", who had listened to the austere John, were drawn to Jesus.

JESUS AND WOMEN

One of the Pharisees had the courage to invite Jesus to a meal. But Simon could not hide his amazement when an immoral woman came into his house and Jesus allowed her to

anoint Him: Jesus had to explain to Simon that His mission was to save sinners.

Not only the religious leaders but also the men who followed Jesus were puzzled by the way He greeted women. In the first century a woman's place was in the home. The comments of A. C. Bouquet are revealing: "It would be a serious breach of Eastern etiquette for a man to speak to a woman who was a stranger, except in an emergency to ask for a drink of water. It was, therefore, correct enough for Jesus to be represented as asking the woman of Samaria for a drink, but it was scandalous to be found by his disciples engaging in a long conversation with the woman afterwards, and especially so, as she was a Samaritan" (*Every-day Life in New Testament Times*, Batsford, page 144). Jesus' attitude towards women was quite different from that of His contemporaries. He talked to them as if, sometimes, He hoped for more from them than from men. He told such Parables as "The Lost Coin" and "The Leaven" which were especially significant from a woman's point of view.

JESUS AND RELIGIOUS OUTCASTS

"Another time, the tax gatherers and other bad characters were all crowding in to listen to Him; and the Pharisees and doctors of the Law began grumbling among themselves. 'This fellow,' they said, 'welcomes sinners and eats with them'" (Luke 15: 1 (N.E.B.)). Jesus answered His critics with the Parable of the Lost Sheep. In its context this is a most significant parable. The Pharisees generally considered shepherds to be religious outcasts since, because of their work, they were unable to fulfil all the minute requirements of the Law. It was not possible for shepherds to attend the Temple at the correct times to offer sacrifice, or to keep the Sabbath properly (*The Tales Christ Told*, A. O. Armstrong, World's Work, page 160). Yet Jesus portrayed Himself as the True Shepherd seeking lost sheep.

JESUS AND BAD CHARACTERS

Even the followers of Jesus could not

always understand His attitude toward bad characters. Not only were they astonished to find Jesus talking to an immoral woman, while resting at a well, but they could not perceive why He healed the servant of a Roman soldier.

The Jewish rulers had no time for Jesus, while the people of the streets — the unclean, the uneducated, the riff-raff — hailed Him as a miracle-worker. And it is clear from a study of the Gospels that Jesus was particularly friendly to those people who were "black-listed", or cast-off, by society. These included the type of person whom we might find repulsive today — drunkards, prostitutes, traitors, petty-minded bureaucrats, toadies and nameless bad characters. The Saviour could make these castaways aware of their need of His Gospel. But the religious leaders were only conscious of their superiority over the mass of mankind, looking down upon them as inferiors, whilst priding themselves on their own exclusive advantages. Jesus told the chief priests and the elders decisively, "Tax gatherers and prostitutes are entering the Kingdom of God ahead of you" (Matthew 21: 31 (N.E.B.)).

READING MEN'S HEARTS

Jesus did not ask if a man was clean, or unclean; He touched lepers and it seems that He was glad to talk to sinners. Jesus shared the Gospel with these people. He was able to communicate with them because He knew their hearts. He could read men's hearts and name the sins of their past at a glance. Since He knew their hearts, Jesus could see life from the other person's point of view; He understood each individual's problems and difficulties; He could sympathise with them, and He did.

It is easy to overlook the fact that Jesus knew what was in men. Christians are expected to follow the example of Jesus. How often have we desired to know men's hearts as Jesus did? Knowing and understanding men and women is an important factor in the mission of sharing the Gospel. Jesus knew what was in Nathaniel's mind and thus was better fitted to preach to him; He knew the heart of Zacchaeus, of the woman

at the well, of the Samaritan leper and of others. We cannot perfectly know men's hearts as Jesus did, but we can try to obtain an insight into the mind of the sinner, in order to help him overcome his sin.

THE MEANING OF WORLDLINESS

It may seem strange to our traditional ideas that Jesus was so much at ease in the "world". Probably we overlook the fact that He worked in a carpenter's shop where He would be in touch with the earthy atmosphere and throbbing tempo of a closely-knit community. At His job He met a cross-section of His countrymen and, in later life, He was equally at home at funerals and weddings; at a Pharisee's mansion and at the restful haven in Bethany.

In His mission Jesus taught men that salvation is through suffering and self-denial. In contrast, the way of the world is the worship of self: self-expression is held to be an aim, and pride is taken in being self-made. Worldliness is essentially selfishness. Other characteristics of worldliness are indifference to the sufferings of others; taking pride in one's own achievements; seeking pleasure for its own sake; desiring popularity and being consumed with material ambition.

In Mark 7 Jesus points out that a man is defiled by the thoughts and intents of his heart; he cannot altogether blame his environment for his failings. Thus, worldliness is not solely a matter of geography — where a man goes need not make him worldly. Jesus entered into the life of this world in all its earthiness — yet He was not worldly. On the other hand, it is possible for a man to cut himself off from the world and yet be as worldly as the most notorious sinner. It is not so much *where* we are but *what* we are that matters. Our character depends on motives and ideals; our highest ideals and loveliest motives must be to share the Good News of the Kingdom of God with those who are our neighbours.

On accepting Christ the believer cuts himself off from many things in the world. It is possible, however, to pursue a life which is negative

accepting codes of self-denial. The Christian life is *positive*. A Christian denies himself so that he might be the better fitted and have more time to be of service to others. In this he is following the example of his Master. The believer accepts that life in Christ means a reorientation of thoughts and actions. Therefore, he must reassess the things of this world in the light of the Gospel.

We have been criticised as a Body for our attitude towards social outcasts. In *Some Modern Religions* (Tyndale Press) page 43, Sanders and Wright state, "Their (Christadelphians) activities are directed more to drawing people away from the orthodox Churches than to reaching the outcasts and depraved with their message". Jesus preached the Gospel to the "cursed multitudes". Our privilege and responsibility are no less. But the Good News is of no avail to men if it is presented in terms which they cannot easily understand. If we lack sympathy in our hearts, then our message will not be presented in its most effective form.

THE MASS MIND . . .

Some time ago the writer read *The Uses of Literacy* by Richard Hoggart (Pelican). An accurate picture is presented in this book of everyday life in the north of England. Its sub-title is: *Aspects of Working Class Life with Special Reference to Publications and Entertainments*. The book shows how working class people live and think. It reveals, among other things, their superstitions and their waywardness. These ordinary people form a large proportion of the men and women whom we are trying to reach with the Message of Life. But how can we effectively preach to them if we do not know the kind of people they are?

. . . AND OUR PREACHING

The present writer's thoughts were provoked by the great gulf which seems to exist between the "thought-forms" of present-day working class people and those used in our public addresses and literature. Just think of them for a moment. Jesus spoke in terms which the

ordinary folk could understand — "the common people heard him gladly". It is true that even among the poor, humble people who heard Jesus there were many who became disillusioned. They turned from following Him — *but Jesus had given them the opportunity to accept His message*. Understanding their hearts, He had put it to them plainly and sympathetically. Is it not possible that in our preaching we tend sometimes to carry the Baptist's message of fire, and lack the compassion and sympathy of Jesus of Nazareth? John was the messenger of the purging fire of judgment and he lived the part: Jesus conveys love and compassion. He came in complete contrast to John.

A DANGEROUS PATH ?

We can hear some saying that to follow Jesus in His association with social outcasts and ordinary working-class folk is to tread a dangerous path, fraught with pitfalls. But are we not to attempt to do that which is right just because it is dangerous? To fail to tread such a path would be to wrap our sympathy and compassion in a napkin and preserve it for future use.

How then can we communicate? Most of us read newspapers, books and magazines, and some listen to the radio and watch television. These media portray the people of the world. Do we use them merely to amuse or interest ourselves (surely a selfish objective), or do we employ our faculties so that we might the better understand people and be able to sympathise with them? In this way our preaching can be with concern and compassion, for our motive and ideal must be to share the Good News with others.

"LOVING" AND "LIKING"

Jesus came into this world to express God's love for men. He taught His disciples to love their enemies even as God loves His enemies — "For while we were yet . . . enemies we were reconciled to God by the death of His Son" (Romans 5: 8, 10). Humanly speaking it is difficult to love our enemies. Perhaps part of the difficulty is due to the fact that we sometimes

confuse "to love" with "to like". People in the world pick and choose whom they will love. They love the people they like. Jesus teaches us to be prepared to love the people we do not necessarily like. This was the point of the Parable of the Good Samaritan. We must be ready to minister to those in need without asking such questions as, "Is he really worth it?" "Are there not other more deserving cases?" "Is he not likely to be unappreciative?" Where would we be if Jesus had asked such questions about us before He gave Himself for us on the Cross?

We believe that Jesus died for us. Accordingly we are stewards of the Good News and have the responsibility of sharing it with others. Dare we pick and choose or make distinctions?

Finally, let us take heed to Luther's words when he writes of "that faith and love, by which a man is placed between God and his neighbour as a medium which receives from above and gives out again below, and is like a vessel, or tube, through which the stream of the Divine blessings must flow without intermission to other people".

MODERN PREACHING

NEW METHODS FOR NEW SITUATIONS ?

By Norman Fitchett

THE first consideration must be -- what are our aims in preaching? The answer, broadly, is "to preach the Gospel". But this general aim must be qualified in view of the fact that all other Christian evangelical communities preach the Gospel too. Qualifications are inevitable, for we are a community distinct from others because of our insistence that we preach the Truth about the Gospel. It is held that the Gospel is not something that is centred only in Jesus Christ, but which had its beginnings in the dim ages of early Biblical history. We believe that Gen. 3: 15 and Gen. 12: 1-3 are as much essentials of the Gospel as John 3: 16.

Therefore, the greater part of our public preaching consists of our own interpretation of the Gospel. In fact, our preaching must be essentially sectarian in character. This is probably a greater obstacle to making converts than all the so-called indifference and apathy of modern society; an obstacle not easily overcome even by an earnest seeker after God. But, if our community is to remain distinct then we must insist that converts accept our interpretation of the Gospel.

Our problem then is not the problem of orthodoxy -- it is greater. Not only have we to break through a barrier of worldliness to bring religion; but also into false religious conceptions in order to bring the Truth. We are much more at home in the latter than the former. We are much happier telling the sinner that there is no personal devil, than we are in convincing him of the need for repentance.

The pressing problem then is -- How do we make our message significant to ordinary people without it losing its distinctive qualities? Before attempting to answer this question, we must reflect upon the contemporary situation.

First of all -- is it a new situation? Yes, insofar as material benefits, scientific progress and humanist or agnostic philosophy is concerned. It is not new inasmuch as human weaknesses, moral and physical, are as they have always been. Is this then where our message must be directed? Must we endeavour to bring vision and hope into the featureless wilderness of life, the only landmarks of which are a television receiver and a rocket-launching station?

Our message must be aimed at convincing men of the limitations of our present society, and especially the inadequacy of human nature. Then, positively, the thoughtful implantation of new attitudes and outlooks which are firmly based on true Christian principles and beliefs.

One of the saddest things about the world is that it is ignorant about its condition. The god of this world has so blinded the eyes of men that whilst they say, "I am rich and increased with goods and have need of nothing" they know not that they are "wretched and miserable and poor and blind and naked".

Within a framework of distinctive beliefs our preaching must tackle this problem of ignorance. Somehow we must convince the world of its desperate need. It is quite valueless to tell our friends that they are sinners because the Bible says so. We must probe gently and yet relentlessly into individual conscience, and awaken a realisation of personal inadequacy. Real personal religion begins here. It is rarely promoted by lengthy disputations which appeal only to the mind. "We need hearts as well as heads" is a counsel that may well apply to our preaching activities.

The world today needs to be taught about God. In a world full of "gods" of all kinds, and of evils and injustices of all kinds, it is inevitable that God is regarded with suspicion and scepticism. It is necessary to preach about God, not limiting His activity to within the pages of the Bible, but as significant and relevant to our present situation. We can illustrate from God's activity in the past, His ability to deal with contemporary problems. First of all God must be a living reality to us, living in us as a vital power, and not thought of merely as a set of propositions vaguely understood. We must try to convince the world of the contemporary righteousness of God, and reveal Him as One

well aware of all sin and suffering, not aloof and uncaring, but ready and able to provide all the succour and all the solutions.

These thoughts are provoked by the teaching of Jesus concerning the Comforter in John 16: 7-11. Jesus says that the Comforter would be given that the world should be reproved of sin, righteousness and judgement. Under the inspiration of the Holy Spirit the apostles went out to do this. Our responsibility is the same. In the life, death and resurrection of Jesus the "prince of this world" stands condemned. He was the only one who could say that "the prince of this world cometh and hath nothing in me". If then we follow the pattern of apostolic preaching, the Gospel of Jesus Christ must be central. The Cross was at once the symbol of man's sin and God's righteousness, and judgment ensues according to man's response. The power and spirit of Jesus Christ whereby the prince of this world was judged, and whereby the apostolic mission was so successful, is still available to us in the same inexhaustible measure. It is a spirit which must flow from us through our message into the lives of our contemporary society. There, and only there, will men find the healing balm for all their ills, and, in God's good time, the glory of final redemption.

Is it true to say then, that it is not new methods that we want in our preaching, but a deeper appreciation and application of the old? Our message must be related to the spiritual blindness of an affluent society, and out-moded approaches, suitable for fifty or sixty years ago, simply will not do. The most important thing of all is that our message springs from, and is substantiated by, a life transformed. In our own strength we shall "toil all night and catch nothing", but under the guidance, direction and power of a raised and glorified Lord we may "turn the world upside down".

"Ah, if only we could have an ecclesia with everyone intent on giving, what a transformation it would make — brethren neither pulling down that which once they built nor supinely waiting to be fed; but all active, all giving and anxious to serve. A little fasting and special prayer in such a meeting might bring a direct message from Heaven as in the day of Daniel."

ISLIP COLLYER.

Christian Art in the

CHRISTIAN art before A.D. 312 was not produced for its own sake. It was a vehicle for the faith in much the same way as the spoken and written word. Begotten in the teeth of fearful persecution, and allied to the rise and triumph of a world shaking faith, as one might expect, early Christian art was hardly concerned with perpetuating the beauties, the harmonies and the technical standards of classical art. In fact, by comparison one might describe it as a crude shorthand. The motifs and skills of pagan classical art were indeed carried over into Christian work to some extent, more particularly perhaps in Christian homes. Animals, birds, figures and myths which were popular in pagan art were taken over and given a Christian meaning. But, generally, indifference was shown towards classical form and the pleasing landscape and architectural backgrounds of the time. It was the meaning and not the appearance which was all important. The comfort and spiritual significance which Christian art brought to disciples under stress far outweighed any consideration for the mere delighting of the eyes.

All of this is evident particularly in the art of the catacombs. The places where disciples hid, and worshipped, and buried their dead, furnish us with most of the surviving examples of the work of the period. In every way it is the work of an underground movement. Biblical characters are sketched in quickly in red ochre and maybe with a touch of green. Inessential backgrounds and fancy flourishes are shaved down to a minimum and only that which is spiritually significant is retained. Every figure and story is a symbol full of meaning. In fact, simple symbols themselves form an important feature of the work. Carved on the walls and tombs of the catacombs, worked in a variety of materials, on lamps, signet rings and necklaces, among other things, these symbols represent what is basic in early Christian art and are, therefore, of great interest.

Such Christian symbols are first referred to in a passage written by Clement of Alexandria in his *Paedagogus* (c. A.D. 200). Writing for Christians he said, "Let the engraving upon the gem of your ring be either a dove, or a fish, or a ship running before the wind, or a musical lyre, the device used by Polycrates, or a ship's anchor, which Seleucus had carved upon his signet. And if the device represent a man fishing, it will remind us of an apostle. . . ." There were other symbols in addition to the ones listed here, notably the vine and the lamb, and later the peacock and phoenix.

Our cover design is based, mainly, upon the idea of a catacomb wall with Christian symbols and words inscribed on it. With the exception of the phoenix design in the corner it is not a copy of any actual work. The phoenix speaks of resurrection. The anchor, being the symbol of hope, has the Greek word "elpis", or "hope", by the side of it. The fish, which represents Christ or Christians saved by Christ, is balanced in the design by a related Greek word "sosais", which means "mayest thou save".

The anchor appears on the tombs of Christians whose names incorporated the word "elpis". Perhaps no one knew better than those early disciples how much the hope of the gospel was an anchor of the soul, sure and steadfast. Often facing cruel death and the loss of loved ones, they did not give way to despair, or hate, or gloom. Instead they continued to multiply the words and symbols which spoke of life, joy and peace. They were held secure by their faith in God's power and their hope of all that He would do for them.

The fish, as the symbol of men saved out of the troubled seas of the world by Christ, has many Biblical connections. It brings baptism to mind, Jesus' call to the apostles to be "fishers of men", the parable of the drag net, and even

Age of Persecution

By Ben Ford

Jeremiah's prophecy that God would "send for many fishers and they will fish them", and Ezekiel's picture of fishermen drawing new life out of the new and healing waters which flow from the new house of God. Early Christians spoke of themselves as little fishes, and the earliest known Christian hymn makes full use of this imagery.

Fisher of men, the Blest,
Out of the world's unrest,
Out of sin's troubled sea,
Taking us, Lord, to Thee.

Sometimes the "fish" was a dolphin and sometimes a carp. The dolphin has long been regarded as friendly to man and in the pagan world it was a symbol of protection (see the legend of Arion). The carp represented Christ Himself. It may not be as easy to discern the relevance of the fish symbol to Christ as its relevance to Christians saved by Him. But among other things it has been pointed out that the letters which form the Greek word for fish make an acrostic for the words "Jesus Christ, the Son of God, the Saviour". The fish could also represent Jesus in His humanity, moving in the waters of this world, and Jesus as the food of the soul.

The vine spoke of Christ, and of the new life and joy and fruitfulness which arose out of abiding in Him. The dove symbolised peace, the help of the Holy Spirit, and reminded disciples that they were to be "harmless as doves". It also referred back to Noah and to the righteous being saved out of a time of trouble. The lute represented the human body as an instrument with which God could make pleasant music. It also stood for the attractive qualities of Jesus which drew men to Him. The ship symbolised the church and the voyage of life. Christians saw themselves "tempest driven by the Holy Spirit", through stormy waters, but were assured of safety with Christ in the boat, and of a joyful arrival in the final haven of God's kingdom.

The practice of art by Christians was not

without opposition from within the Church itself. Objections were raised based upon the command not to make "any likeness of anything", and upon the pagan associations of the subject. Such objections were easily answerable from Scripture and by reason. One might refer, for example, to the decorative work in Solomon's temple. But in any case early Christian art, with its accent on Christian meaning, steered well clear of danger. All of the work, from the simplest symbol to the full representation of Bible stories, formed a centre for meditation, and was a source of encouragement. The thoughts might expand from it as from any written text, or as from the symbols of baptism and the bread and wine. For the artist, too, it was a means of affirmation, dedication and prayer. Even as brief a glance as we have taken, is sufficient to show this, and to indicate that the full range of early Christian art is a rich storehouse of the past which is both challenging and rewarding for the artist, and inspiring to the Christian.



A LIFE OF JESUS

(1)

By Wilfred Lambert

WHY?

WHY write a *Life of Jesus*? Do not the four canonical gospels — the most widely circulating and most frequently translated books in the world — satisfy all needs with their inspired status? And if one seeks to satisfy a whimsical curiosity merely, is not the score of apocryphal records translated in M. R. James' *Apocryphal New Testament* more than enough, not to mention the recently published *Gospel according to Thomas*? What need, then, for the *Lives of Jesus* by authors who mainly draw on the canonical gospels, whether, like one of the first, Tatian (c. A.D. 180), they do little more than run the four accounts together to form a single narrative, or, like some of the more recent attempts, they handle the gospel material so freely that an almost unrecognisable Jesus results? One argument which cannot be advanced in justification of more biographies of the Son of God is that more facts about His life are coming to light. On the contrary, the quantity of material available has been unchanged for centuries. Even the latest discoveries of apocryphal gospels have added nothing worth mentioning, and the scant allusions in contemporary, or almost contemporary Greek, Roman, and Jewish writings have long been known. The Roman historian Tacitus (c. A.D. 115) incidentally mentions "Christ . . . Who was put to death in the reign of Tiberius by the procurator, Pontius Pilate" (*Annals*, XV, 44), but this is little indeed, and the allusions in the Talmud

and other Jewish writings are very obscure and inexplicit; indeed they raise more questions than they settle. The passage in Josephus' *Antiquities of the Jews* (XVIII, 3, 3) which says of Jesus, among other things, "this man was the Christ", is certainly tampered with by Christian scribes and we do not know what the author wrote. The four gospels remain, then, as ever, our only real sources for a knowledge of Jesus' life, and this should be no surprise, since Judaea in the 1st century was an obscure part of the Roman Empire and its local religion was treated with contempt in Greek and Roman society.

A slightly better case for attempting a fresh interpretation of Jesus' life can be made out of the constantly increasing knowledge of the background of the gospels. Over the last century there has been unending work and discovery in every field: the Roman Empire and its administration are now better known, the pagan world in all its aspects is more fully understood, and a much more complete picture of Jewish life, history, and religion, can now be drawn. Yet all this vast increase in knowledge has not modified in any fundamental way our understanding of Jesus as presented in the four gospels. Even the new materials from the Dead Sea caves have done little to affect our understanding of Christian origins. Some statements to the contrary found in an otherwise balanced and reliable Pelican Book by J. M. Allegro, *The Dead Sea Scrolls*, result from unproven combinations and hypotheses, which have found favour

only with some Jews and Unitarians, who were already predisposed to such views. If, then, this fuller knowledge of the background does not significantly change our understanding of the gospel accounts, we are forced back to our original question, Why write a life of Jesus?

The answer must be sought in the very existence of four inspired gospels. Why four? Could not inspiration have produced one gospel adequate for all needs? We may doubt whether it could, not that we limit the power of God in any way. The limitation lies in the humans for whom the gospels were composed. Each gospel is written from a particular standpoint to supply a particular need. They each stress particular aspects of Jesus, and any attempt to put everything in one book would have resulted in confusion. Thus in God's wisdom four gospels of authority were produced. Why it should have been four rather than three or five, we do not attempt to explain. Many aspects of life ultimately have no explanation. Why did God choose to put man on a small planet of the solar system rather than elsewhere? Why does man have the precise physical form that he does rather than some other? Why did God choose the Hebrews rather than another nation? All we can reply is that in God's wisdom these things were done and we can only accept them as we observe them. So with the gospels. The attempt to relate the four to four symbols in the vision of Ezekiel seems to us forced, and certainly nothing in the Bible connects the man, lion, ox, and eagle with Matthew, Mark, Luke, and John. Instead of trying to fit the gospels into a preconceived scheme, the best procedure is to let the gospels speak for themselves. By observing the differences in the presentation of Jesus one can discern the different aims of the authors and the different people for whom they were writing. Of course, if we had reliable information on where, when, and for whom, the four authors wrote, the more laborious task of using internal evidence could be dispensed with, but, as will be shown, such evidence about their composition is late, scrappy, and not completely reliable.

THE ORIGIN OF THE GOSPELS

Many scholars hold that Mark's gospel was the first to be written. The reasons, briefly, are as follows. As compared with John's, the first three gospels have much in common. They deal largely with the same episodes and often describe them in identical or similar words. The whole structure of the fourth gospel is different. If, in the first three, the similar wording were found only in the teaching of Jesus, this would not necessarily imply any connection between them other than use of the common source: Jesus' words. Many people heard Jesus speak and no doubt all the eleven apostles who survived the resurrection of Jesus and became preachers were able to repeat from memory much of His teaching. However, the similarities in wording between the first three gospels extend to the narrative also, and here one must say that some kind of literary interdependence exists. When even a score of reporters attend an event and write up reports, no two describe it in the same words. Identity of reports in such cases can only be explained as due to collusion or a miracle. Luke, in his prologue, shows that God did not choose to give the history of Jesus' life as a revelation to the gospel writers. They were compelled, under the influence of inspiration, to draw on existing sources of material for matters which they did not know as eyewitnesses. Thus the frequent identity of wording in the first three gospels is proof of literary connection, and, as we have already said, most scholars of all denominations think that Mark came first, and was used by Matthew and Luke. The evidence is to be found in a minute comparison of all similar passages, which cannot, of course, be undertaken here. One illustration of the procedure must suffice. Luke writes in a much better literary Greek than Mark, and it is more likely that Mark wrote first in colloquial Greek and Luke, a more fastidious stylist, corrected these colloquialisms, than that Luke first wrote the better Greek, in which Mark later substituted colloquial expressions. A dependence of Matthew on Luke, or Luke on Matthew, does not seem probable. Conclusions of this sort do

not amount to the kind of proof on the basis of which a court of law would put a man to death, but on the evidence we have, they seem quite probable. A further commonly held view is that John was the last gospel to be written. Evidence on authorship and aims must now be examined more fully.

From the beginning the gospels circulated with the names of their authors. "According to Mark", etc., are the earliest titles. However, it must be stressed that all four names were common in New Testament times, so that we cannot without more ado take them for the well-known New Testament figures who bore these names. In the modern world we do not need to be told that Mr Smith might be a person distinct from the Messrs Smith known to us. However, we must not rush to the other conclusion, that Matthew cannot be the apostle, etc. The evidence must be sifted and conclusions drawn.

(i) MARK

The most important external source commenting on the origin of the gospels was *Expositions of the Sayings of the Lord*, by a certain Papias, who wrote while Bishop of Hierapolis, in Asia Minor, c. A.D. 130. Unfortunately the work itself has long since perished, but some of the matters dealing with the writing of the gospels are quoted by Eusebius (c. A.D. 325) in his *Church History* (III, 39). This is what he said about Mark's gospel:

The Elder also said this, "Mark, having become Peter's interpreter, wrote down carefully all that he remembered of the sayings and doings of the Lord, but not in order". He neither heard the Lord nor did he follow Him, but afterwards, as I said, (he did so) to Peter, who adapted his teaching to current needs, but with no intention of composing an orderly account of the words of the Lord. Thus Mark made no mistakes in writing down in this way what he remembered. He gave especial care to omit nothing that he had heard, nor to put down any false statement among them.

In this excerpt, as in the others, there is no reason to suspect the sincerity of Papias: he is faithfully recording traditions that had reached him from earlier sources, and his proximity to apostolic days makes him a most important witness. In this case he actually names his source: "the Elder". The only other individual given this title by Papias is John the Elder, the author of the 2nd and 3rd Epistles of John, who was a senior contemporary of Papias, and so a link with the apostolic age. There is no reason to question the information given, that Mark was a disciple of Peter and wrote down in the form of a life of Jesus what he had learnt from his master. Though there is no proof that this Mark was "John, whose surname was Mark", mentioned in Acts and II Timothy, it is at least a probable identification. No other one is known, and had it been one other than the New Testament figure, Papias would probably have commented on this fact.

Thus Mark's gospel reflects the preaching of Peter. Both the Elder and Papias following him express criticism in respect of lack of adherence to strict chronological sequence, and try to explain this as due to dependence on Peter, who in his preaching did not attempt to present a complete and systematic life of Jesus. The basis for this criticism probably lies in the big divergence in order and structure between the first three evangelists and John. In the second century the order of John was preferred, as we know from Tatian, who, in his gospel harmony, took the order of John and fitted the other three records into it. On this point alone, one of judgment, we venture to differ, since we prefer the order of Matthew, Mark, and Luke. Otherwise the preserved gospel fits exactly what Papias' words would lead us to expect. It is a fundamental account of the life of Jesus such as would provide Jews or gentiles with the essential facts. As compared with the other three accounts, it lacks any full presentation of Jesus' teaching, such as we have in Matthew in the Sermon on the Mount. This only confirms that Mark was intended as a basic textbook of Christianity, which left the preacher free to expound the

deeper aspects of Jesus' teaching to those who had progressed far enough to be able to absorb them. The somewhat colloquial Greek is what we should expect from a Jew who had spent part of his life in oral exposition of Peter's teaching.

(ii) MATTHEW

About Matthew Papias had this to say:

Matthew, then, compiled the sayings in the Hebrew language, and each one translated as he was able.

The truth of this statement is not to be questioned since no one would have invented something that bears so little relation as this to the first gospel. According to it, Matthew's work consisted of Jesus' sayings only, like the *Gospel according to Thomas*, and was in "Hebrew", while our Gospel of Matthew contains a life of Jesus as well as his sayings and is in Greek. Hebrew in this context might mean Aramaic, since the word did have this meaning in the first century when contrasted with Greek. Whether the translations referred to were oral or written is not stated, but they were certainly without authority. Despite the problems posed, the tradition of Papias is clear and has every appearance of reliability. It can be reconciled with our Gospel of Matthew if certain conjectures are admitted. If the ascription to Matthew means the apostle, as seems most likely, the gospel itself raises questions which provide the way of reconciliation. A literary dependence on Mark is, as already explained, probable. Yet how can one believe that the apostle Matthew would draw on Peter's memories at second hand when he had his own memories to draw on? Probably Matthew did, as Papias stated, write up a collection of Jesus' sayings in Aramaic, the language in which they were spoken. The very choice of this language shows that he intended them for Jewish reading since very few gentiles in the Roman world knew Aramaic. It is easy to understand that so precious a work would be eagerly sought among Greek-speaking Christians wherever knowledge of it spread, hence the numerous unauthorised translations. Probably Matthew died before anything was

done to remedy this situation, so someone from his circle after his death undertook to render this priceless work into Greek to make it more generally available in a reliable form. Yet for a wider circle of readers the sayings alone were insufficient. Many would fail to understand the sayings without some form of commentary. Thus instead of a simple translation of the sayings, this unknown inspired writer expanded them into our gospel by drawing on Mark and probably other sources now lost to us. While this suggestion is nothing more than a hypothesis, it explains the facts which would otherwise remain problematical. In particular, a disciple of Matthew is most likely to have produced an "authorised version" which displaced all the previous unauthorised attempts so completely that they did not survive. Also the whole gospel breathes the spirit of Palestinian Jewish Christians, who knew and used Hebrew and Aramaic.

From internal considerations the purpose of Matthew's gospel is clear: to present Jesus to Jews as the Messiah. To gentiles who knew nothing of the Hebrew Scriptures such a presentation would have made no appeal. Thus the gospel begins with Jesus' genealogy from Abraham through David, proof of his Messianic lineage. In the following narrative of his birth and early years (1: 18-2: 23) no less than five times a prophecy is quoted to show that Jesus was the awaited Messiah. In other ways too a Jewish audience is presumed. Only Matthew has the detailed presentation of Jesus' teaching on the Law (5: 17-47). Only Matthew records the saying, "When, therefore, a teacher of the law has become a learner in the kingdom of Heaven, he is like a householder who can produce from his store both the new and the old" (13: 52, N.E.B.). Even the wording is full of Jewish idiom. The contrast between "this world" and "the world to come" in 12: 32 only occurs in Matthew, though the saying in which it occurs is found also in Mark (3: 29) and Luke (12: 10). It is stock phraseology in Rabbinic writings. Examples could be multiplied *ad nauseam*. The point which emerges is that

Matthew was written by a Palestinian Jew for Jews.

(iii) LUKE

In many ways Luke parallels Matthew. It appears to draw on Mark, but adds especially sayings of Jesus. No statement of Papias is preserved on its origin, but it so happens that better evidence is available in the New Testament itself. It is well known that the gospel according to Luke and the Acts come from the same hand. The prologues should be compared: both are dedicated to a certain Theophilus, and Acts refers back to the gospel. In Acts certain passages dealing with Paul's journeys suddenly begin to use the first person plural: "We . . .", which implies that the author accompanied the apostle on these portions of his travels. Since Paul mentions "Luke, the beloved physician" in two of his epistles (Col. 4: 14, 11 Tim. 4: 11), it is commonly held — and with every appearance of truth — that Paul's travelling companion wrote the third gospel and Acts. Luke was probably a gentile convert. At least in Col. 4: 10-14 he seems to be contrasted with "those of the circumcision". In any case, as a companion of the apostle to the gentiles he would be well versed in the needs of preaching to gentiles. Certainly his gospel was meant for those not steeped in Jewish traditions. The gentiles would figure large in this category, but it must not be forgotten that many Jews in the dispersion were losing touch with the Palestinian traditions and spoke little or no Hebrew. Also the synagogues in the dispersion had drawn to them numbers of gentiles who were attracted by the purity and monotheism of Judaism, not all of whom had undergone circumcision and become proselytes. For such people Luke intended his gospel. His problems were different from Matthew's, who needed only to show how Jesus fulfilled hopes long entertained. Luke could not presuppose a common basis of reasoning. The appeal had to be more to the heart. Thus it is that Luke has some of the most touching episodes of all the gospels: the Magnificat, the boy Jesus arguing with the doctors of the law, the parable of the Good Samaritan, the story

of Martha and Mary, and so on. Many touches of human interest help to build up the picture of Jesus as something more than a great teacher. Luke also helped his readers by removing Hebrew and Aramaic words and other things that would not be understood by his audience. Also his Greek style rendered his gospel more appealing to educated Greeks and Romans, for in the whole of the New Testament only the writer to the Hebrews excels Luke in this respect.

(iv) JOHN

The fourth gospel presents the biggest problems of authorship, though its purpose stands out clearly. The idea that John, the son of Zebedee, wrote it must be supported on arguments other than the name, for the name John was exceedingly common among first-century Jews, and at least two were prominent Christians. This information we owe to Papias. When he lived, in the early second century, the twelve apostles had all died, but some who had known them survived and could give an account of their teaching. Papias tells that when such a person came his way he used to question them closely on what the "Elders" had said. In this way he became familiar with the teaching of Andrew, Peter, Philip, Thomas, John, Matthew, "or any other of the Lord's disciples, and what Aristion and the Elder John, disciples of the Lord, said". He seems to make a distinction between the twelve and "Aristion and the Elder John", and according to Eusebius, who had the whole of Papias' work at his disposal, though Papias had never seen the twelve, he had heard Aristion and John the Elder in person. The importance of this information about two Johns is that the 2nd and 3rd Epistles of John were written by the Elder, as stated in their introductions; not therefore by John, son of Zebedee. This, of course, raises questions about the 1st Epistle, and in turn about the gospel, since the gospel and 1st Epistle are so closely related in style and content. If the 1st Epistle comes from the same hand as the 2nd and 3rd, this would constitute very strong evidence that the gospel was written by the Elder, not the son

of Zebedee. The conclusion is, however, predicated on an "if". The internal evidence of the gospel must be considered decisive. The passages most obviously bearing on the authorship are those which mention "the disciple whom Jesus loved" (13: 23, 19: 26, 20: 2, 21: 7 and 20). Certainly John, son of Zebedee, is meant. Some have concluded from these passages that the son of Zebedee was the author and is so referring to himself. A very different conclusion should in fact be drawn. The phrase certainly implies a more intimate bond between the one so specified and Jesus than between Jesus and the other eleven. Are we to suppose so complete a lack of true Christian humility on the part of John, son of Zebedee, that he would thus describe himself? Would it not have been utterly contrary to the spirit of his Master for him to say in effect that Jesus loved him more than the other eleven? But such a statement would be both proper and expected from one who had long associated with the apostle, was steeped in love and admiration for him, and after his death was moved by the Spirit to put in writing an account of Jesus' life largely based on the teaching of "the disciple whom Jesus loved". Though this is only a hypothesis, it fits the facts better than any other suggestion. Further questions, such as whether this disciple of the son of Zebedee was John the Elder, or whether he is otherwise unknown and chose to give all credit for the writing to his teacher, are points which do not need to be pursued further here.

The fourth gospel was the last to receive general recognition as an inspired work, and its content confirms a date of composition later than those of the other three. Throughout, its author presumes a knowledge of the gospel story such as might be gained from a reading of any one of the other three. No account is given even of so fundamental an episode as the institution of the memorial feast. Yet knowledge of it is presumed when the words are recorded that the followers of Jesus must eat His flesh and drink His blood. John in fact deals with the smallest number of episodes of all the canonical

gospels. His interest was not in repeating the well-known facts of Jesus' life, but in showing the meaning of Jesus to the established church. Thus he selected a few incidents and treated them at length and in such a way as to bring out the true character and meaning of Jesus' life. Unlike the first three gospels, which were in large part written to further the preaching of the message, the fourth gospel was intended to confirm the faith of the early church. One receives the impression that the last personal contacts with Jesus had died or were too old to be active, and that the church was none too confident without this support. Quite a large section (13-17) is devoted to the theme of Christ's continuing presence in the church through the Spirit.

The preceding account of the origin and purpose of the four gospels has been given for two reasons. First, any fresh attempt to portray Jesus' life on the basis of them must presume some understanding as to what they are, when, by whom, using what materials, and for what purpose they were written. Secondly, what has been written on their aims shows why it is both legitimate and proper for each generation of true Christians to reinterpret the life of Jesus for their edification. Jesus remains the same unchangeable Son of God as the centuries pass, but his followers come from different backgrounds, live in different circumstances, and have each their own problems. How differently the gospel writers might have written had they lived in the 20th century! Though the same basic message would have been presented, the presentation would have been adjusted to the different audience. Paul set the example: "To Jews I became like a Jew, to win Jews. . . . To win Gentiles . . . I made myself like one of them" (I Cor. 9: 20-21, N.E.B.). The same lesson is seen in the different orientation of Matthew and Luke. In John we see how Jesus was presented to confirm the faith of the church.

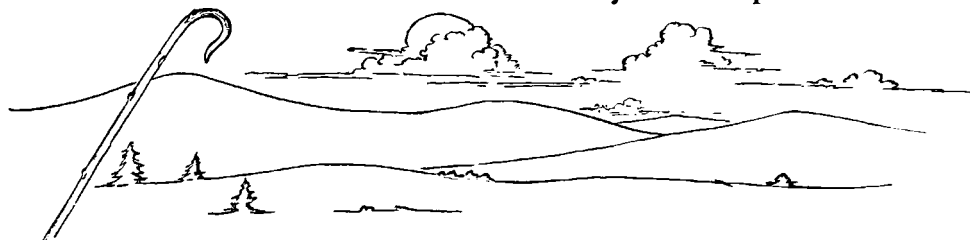
There are many possible approaches that could be taken to show the relevance of Jesus' life for the present generation, but one seems particularly appropriate: the historical Jesus. The present century has shown a desire for

realism in its approach to the past. We are conscious of the way in which national feeling can distort history, and there is no longer any tendency to find in every outstanding figure of history either a glorious hero or an ugly villain. This mood is in harmony with the Biblical presentation of history, where inspired judgment sheds a withering light on human pride. Yet when one approaches the life of Jesus with the same critical background no diminution of His stature results. One leaves with an even greater respect for the Son of God after considering every aspect of His humanity.

This, then, shall be our aim, to portray Jesus as He was: how He grew up in Galilee, how He journeyed to Jerusalem and was arrested for His teaching, how He was crucified by

Roman soldiers. We shall, then, be looking at the Jesus of Mark, rather than at the Preacher of Matthew and Luke, or the Risen Lord of John. Contrary to the criticism of the second century, we hope to show that Mark alone preserves the several stages of Jesus' life undisturbed, while Matthew and Luke, though following Mark's order in general, have added material at various points for reasons other than chronological. The fourth gospel deals with too few episodes to offer much help, and its author was not primarily concerned with the correct sequence of events. No formal attempt will be made to prove the correctness of Mark's chronological framework. It is asserted here as a basis, and the unfolding picture it presents of Jesus' life must be made the justification. (TO BE CONTINUED)

I Will Seek Out My Sheep



ONE of the activities which calls for careful and sincere spiritual attention is the seeking out of those who once responded to the call of the gospel, and have since been lost to our fellowship through various causes. We know that all of these have made, at one time or another, a personal confession of faith and have responded of their own will. Through various causes they have lost faith, in some way been offended or drawn away. It may well be that, after a time, they would be ready to reconsider, and to recognise the reality of, their acceptance of the Christian faith.

Any attempt to recover those lost to fellowship has practical difficulties, and it is to overcome these that your help is asked. Firstly, they must be remembered, and secondly, their whereabouts found. We ask that if you know of any

who have been lost to us for a long time, you will seek out their addresses with a view to our contacting them. In some cases the act of love in remembering them will of itself stir some desire to return to us, but in others there may be great obstacles of faith or circumstance. The suggestion is made that the aid of those willing to work in their respective areas be invited, so that individuals can be referred to them. Those willing to engage in this work should send their names to *The Endeavour Magazine*, 20 Saunby Close, Arnold, Notts. The names and addresses of any whom we might contact should also be sent to this address.

More than this need not be said in our first announcement. We shall find sufficient encouragement in this work if we reflect on God's solicitude for Israel, and our Lord's concern for the distressed of His day.

NATIONAL PREJUDICE

By Janet Hopkins

IN one of his books Eric Gill says, "Prejudice is blind; . . . Prejudice is a shutting up of the eyes. For though the word should mean nothing more than a pre-judgment it is now commonly used as irrational bias." This definition will serve very well in a consideration of racial prejudice -- irrational bias, pre-conceived ideas about people from other countries. These ideas are seldom based on fact though there may be an element of truth in them. The latter are the more dangerous because the grain of truth may divert attention from a great deal of untruth.

Racial prejudice is based on nationalism - a feeling of belonging to a nation, of identifying ourselves with its hopes, attitudes and causes. Nationalism leads to patriotism and while patriotism may be harmless when it is confined to "nationalists" supporting England v. Scotland in a soccer match or Wales v. France in a rugby match, it has obvious dangers when jingoism rears its ugly head. "My country right or wrong" is a dictum which no Christian can support even passively. The last step in this process comes when theories of race superiority are propounded. Immediately Hitler's treatment of the Jews springs to mind. No further example is needed to illustrate the iniquity which follows when men try to evaluate their fellow-men and to place them in order of national worth.



National prejudice has its lighter side which might perhaps serve to show in an exaggerated way the folly of wholesale condemnations of other nationalities. Thus an Englishman regards all others as "foreigners" and what a depth of feeling he can get into that one word! All Englishmen know that all Scots are dour, haggis-hunting, bagpiping, porridge eaters; the French are dirty, temperamentally unstable and one-track minded; the Dutch wear quaint clothes, grow tulips and spend all their time with their fingers in the holes of leaking dykes. And so we could go on, but perhaps we have made our point, even if in doing so we have fallen into our own trap. Not all Englishmen are quite so stupid as we have made them seem! Some of them are even well informed and a few have bothered to learn the languages of these "foreigners".



This might be a convenient place to stop and ask ourselves whether it matters what our attitude to racial prejudice is. We do not vote, we take no part in civic life, locally or nationally. What difference can our attitude make? All the difference in the world, for we are made up of attitudes. They constitute our mind and are therefore the most important part of us. They influence and decide what we are, and are the essence of ourselves as individuals. Our attitude to our fellows, the meeting, our work and leisure make up the unique individual. For that reason our attitude to everything matters. As we think

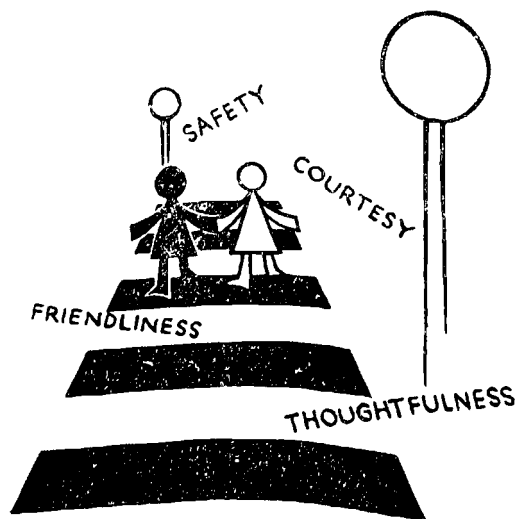
we shall be. "As a man thinketh in his heart so is he." Nor can we wait until someone asks our opinion of racial prejudice before we think about it. If we are to give the impression of being the living Christian Church we must be sure of our ideals, and be ready to give an answer to all men by reason of the hope which lies within us.

The earlier examples of national prejudice may have been, in their own way, amusing, but they had one thing in common — they were all condescending and superior. The assumption was that any man born without the boundaries of any one state automatically became inferior. There are more serious prejudices. Have we ever caught ourselves thinking, "Why go abroad (say to Belgium or France) to visit a handful of foreigners? Is it worth it? It costs a good deal of money. Is the journey really necessary?" Would we have thought in the same way if the handful of people had been British? Probably not. Perhaps our attitude then would have emphasised the worthwhileness of visiting those in isolation. It is difficult to assess what our attitude as a body is to national prejudice. Therefore we shall concentrate on what our attitude should be. Clearly it should be the attitude of Jesus Christ, for true internationalism was that which was preached by Him.

Nationalism is nothing new. We have only to think of the Jewish attitude to Gentiles, or the high value set upon Roman citizenship. How often we find Jesus breaking down barriers of race and nation, so that Greeks, Samaritans, Syro-Phoenicians felt that they could come to Him and in no wise be cast out. Jesus' attitude is summed up in the parable of the Good Samaritan, the plain, clear, straightforward teaching of which is that all men are our neighbours regardless of their national origin. Peter had to be shown this before he was ready to go to Cornelius, for he was full of Jewish national prejudice. Stephen in his last defence of the gospel seems to have realised that God's love has never been confined by national frontiers. Philip had no doubts about what really mattered

when he gladly baptised the Ethiopian. Is their attitude ours? Or are our prayers for the Bible Mission hampered by sneaking doubts as to the value of preaching to foreign heathens?

The colour problem is another aspect of national prejudice. We might raise our hands in horror at the thought of it, but are we completely free of all traces of colour prejudice? Many West Indians, for example, have come to Britain with high hopes for a better life for themselves and their families, only to be doomed to disappointment and disillusion. There are many examples of well-educated and cultured men and women unable to find work because of their parentage and place of birth. White collar still goes with white colour. What is our attitude as Christians? We can despise Notting Hill for its stupidity, inhumanity and intolerance, but at the same time would we want our children not to marry coloured brethren and sisters, not because of the difficulties they would certainly encounter, or because of any children they might have, but because of some deep seated, personal prejudice, illogical maybe, but none the less genuine? This is given greater emphasis when we realise that Christ was an Asian. Surely from whatever point of view we discuss the colour problem we are left feeling inadequate, saddened and ashamed.



For Christians all barriers of colour, class and nationality are swept aside. All mankind is in need of salvation — that is the common bond binding all men everywhere together. We are plainly warned by Jesus as to the folly of judging others. We cannot judge truly because we are never in full possession of all the facts. How much more stupid then to prejudge either a man or a nation. We do not call it prejudging when we exercise racial prejudice but that is what we are doing. We assume that a man is inferior in intellect, morals or ability. We do not allow him the courtesy that is due from one human being to another.

Christians acknowledge that they belong to no state or country, and they owe no allegiance

to it or its ideals, but “now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city”. Again Christians gladly proclaim, “Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come”. If our citizenship is in heaven and Christ is our standard let us practise the Kingdom of God now. There all prejudices will be removed and men will live in unity as God intended them to. We can reduce the sum total of evil in this world, torn apart by all kinds of prejudice, by never compromising the standard we have in Christ.

BOOK REVIEW



Twentieth Century Christianity. Stephen Neill (Ed.). Collins. 30/-.

This is a book which commends itself to all those who are concerned about the rôle of Christianity in a changing world. In 1961 a number of clergymen from different countries and varying denominations got together to try and assess the future prospects of the church, in the light of its physical and theological development over the past 60 years. The result is a book which is both instructive and readable.

The chapters dealing with the world-wide growth of the church during the present century serve to remind us that in these days of world travel and mass-communication, the opportunity for spreading the gospel message has never been greater. The Bible, or parts of it, has been translated into 1,100 languages and Tibet is the only country untouched by missionary work. Since 1900 practically every denomination has increased its numbers. In many cases the increase has been phenomenal. In 1916 the Evangelical Christians numbered 123,000. In 1952 there

were 3,600,000. During that time the number of Protestants has increased thirty times compared with a population growth of two and a half times. The number of martyrs particularly in the East indicates that the growth is not merely in nominal Christians.

Especially interesting is the chapter on the development of theological thought. The twentieth century began with a revolt against tradition. The revolt grew and spread because it had clearer answers than orthodoxy to the three major issues.

1. The bearing of biblical and historical criticism on the truth of the Christian revelation.
2. The bearing of natural science on the doctrines of creation and providence.
3. The application of Christian ethics and the hope of the Kingdom of God in the light of the problems created by the industrial revolution.

On all three fronts, it is said, there were “wise and liberal men who contrived to accept biblical criticism without losing faith in biblical

revelation, digest modern science and philosophy without succumbing to materialism, and serve God's Kingdom on earth without falling into 'the exaggeration of the social'".

In spite of its relevance to contemporary problems, liberal theology fell into a temporary decline after the First World War, and the exaggerations and extremes into which some liberals were led contributed greatly to its downfall. Here, surely, is a warning to ourselves. It is good for us to be less introverted as a community but we should always guard against a tendency so to distort the Christian message in the process of modernising it, that we tend to destroy that which we set out to defend.

One striking thought emerges in connection with this theological evolution. It is that whatever the trends of the present century the importance of the Bible has been re-discovered. "Without abandoning its concern to determine the date, authorship, linguistic meaning (and) literary sources . . . of each biblical writing (biblical scholarship) has given vastly more attention to the unified presentation of the Bible's religious message, each book, each Testament and the unity of the two Testaments." Here the Christadelphian Church has an opportunity to make a positive contribution to modern Christian thought. The sad thing, which is remarked upon by one of the writers, is that these ideas seldom get preached from the pulpit.

Apart from a discussion (which deserves greater mention) on the Ecumenical Movement, there is a very useful chapter on the problems peculiar to our age which confront the Christian.

Before any problem can be solved the problem itself must be understood, and if our witness is to have any effect it is important that we should know what we are up against.

The achievements of modern science appear to have pushed God to the periphery of human affairs. Physical and mental materialism (words which deal with objects which cannot be measured have no valid meaning) make the very word "God" meaningless and make man an automaton. The organisation of individuals in order to survive turns human beings into "things", the development of urban communities produces the "ant" man who has no self otherwise than in the collective. These and the philosophies arising out of them provide a challenge to Christians which is both complex and formidable. Here are two challenging quotations.

"But there has always been opposition to Christianity. The cardinal question before the Christians of the second half of the twentieth century is, what is going to be their attitude to the opposition. The method of the crusade, and pogrom, the contemptuous dismissal of other modes of religious consciousness, these were always inconsistent with the Gospel."

"Jesus promised the Church that the gates of hell shall not prevail against it. In this promise the Church is unequivocally put in the posture of attack, and hell in the posture of defence. To maintain this posture of attack is the Church's calling, to attack is its obedience, to win its prize."

David Preston.

A SAMARITAN FUND

We are pleased to know that the Committee of the Central Benevolent Fund is opening a Samaritan Fund to alleviate distress outside the brotherhood.

In this magazine we intend, from time to time, to advertise the needs of the world's sufferers, toward whom, in the spirit of Christ, our community is becoming increasingly sympathetic. On the back of our cover an appeal will be found for the Oxford Committee for Famine Relief.

THE TRUTH AND ART

By Geoffrey Marsters



"... his beauty shall be as the olive tree."

WHAT IS TRUTH?

THE expression "The Truth" has for members of the Christadelphian body a special significance. The weight of that significance lies in a particular set of doctrinal beliefs.

That this should be so is understandable. It is explained by looking at the circumstances of the rigid doctrinal climate in which the body originated and by the gradual building up of tradition and doctrinal rigidity within the body since that time. This conception of truth, strongly and sincerely held, has been instrumental in producing a body with its own characteristics of strength and weakness. Its strength lies in its conviction and knowledge (perhaps, in its conviction of knowledge) and its weakness in the lack of a broad and integrated conception of the relationship of life and truth, and of a spiritual depth and richness which can only arise from such integration.

What does this mean in practical terms?

It means simply that such a bulk of our interest, energy and attention has been centred upon clearly definable intellectually held doctrine, that we have come to regard this form of truth as the whole truth. We even call it "The Truth". It means that the intellectual puzzles of the interpretation of date and time have so

engrossed us that we no longer live fully in the present at all. Distrusting what God has given us in personality, we do not in fact come to terms with many aspects of life because its problems will be resolved in the future kingdom.

It means that our general attitude to truth, narrow as it is because it has been restricted to intellectual truth, has provided us with an outlook which is unbalanced and which misses many of the finer points of Christianity.

This attitude leaves us as Christians lacking in the all-round development of the personality which we see in Jesus Christ Himself. It leaves us short of the awareness of God in our lives, and in ourselves; short of the realisation of the full meaning of love; short of the apprehension of the significance of our every moment and experience in relation to the eternal.

The content of religion is a spiritual content. God has given us our body, mind and spirit to apprehend that spiritual reality which is Himself. By eliminating the function of body and spirit, and by attaching over-riding importance to the intellect, are we in danger of creating truth to be our God, instead of our God being, among other things, the God of truth?

In terms of a rigid conception of "The Truth", the title at the beginning of these notes has little or no meaning. If truth is merely a

body of doctrine, then art, among many other things, has no place in it and our religion has failed to relate some of the elements of our lives to its own significance, and the meaning of our experience in relation to the eternal has in a real sense been lost.

Suppose we now approach truth from a different angle and say, not that our doctrine itself is truth (for it is only one aspect of truth), but that God is truth and all that reveals Him to us is a facet of truth. If we believe, too, that God created this universe, then it also follows that, insofar as it is not marred by sin, our environment reveals something of God, for it is the expression of His creative energy. Even where it is altered by sin, the underlying principles governing the resulting evil are still themselves God-implemented and so, rightly understood, reveal Him.

What now of art? Can we relate it to truth understood in this way?

GOD THE CREATOR

"In the beginning God created." Here, in this simple sentence, is the first revelation of God, and it is of Him as a Creator. The nature of God is a creative nature and His creativeness conditions all that we know of Him. Whether we think of this great extended act of creation — of the renewal of life and of the seasons — of His revelation in His word, or of the fullest revelation of Himself in Jesus — all is creative. Jesus created a way of life, THE way of life. He creates that life in us. It is born and it grows in us through Him. The growth of a Christian personality is one of the highest possible acts of creation in this universe, and one which this human environment was designed to facilitate.

"And God said, let us make man in our image, after our likeness." Man — in the image of God. So man, too, has creative capacity and, through his creative experience, he may deepen his awareness and understanding of God. This understanding is not a cold intellectual abstraction. It is an intuitive grasp of an aspect of spiritual truth which is beyond the compre-

hension of the intellect alone. It is a grasp depending on the right use of a God-given faculty — the exercise of the creative, brooding spirit — the spirit which plumbs the depths of significances, rather than scratches the surface of knowledge.

"And God saw everything that He had made, and, behold, it was very good." It was good in both ends and means. This is the yardstick of true, valid, spiritual creation, for only the good is related to the eternal, only good is, in fact, creative.

So Adam was created, good in himself, and good in relation to the purpose for which he was created. He was made "in the image of God" — he was given an essential likeness to his Creator, a likeness consisting of mind, spirit and conscience. The likeness bestowed the capacity to understand and receive goodness and truth — the capacity to respond to the creative love of God — to become like God Himself.

Adam sinned, and the sin lay in the wrong use of the possibilities contained in his nature. But the consequences and effects of sin, however far-reaching they may have been, did not and could not destroy that likeness to God created in him, for that likeness lay in an intellectual and spiritual organ and capacity.

The organ may be misused, or unused, and so initiate growth and development, or stagnation in opposition to man's true nature and destiny. Equally, it may be used rightly in the acceptance of God's gift of life and personality at its real value — and in its dedication with all His gifts, to His glory. By hiding His law in our hearts we shall not sin against Him. The revelation of that law comes in many ways. It may come through the written word, or the Word made flesh; through the beauty of the natural creation, or through pain and suffering; through the intellect, or the spirit, or through physical activity, or through the combination of these in creative labour; it may come, among other things, in and through art.

Let us make no mistake about this. If we cannot sanctify God in all our activities, we cannot sanctify Him at all. It is the altar which

sanctifies the gift — and “ye are the temple of the living God”. Unless our religion gives a direction and significance to the whole of life and all its activities, it is not a complete religion — for true religion is life — life lived free from misdirection, guided by sensitivity and love toward eternal reality.

Every sphere of human activity can become a spiritual environment, a manifestation of the Divine. This is so in two senses, firstly, in that the object of experience is in some way a revelation of God, because He created it and the conditions in which it exists; and secondly, because the upward movement of the spiritual mind will translate and use the subject-matter of experience as a means of spiritual growth.

THE REALM OF ART

Has art a relation to truth? Is there and can there be anything which has not? Religion is the permeation of life with spiritual activity and art is a part of life, one of God's gifts to us.

Art is concerned with life, either as experience, or as an ideal. It arises from a sensitivity to and an awareness of ideas and impressions, and from a need for an intuitive expression of significances.

The function of the artist is to be sensitive to the whole of his environment, and through that sensitivity to express the significance of his experience in terms of his own art form. This sensitivity is toward truth and reality. Any statement which the artist makes, in his own medium, will be dependent upon his own personality and perception. A spiritual mind, by being what it is, will arrive at a spiritual insight commensurate with its own capacity and its statement through art will have a spiritual content.

And so, having briefly looked at some basic considerations for an appreciation of this subject, we now consider, equally briefly, art in relation to the truth, or as the question really resolves itself, art in relation to the spiritual life.

This can perhaps best be done by noting certain characteristics of art — of the creative

impulse — and of some effects of the artist's consciousness.

CREATION — HUMAN AND DIVINE

1. In the creative nature and act there is a correspondence to the creative nature of the Divine. It follows that in the creative process (assuming its purity of intention) and in the contemplation of its nature there lies a revelation of God in a real and intimate sense — in the sense of participation in an act similar in nature to an act of the Divine.

Now if this is so it should be possible to trace corresponding characteristics between a creative act of God and that of man, for the nature of the act will be similar, though it will vary in extent and perfection.

Such correspondences can be seen in:

(a) The love and faithfulness of God to His creation — the length to which He will go (in Jesus Christ) to see its purpose realised in the perfection for which it was created. This has a correspondence in the highest acts of human creation (and only the highest are relevant) in that there is no acceptable limit short of perfection: the creative consciousness will go to any length and sacrifice to bring the child of its genius to birth. As God loved the world, even in its antagonism to Him, so the human artist works through difficulty and failure toward an end made rich by the struggle so provided.

(b) The essential characteristic of any human work of art is of diversity in unity, in the terms and materials relevant to its own art form — painting, music, etc. Do we not see the same in God's creation? The diversity is everywhere evident, and to the spiritual mind the essential unity in which all is held together and to which all progresses is equally evident.

(c) The creator knows his creation in a way that no outside observer can know it, for it is the product of his own personality. An intimation of the intense, intimate and perfect knowledge of God for His creation is visible to a discerning mind in His revelation and especially in Jesus. He reveals us to ourselves, all that is written “rings true”, the thoughts of

many hearts are revealed. For the human artist the processes and experiences which go to make up his completed work are also his own alone. His work will have for him a different value and meaning from that which it will hold for an outside observer. To begin to realise this meaning the observer must absorb the spirit of the work — as a man must absorb the spirit of God to begin to become in harmony with His creative intention.

SPIRITUAL ACTIVITY

2. The participation of the artistic consciousness in the object of its contemplation develops a sensitivity and humility of perception towards that object, and the effect of that sensitivity can pervade the whole of life.

In the intense desire and effort to see reality as it is — to cast away all preconceived ideas, to ask in complete humility — only so can one truly see, experience and receive. This humility is to seek and follow truth in every sphere wherever it leads. It is in fact an act of faith in the ultimate value of truth.

Is not such humility (developed in this case in the realm of art which is at first sight thought to be irrelevant to the religious life) the very first condition of the knowledge of God? "Except ye be converted and become as little children ye cannot enter into the kingdom of heaven." Is not humble receptiveness the condition here spoken of? And so, as in visual experience, humility toward God is still, basically, to see reality as it is, to make the full and unreserved effort to understand Him as He is, through the many modes by which He has revealed Himself. This requires intense honesty, utter humility — the absolute refusal to let our own desires and patterns of thought influence our conception of Him.

The effect of humility is freedom. In a visual sense it is the freedom, the ability to see: to see in terms of colour, tone, pattern, rhythm and volume. It is an opening of blind eyes — and how few have open eyes in this respect! It is a freedom to enjoy to the full one of God's gifts, and its attainment is in itself a praise to

Him. And so, in each sphere of art or life, humility brings its own peculiar freedom, and humility toward God brings the ultimate freedom of knowing Him, Whom to know is life.

A WIDER RELEVANCE

These notes have tried to outline two things. First, some considerations affecting our attitude toward the relation between our religion and life and, second, some thoughts on the nature of art as being an extension of the creative nature of God and, therefore, capable of a form of revelation of Him.

What now of those who are not artists, who feel that they look on art from the outside?

Insofar as art seeks to express significances found in human experience, its contemplation and the absorbing of its message may lead the observer to a deepening awareness and sympathy toward these intuitive values. Deepening appreciation may lead to a growth in sensibility — and is it possible to live a truly spiritual life without that quality?

Also we may think of the direct expression of a religious subject in art. Cannot this, on occasion, lead to a more complete understanding of facets of truth which are themselves inexpressible by words? Can we look, for example, at some of the works of Fra Angelico and feel none of the insight of his spiritual vision, or that we have not gained something ourselves from contact with that vision?

Can we think of the monk who, when asked why he made pottery, replied that his immediate object was to make good pots, but that his primary and ultimate object was to praise God, and deny that this is a valid philosophy and one from which we can all gain?

Shall we deny that aesthetic pleasure which Jesus found in the lilies and grass of the field — in His Father's handiwork — because it does not find a place in a set body of doctrine of our own selection?

Are we to deny that God made the fruit of the trees of the garden visually pleasant for the benefit of its occupiers merely because this visual appeal was one of the strengthening

elements of temptation? Shall we say that God was wrong in making man capable of aesthetic enjoyment and the creation capable of satisfying that sense?

Was David less than a complete person because he enjoyed music, the physical movement of the dance, and the still small voice of the beauty of the natural creation? All these things are but some aspects of that of which art is the expression.

A refusal to recognise that all things are pure and to be received with thanksgiving is to mutilate the human personality. The crucifixion which the Christian should face is one of selfishness and not one of selfness — not a denial of God's gifts either of personality or environment.

Most of us accept the physical, animal, material comforts which this civilisation offers. Why should we reject its spiritual strivings through art?

ON DISTRUST OF WORDS

Art is a subject which cannot adequately be written about because in a final sense art is an experience, an experience not of the intellect alone but of the whole being. Words are but inadequate symbols of meaning.

Art is an intuitive movement toward understanding. To write of art, therefore, we really need poetry. Only in the feeling and general

sense can the significance of the words exist. To analyse is to destroy. It is so with life itself.

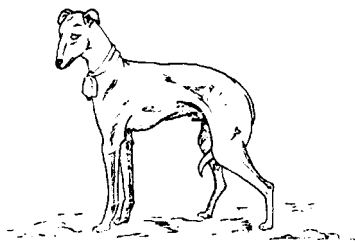
REAL CHRISTIANITY

The Christian life itself is a creative development toward God, it passes through the processes of effort and pain and joy, of insight and vision and of frustration, of weakness and of faith, which are the company of all creative effort. God has provided the materials and the spirit by which they may be worked. He has given each of us the spiritual longing which is the life force of creation.

This work can only fully progress if life is faced fully and honestly, and the highest good sought in every sphere of activity. We cannot acceptably bury our treasure in the earth. In other words, the only valid religion is that which can take hold of all the elements of life and experience and (in the grace of God) weld them into a pattern pure and consistent in its search for Truth, Beauty, Goodness and Love — a pattern of life which is itself praise to God.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

BLIND DOG



Only his ugliness was noticed first,
a long-drawn face and arching back
compelling laughter.

But then we saw his flowers of azure eyes
opaque with mist, and knew
the beauty of the blind.

And all at once the bell around his neck
seemed plaintive, not inviting joy
or mirth. We realised

The neat compassion that first placed it there
to chime above the clamour
and the cruelty of future jests.

Yann Lovelock.

FROM the early days of worship the human race has shown a desire for religious acts to be done in a set way. Gradually habits have been formed, and as the acts have been done over and over again they have become a ritual strengthened by the power of tradition. The original acts hold meaning for those who perform them, but as time wears on the true significance is often lost, and men are apt to do what they do, because they have always done it.

But side by side with the desire by the majority for set form and old ways, there runs the ever-recurring element of reform. Every age has seen the odd individual rising up here and there from among his fellows to denounce the established pattern. Jesus was the greatest example of such an one. "... it hath been said by them of old time. . . . But I say unto you. . . ."

IN EVERY AGE

Whether we look backward or forward from the time of Christ, we find again and again men and women living their lives after a certain pattern, only to be rudely awakened by the cries of those who sought to shake them from their complacency or convince them of their guilt. Reformers are not usually gladly received, and when the prophets cried against the unscrupulous prosperity and the immoral religion of the Israelites, they were mocked and refused. The same scorn, derision and persecution were meted to them as to the Master who followed them. So, likewise, Paul and the apostles, seeing the hollowness of contemporary religious observances and the rottenness of society, turned the world upside down. They, too, received a prophet's reward.

REFORM OF CHRISTIANITY

No sooner was the pattern of the early church established than there began a slipping away on the part of some, and there was need for the apostles, not only to convert to Christianity, but also to reform within. Once we leave the apostolic age we enter the long era of

REFORM— and need

decadence in the church, when many voices have been raised asking Pilate's question, "What is truth?" And many other voices have been raised, eager to answer that question, eager to put right others believed to be wrong, bent on what they considered to be reform.

Christianity has given rise to varieties of reformation. Some have thrown all their strength into the reform of theological ideas — the nature of God, the meaning of Christ's sacrifice. Some have challenged the authority of the established church while others have urged social changes — the abolition of the slave trade or prison reform. We owe much to reformers. Our lives would present a very different picture if they had not raised their voices against misconception and evil.

THE EBB TIDE

But the reformer is not always right. He is often wrong. He is not always moved by the best of motives. Yet whether he has acted rightly or wrongly, whether or not his motives were good, he has provided a challenge for his age. As soon as a community lacks the spirit of reform it enters a period of lifeless indifference. It is no longer a movement capable of making a stir or even a ripple in the sea around it.

Many in our community today deplore the apathy in our midst. When Bro. Thomas (the reformer of whom some of us know most) started his reformation, the atmosphere which he shared with his converts was full of energising

its danger

By George and Ruth McHaffie

vibrancy. But now something is obviously wrong, and there is variety of opinion as to what.

Our position is, in one way, different from that of the past. Modern education, which influences all our young people, is at work. Children at school used to be taught to accept what they were told. It was only the exceptional child who looked farther. Today they are asked to discuss matters. They are told, "We do not want parrot-like repetition from textbooks. We want your own views, your own reasoning." So they grow up with a healthy urge to sort out ideas for themselves, and they become individual thinkers. This must inevitably affect every community. While some young people, by nature more tractable (or less thoughtful) than others, settle down in the grooves made by their parents and elders, not a few more find themselves full of the urge to put right whatever they consider to be wrong.

This is a position which elders have to meet. Some think the solution is to ignore the "reformer", believing that he *must* be wrong. He is too young to know what he is talking about. Others forbid discussion: science is better left unlearned. But this is no answer. When Jeremiah's protests were deposited in the fire, they were immediately rewritten. That is the habit of suppressed protests. When Tertullian said, "We grow by being mown down. The blood of Christians is the seed of the Church," he expressed a truth for every worthy movement which struggles against opposition. The only

satisfactory answer to vexed problems is fair, open-minded discussion of the points at issue.

A MIRROR FOR THE REFORMER

But what of the would-be reformer? He walks on thin ice. He may well be a challenge to those he wishes to reform. He may be good for them. But his own position could scarcely be more precarious. Reformers have often been men and women of great strength. They have pressed on through scorn, persecution, trial and hardship, to achieve wholly desirable ends. But others, though perhaps starting with some good intention, have pressed on because they longed for prominence, because they could not be happy in obscurity and because Tom loved Tom. So exalted in his own opinion has a reformer sometimes become, that he has ended up as a severe ascetic, separated from other men, raised up by himself on to his self-created pedestal. It is a case of "Here am I, send ME."

Plato is, on occasion, severely condemned for writing nonsense. He also wrote some remarkably good sense, four centuries before our Lord enlightened the world. Speaking of those who should have ruling powers he stresses that the best rulers are those who do not wish to rule, who, indeed, will only rule when they find themselves forced to do so. Perhaps this explains why Moses, who was so reluctant to lead the Israelites, was such an outstanding success. God made a wise choice. Perhaps it explains also why God chose Jeremiah to be a prophet to the sinful, even though he felt but a child and unable to speak. Of him one writer states, "The message which he had to deliver was unpopular, and he found few friends. His temperament was retiring, quiet and shy; all his ambitions would have been satisfied if he had been able to live on his ancestral land, surrounded by wife and children in a peaceful and happy home. But these things were denied him by the nature of his work, and he had to live a life of storm, conflict and distress, a 'man of strife' to all about him."

The lesson is so obvious it scarcely needs elaboration. Let each would-be reformer search

the motives by which he acts. Let each reformer seek the Lord, lest he should be pressing his own personality and not the will of God.

There is a lesson also for those who acknowledge the need for reform, who like Jeremiah do not wish to act, perhaps for family, social or other reasons, and who, unlike Jeremiah, fail to do so. Speaking of those whom Jeremiah feared, God said, "Be not dismayed at them, lest I dismay thee before them". . . . "Be not afraid because of them; for I am with thee to deliver thee."

Perhaps the most valuable reformer is he who, while showing a will of iron and a dauntless spirit, fully convinced of the rightness of his message, has yet within a sad heart which doubts his own adequacy. His confidence and strength is not of himself, but of the Lord.

THE MATRIX

The true reformer has a duty to his community — to stir it to action, to urge it toward progress. The community has a duty toward him. Left to himself many a reformer would go too far. He often borders on being extreme and fanatical. As it is the work of a reformer to shake his community, so it is the work of the community to steady the reformer, and to stabilise the effects of his efforts. It is easy for an individual wishing to press his own opinion on others, to see himself playing the rôle of a martyred reformer, when, in reality, he is merely an odd man with peculiar ideas. It is equally easy for other individuals to imagine themselves as valiantly upholding the true faith, when, in fact, they are upholding only a human interpretation of divine precepts, which because it is man-made is unlikely to be flawless.

Some are horrified at the thought of our conducting a life-long search for truth, when we already have the Truth. Others of us are just as horrified at what we consider to be unjustifiable presumption. The simplest mind can know essential truth, but not one of us knows so much that he cannot search for more. Are not the ways of God past finding out? Should we not

heed the words of our Lord that He does not reveal Himself to those who say, "We see"? It was the Wise Man who said, "Be not wise in thine own eyes", and could any of us deny that there are parts of Scripture which are exceedingly difficult to interpret? Though we may delight to study them, they yet serve to convince us of how inadequate is our knowledge of truth, and we are humbled at the littleness of our understanding. It is then with relief that we remember that it is not by depth of knowledge, but by faith that we are made whole. Moreover, it is ever a sobering thought that the distinguishing characteristic of Christ's disciples is that the world should be able to observe their *love* for one another.

Perhaps true wisdom lies in allowing our minds to remain receptive, so that we may be more and more enlightened by the light of truth. Then, and only then, can the reformer revivify the community and the community contain the reformer.

CONTEMPORARY NEEDS

These thoughts have immediate relevance to the situation in which Christadelphians are placed in this decade of rapid change. Signs are not wanting that throughout the world there is a deep dissatisfaction with the godless prizes that materialism holds out to its worshippers. Voices are more and more raised against the excesses of the "Bingo" palace, the "idiot box", the "gutter press", the H-bomb brigade and the unabashed hedonism of a generation which is bored and purposeless. Signs are also in evidence that this protest and disgust will yet lead to a return to religion. A biblical revival has been proceeding for some time among scholars, and books on religious topics of deep and searching quality are in demand. How, as a community, are we placed to meet the religious quests of our contemporaries? What is our "public image"?

WHAT THEY DEMAND

A return of interest in religion, whether in the individual or in a group, will first of all demand simplicity both in faith and practice.

Have we that simplicity? The addresses of our brethren each Sunday evening express, on the whole, the simplicity of our faith. Does the further inquirer have this simplicity confirmed to him or does he find himself face to face with the complications of traditionally fixed expressions and attitudes, owing their origin to the problems of yesterday? Would he find us with a living answer of faith or a little comprehended repeat of what someone else has said?

Awakening interest seeks an adventure of faith in the limitless power of God. Would he find this among us?

The newly converted is alive to the call of sacrifice. He is ready to spend and be spent for his Lord. Does *our* "sacrifice" involve much more than attendance at meetings, and the encouragement of others to join us in so doing? Is this all that Christ claims of us?

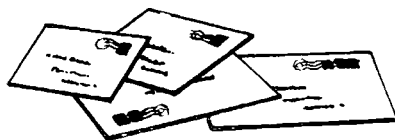
We look around and see areas where our witness is diminishing, ecclesias where older

members greatly predominate, situations where the devotion of brethren and sisters is a scant and superficial thing, or where the confidence of self-satisfaction reigns. The most dangerous attitude for our future, as a body, is that which, seeing all this, asks why we should expect anything else in these last days.

It is our belief that most, if not all, of our problems are of our community's making. We need more than a policy of conservation. We need a reaffirmation of the simplicity of our faith set in the framework of a concern for men. We need reform, and to be reformers we need to rise up together with an adventurous spirit, and face the issues of our day, under the mighty hand of God.

It is our prayer that all brethren and sisters who see this need may have a fructifying influence, and contribute, in some measure, to the vision of a people first prepared, and then bound together in active witness, for the Lord.

Correspondence



The remarks of your correspondent H. A. W. on Jeremias' *The Eucharistic Words of Jesus* (Summer 1962, pages 23-24) are certainly provocative. Yet they offer, I respectfully suggest, little light on the question of whether the Last Supper was a normal Passover meal or not, but they shed much light on how it is possible for people arguing from the same facts to reach contradictory conclusions. Large numbers of questions relating to the ancient world, both biblical and otherwise, can be argued from different points of view. Individual pieces of evidence — the single passage of Scripture, for example — can often be made to yield the most absurd conclusions. The reason is that we are not dealing with evidence that is capable of rigid interpretation like such mathematical propositions as $2 + 2 = 4$. The 2's with which we deal vary in clarity of definition between the

very doubtful and the certain. With such flexible quantities (even granting that no error of judgment occurs) the temperament of the one who computes decides what kind of a 4 (if any) the 2's add up to. Jeremias' temperament is the cold, rational type, which tries to face all the evidence dispassionately, and to balance it fairly. Others must decide what success he has achieved in his task.

One feature of his style — it could be called a fault — is extreme brevity and a tendency to omit stages of an argument which he expects his readers to supply for themselves. One example is quoted by H. A. W., in which Jeremias appears to say that Mark's account of the Last Supper attributes to Jesus the communion customs of the early church. I do not think that he is guilty of any such naïve folly. In saying that Mark 14: 22-24 is cultic, he means that Mark chose to

record only those items of the Last Supper that were relevant to the early Christian love feasts.

H. A. W. shows a temperament quite unlike that of Jeremias. For him everything is clear-cut, black or white. The one side of the argument is beyond dispute, the other does not exist. It is curious that he should begin with another compressed statement of Jeremias. When the latter asserts that "the dating of the Last Supper on the eve of the Passover . . . is only unambiguously stated in Jn. 18: 28" his actual statement is, as it stands, completely untrue. Jn. 18: 28 says nothing whatsoever about the dating of the Last Supper. Again, the reader has to supply a missing stage in the reasoning. Jeremias means that since the unavoidable inference from the passage is that the Last Supper preceded the Passover, this is the only passage which, *by implication*, states the fact. Also H. A. W. passes over the force of the "only". By reading the whole book one finds that the "only" contrasts with the considerable number of passages in Matthew, Mark, and Luke, which imply the opposite.

Under these circumstances the assertion about refusing "to look the contrary evidence squarely in the face" reads very strangely, and the accusation of "sweeping contrary evidence under the carpet" reveals an intemperate dogmatism which helps no one. While not committing myself to all that Jeremias writes, I do accept that the Last Supper was a regular Passover meal, but if and when H. A. W. produces a comparable work putting the other side of the question, I shall be happy to re-examine it.

The article of David Pitt Francis "The Threefold Cord in Luke 7" (Summer 1962, pp. 18-19) also raises questions in my mind.

While fully conscious of the value of its devotional content, I have doubts about its exposition. I hope I will be forgiven for suspecting that faith, hope and charity, have been read into, rather than out of, the groups of books mentioned and the chapter of Luke. While the Song of Songs is certainly full of love, I fail to see how it is possible to affirm that Proverbs, with its infinite diversity of subject matter, deals mainly with trust. And if one must sum up Ecclesiastes in one word — an impossible task surely — the book itself suggests "duty": "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man" (12: 13). Also it is a coincidence that we happen to use a Bible in which Proverbs, Ecclesiastes, and the Song of Songs occur together in that order. In printed Hebrew Bibles the order is: Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes. In Hebrew Mss. the order is not fixed. As to the letters of James, Peter and John, though faith, hope and charity occur in them respectively, it is surely a gross over-simplification to say that James and Peter deal primarily with faith and hope. Again we hesitate to attribute significance to the order in which the books occur in the traditional New Testament. The episodes cited from Luke are no better. They do not occur consecutively (the raising of the widow's son occurs between the first and the second), and the association of hope with the episode about John the Baptist would hardly occur to a reader not predisposed to find it.

Thus I cannot agree that the threefold cord occurs outside Paul's writings.

Baltimore.

W. G. Lambert.

We regret to announce that Bro. James White has retired from our Committee. We thank him for all the work he has done in connection with the inauguration of the magazine. On the other hand, we welcome Bro. David Preston whose co-operation on the Committee we shall be glad to have. Bro. Ken Camplin has taken over the business side of the magazine.

A Family Prayer

NOW our holiday is ending, we offer thanks, O Father, for the beauty we have shared, For the brilliance of the sun, for the blue of the sky, the surge of the waves and the cry of the gulls.

Though we were happy to leave behind us the everyday surroundings of home, Yet now we go back to them gladly, refreshed and ready to begin again. Help us to find contentment in any dull or hard things, and to know the happiness which comes from work well done.

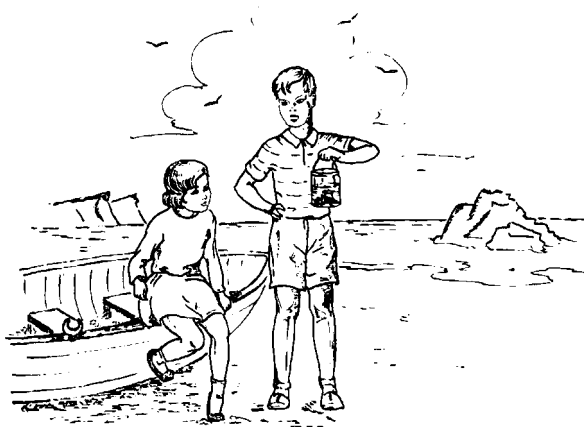
Help us to know that reward does not come without effort, and that success is not given to those who stand idle.

If in any way we succeed may we not be proud, but seek to use our achievement rightly. If any failure be ours help us not to be discouraged, but to learn from it.

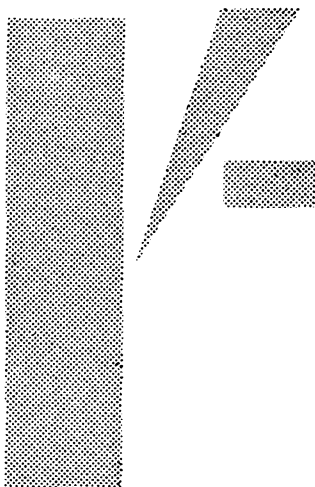
And now, as we journey homeward, we ask that we may be kept in safety, That in the days which lie ahead we may become good and faithful brothers and sisters of Jesus.

This we ask in the Name of our Saviour.

Amen.



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THE ENDEAVOUR MAGAZINE

FOR CHRISTIAN THOUGHT AND ACTION



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EDITORIAL MATTER

Brethren and sisters are invited to send articles for publication which are designed to assist all aspects of the Christian life (intellectual, moral and practical) in the contemporary world.

Articles and general correspondence should be sent to:

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Moray Lodge,
176 Granton Road,
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Correspondence about opportunities for practical service should be sent to:

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Views expressed in the magazine are not necessarily those of the Editorial Committee, but may be published because they make a valuable contribution to discussion.

SOUTH AFRICAN SUPPLEMENT

Correspondence and contributions for the Supplement should be sent to:

South African Supplement,
P.O. Box 157,
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THE ENDEAVOUR MAGAZINE

WINTER 1962

No. 6

FOR
CHRISTIAN
THOUGHT
AND
ACTION

OUR COVER DESIGN

Our artist has sought to enter into the spirit of the persecuted Christians in the catacombs and has produced a symbolic representation of Daniel's three friends in the midst of the burning fiery furnace.

This theme, crudely drawn on the catacomb walls, was a favourite one and gave expression to the convictions of the early Christians that no matter how savage man might be, the everlasting arms were outstretched to save, and not a hair of their heads would perish.

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SOME REFLECTIONS ON THE INSPIRATION OF THE BIBLE

By John Simpson

WE shall assume that the Bible is inspired, Christadelphians could hardly assume anything else, but having made that assumption we wish to examine two related matters. Firstly, why do we believe the Bible to be inspired, and, secondly, what do we expect to find in an inspired book? We take it that there are reasons for our belief. What are they?

Let us begin with history. The Bible is a huge history book covering a considerable period of time. Insofar as it can be checked against other records, it has been found to be accurate, and, even if few narratives have been corroborated in detail, at least no startling errors have been found. In our lectures we make a great use of this fact — “The history of the Bible is true,” we say, “therefore the Bible is inspired.” Of course, that reasoning is not very sound. Accurate history books are not so rare that we must claim inspiration for them. This particular argument is a good defence against people who

dismiss Scripture as old wives’ tales but it does not give positive evidence for inspiration.

For that we need something out of the ordinary and we usually find it in prophecy, taking prophecy in its narrowest sense of foretelling the future. This sense is important because it was given as the sign of a true prophet (Deut. 18: 21-22). Unfortunately, false prophets could apparently do the same on occasion (Deut. 13: 1-3), but most of us place a great deal of reliance on fulfilled prophecy. Even in our moods of blackest depression the witness of Jewish suffering and regathering remains a steady influence. Yet is the wonder of prophecy sufficient to explain the depth of our faith? We suggest that it is not, and we suggest further that our faith in Scripture is inseparable from our faith in Jesus. We may have first learned of Him as a character in the Bible, but He has become much more than that. He has become the whole reason for our existence, and the Bible is believed — no, not believed, embraced — because it is the source of information about Jesus. It tells us not about His person and actions only, but about His place in God’s purpose, His present position, His future glory.

We have been trying to analyse the reasons



for our belief, but can we really do that? Ask a man why he loves his wife. He will hardly give a coherent answer. It is not because her eyes are brown, or blue, or grey, or her voice sweet, or her housekeeping efficient. Quite simply he loves her because he knows her. Similarly, we believe the Bible to be inspired because we know it, and through it we know Jesus and through Jesus we come to know the Bible better than ever.

There are two things that play their parts. Jesus obviously accepted the Old Testament as the Word of God without question and, therefore, we, as disciples, are not at liberty to contradict Him. Also it is a matter of our own experience that the most unlikely parts of Scripture help us in our understanding of God's way of salvation. History and prophecy come into their own here but so do the books of Psalms and Proverbs, and even the catalogues of the book of Numbers have been known to give light to those who look for it. Indeed, in our hunger for increased enlightenment we would not willingly part with any book of the Bible because we have the feeling that there is treasure in it if only we can find it. The man who goes over the Bible picking and choosing between one part and another has set a limit to his knowledge. He has said, "Now I know everything, and these bits that I do not understand are not worth knowing." Problems are dealt with by throwing them out and the whole wisdom of God is cut down to suit the mind of an underdeveloped man.

This brings us naturally to our second question. What qualities do we expect to find in an inspired book?

There is only one possible answer: the Bible has the qualities that God intended it to have. There is no use in saying that it ought to have one quality or another; we might just as well say that God ought to have made men twice as big as elephants. Yet how many people fall into this error! An inspired book, we are told, ought to be free of anything offensive. The

Bible contains many offensive things, therefore it is not inspired. Violence is horrible, the Bible is full of violence, therefore it is not inspired. Parts of the Bible are not fit to read to children, therefore these parts are not inspired. A previous generation made a similar mistake. "The Messiah," they said, "will keep the Sabbath. Jesus of Nazareth does not. Therefore he is not the Messiah." The argument can run the opposite way, too. The Bible is inspired, therefore it cannot contradict itself. That sounds reasonable enough and we often say it. Yet we know perfectly well that the Law of Moses said, "An eye for an eye" while Jesus said, "But I say unto you, love your enemies." The Old Testament makes the Sabbath holy, a special day, while Paul says that it does not really matter whether one day is counted special, or all days are made alike (Romans 14: 5). Now these are both examples of direct contradictions, but if they give us any difficulty we have made the difficulty for ourselves by saying that there should be no contradictions in an inspired book. The practical value of inspiration is that it has caused the whole Bible to contribute to our understanding of the way of salvation. Those very contradictions that we have mentioned help rather than hinder our understanding.

Another favourite statement is that the science of an inspired Bible should agree with the science of man and, if it does not, then man's science is wrong. Now there is nothing more sure than that the science of man is, if not wrong, then very incomplete, but it does not follow that the gaps could be filled by a careful study of the Bible. The Bible, after all, has been addressed to all men, to men emerging from superstition, to men in the sophisticated darkness of pagan civilisation, to ignorant men, to learned men, to scientists, to non-scientists. If there is anything remarkable about the science of the Bible it is that it has given little offence to any of these. For example, the statement, "He hangeth the earth upon nothing," falls far short of even Newton's astronomical theories, but it also avoids the gross errors of pagan mythology and gives something that is acceptable

all. The story of Creation likewise is hopelessly incomplete from a scientific point of view. But that story, together with the other chapters at the beginning of Genesis, serve the purpose that God intended them to serve. That is, they give an understandable account of the nature of man, his present relationship to God and his need for salvation. What is more, these chapters have served their purpose for centuries and have been of untold value to all sorts and conditions of men. Our generation is perhaps at a disadvantage in having to carry about two groups of information, one group given by science, the other given by the Bible. The two do not agree very well together, but, after all, why should they? Why should the Bible have been written so as to fit in with the theories of 1962? Why should God have made things awkward for all past ages just to make things easy for us? One day, no doubt, the continual attempts at reconciliation between the two records will bear fruit. In the meantime nothing matters except that the first few chapters in Genesis are inspired, and that means in practice that they are valuable in increasing our understanding of God's way of salvation. The six days may be six geological eras. The whole thing may be a vision given to Moses. Adam may be the first man ever or he may be a fresh start after a previous judge-

ment. The whole thing may be a parable of the early history of man or it may be absolutely literally true and the whole of science may be disastrously wrong. Whatever view we favour it is vital that we read these chapters as having come from God and as being in their present form suitable to give us a practical understanding of our position.

To sum up. We must come to the Bible without any preconceived notions of what we ought to find. Think of the unexpectedness of nature. Who could have dreamt of her store of wonders and perplexities? The Bible, like nature, is unique and they both came from the same workshop. A passage from the book of Isaiah makes a fitting conclusion.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth. . . . So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55: 8-11).

If God really imparts truth to man through intercourse with Himself, will not that truth have an intrinsic quality which will suffice to set it apart, sooner or later, from all that is untrue? What higher test of revelation can there be than truth itself? . . . The primary proof of revelation must lie in the character of the ideas which claim to be revealed. If they are unique in character and importance, and are able to secure a unique response from the human heart, then they have established their claim to be a divine revelation. The position in regard to the Scriptures as a whole has been tersely summed up by the words: "There is impressed upon the writings which make up the Bible a breadth and variety, and intensity and purity of religious life, that are without parallel in any other literature of the world. That is the fact which we seek to express in the doctrine of Inspiration. We know no other explanation for it than a special action of the Spirit of God."

H. Wheeler Robinson.

A LIFE OF JESUS

(2)

By Wilfred Lambert

GALILEE

AS explained in the previous article, this *Life of Jesus* will attempt to portray the historical Jesus from the gospel of Mark. This preference for one gospel implies no disrespect for the other three. Each one wrote with a special purpose in mind, and we shall honour the writers and the Holy Spirit that inspired them by first taking them separately and letting each speak for himself. Two dangers have to be guarded against. The first is the frequent unconscious custom of reading one gospel in the light of the others. This, above all other things, explains the impression of a disordered jumble of miracles and sayings that often results from much reading of the gospels. Before Mark's image of Jesus — built up from the selection of events and the manner of presentation — has impinged upon our minds, it is blurred by different aspects stressed by the other three. This does not mean that we shall ignore what is written in Matthew, Luke, and John. On the contrary, certain details from them help our understanding of Mark. The second danger is that of interpreting Jesus' life from its outcome. Knowing that He now sits on the right-hand of God, we allow all the events of His earthly ministry to be tinged with this knowledge. How easily we condemn the crowds for their superficiality, the disciples for their obtuseness, and the high priests for their crime! Yet there is not the least reason to suppose that, had we been there, we should have acted differently. Armed

with the epistles and gospels it is too easy to look back and point the finger of scorn. Yet what would we have made of the teacher and miracle-worker in Galilee as yet uncrucified and not risen? The fourth gospel has to be used with caution in this connection. One of its aims is to show how certain theological truths taught in the early church were implicit in Jesus' life. For this purpose a selection of events and sayings has been made which would not be representative for other purposes. Also the author passes quite imperceptibly from Jesus' words to his own interpretative comments. Our task in trying to follow the events of Jesus' life involves the conscious effort to see the happenings as they appeared to the people of the time.

The indications of place in Mark's gospel are clear and consistent. After a brief but impressive account of Jesus' baptism and temptation, we are told that Jesus began preaching in Galilee (1: 14). All the references in the following chapters are to towns and villages in this region and to its sea, until, in 7: 24, Jesus is found leaving Jewry altogether, and He moves in secret to the regions of Tyre and Sidon. But in 7: 31 He returns to Galilee. In chapter 8 He again journeys away from Jewish centres to Caesarea Philippi, but by 9: 30 He is back in Galilee. This persistent effort in His home country ends at this point, for in chapter 10 Jesus leaves Galilee for Jerusalem, never to return. The route taken to the capital was far from direct. He first

moves in a south-easterly direction, crossing the Jordan, and then recrossing it in the neighbourhood of Jericho, from where He makes His approach to Jerusalem via Bethany. The events in the city culminated in His death and resurrection. There is, then, no difficulty in following Jesus' movements in Mark, but indications of time are not so satisfying. Occasionally episodes are connected by an "immediately" or "straightway," and the times of day are sometimes indicated, but the kind of information that would have been useful to students of history is absent. An exhaustive collection of the scraps of evidence for the chronology of Jesus' life, from all the gospels and from other sources, yields a few indications, which it must suffice to repeat here. The ministry in Galilee probably lasted for some three years, the journey to Jerusalem for a period of months, and the events in Jerusalem for about a week. Thus by far the greater part of Jesus' work was done in Galilee, to which we now turn.

Mark's picture of the mission in Galilee is very clear. Jesus began preaching: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (1: 15). By setting down these words at the beginning, and by giving no further teaching with them, Mark clearly intends them as the gist of what Jesus was teaching at this early stage in His ministry. This period of His life ends, as we think, in 6: 6, where the words "And he went round about the villages, teaching" seem intended as a summary. The following verse begins the narrative of the sending out of the Twelve, a new departure in Jesus' life. The section 1: 14 — 6: 6 shows how intimately Jesus' teaching arose from the whole context of His life. He called Simon and Andrew to be His disciples, and took the occasion to tell them that they were to be fishers of men (1: 16-17). The news conveyed to Him that He was in popular demand evoked the reply that His mission was to teach elsewhere also (1: 38). The letting down of the paralytic provoked the words "Thy sins be forgiven thee," and the following enunciation of the principle that "the Son of man hath power on earth to forgive sins" (2: 1-12). The complaints of the scribes that He was associating with

sinners gave rise to the statement that He had come to call sinners (2: 17). The criticisms of the disciples for not fasting and for plucking corn on the Sabbath resulted in Jesus' discourse on the bridegroom (2: 19-20) and on the relationship of man and the Sabbath (2: 25-28). So one could continue. Such teaching as arose spontaneously in the context of life must be interpreted against that background. More formal teaching is given in chapter 4. Jesus addresses the parable of the sower to the crowd, a parable which includes the implication that men should repent and believe the gospel, and two further parables follow, both parables of the kingdom dealing with the growth of seed.

QUESTIONS WHICH ARISE

Apart from His teaching, miracles of healing were the other common activity of Jesus in Galilee. He cured physical ailments such as fever, leprosy, paralysis, deformity, and haemorrhage, and restored demented persons — those "possessed with devils" — to sanity. All this is, of course, well known to readers of the gospels. Yet if only one could see Jesus in the setting of His time one would cease to pass over the narratives so unthinkingly and would be compelled to ask all kinds of questions, to only a few of which the gospel even hints at an answer. Just what was Jesus trying to achieve by this prolonged effort of preaching and healing? If He was trying to bring Galilee to "repent and believe the gospel," we can only conclude that His teaching was a failure, for just before summing up the period in the words "He went round about the villages, teaching," Mark records how Jesus returned to His own village, to be greeted with scepticism: "He marvelled because of their unbelief" (6: 6). Another question is why Jesus did not extend His preaching tours outside Galilee. As an observant Jew He must have been to Jerusalem regularly to keep the feasts, yet from Mark's silence we can only conclude that during this period He made no attempt to exploit the situation in Jerusalem to further His message. The presence of large numbers of devout Jews in the city for the feasts must have suggested to Him the "good advice" that his brothers are reported

to have offered to Him in John 7: 1-5, namely that He should show Himself to the world by teaching and working miracles in the holy city. Why, then, did He confine His mission to Galilee? Finally, why did Jesus during this period never make any public announcement of Messiahship, stifling every hint as to His real identity? He asked the people to believe the gospel, why not to believe the Messiah? In fact Jesus was a frequent source of confusion and embarrassment to friend and foe alike. Why?

CONCEALMENT OF IDENTITY

The attempt to answer these questions can best begin with a recapitulation of the evidence that Jesus consciously concealed His Messianic identity during this period, and indeed later. His intercourse with the "devils" is most instructive. They at once recognised Him as "the Holy One of God" (1: 24), "the Son of God" (3: 11), or "the Son of the most high God" (5: 7), and He sternly forbade them to speak, "because they knew him" (1: 34). Luke correctly expands this phrase to "they knew that he was Christ" (4: 41). There was no reason why the "devils" should have been reproved if this was common knowledge. The silence of the narrative and a few positive indications prove that this was not the case. Neither Jesus nor His disciples say anything that reveals His divine authority. Two passages where Jesus speaks of Himself as "the Son of man" are no exceptions. "Son of man" is a Semitic expression, known from both Hebrew and Aramaic, meaning "a member of the human race." In the book of Ezekiel God often addresses the prophet by this title, alluding to his humanity in contrast with the One addressing him. There was another, quite different, sense of "Son of man," derived from Daniel 7: 13, namely as a term for the Messiah. Jesus probably spoke in Aramaic, and when He uses the term "Son of man" we have to ask in which sense He intended it. In the first of the two passages under discussion (2: 10) Jesus had said, "Thy sins be forgiven thee," to the paralytic, and some of the scribes present began to assess this as blasphemy. Here was a man claiming to do what was in the province of God alone. The contrast is between

God and man. Jesus answers them by demonstrating that a man — He Himself — can forgive sins, by performing the harder task of curing the paralysis. The scribes would have found no difficulty in the idea of the Messiah forgiving sins, for He, of course, acted on behalf of God. The second case occurs in the dispute over the Sabbath. Jesus defended His disciples' plucking of corn on the Sabbath by saying, "The sabbath was made for man, and not man for the sabbath" (2: 27). It is a question of the priority of man or the Sabbath. So, says Jesus, man (*lit.* the son of man) is lord also of the Sabbath (2: 28). The term "Messiah" does not fit here either, for it is man, not Messiah, that the discussion deals with. Thus, negatively, Jesus' concealment of His divine authority is proved by the lack of any direct allusion to it on His part during His mission in Galilee. Positively it is confirmed by the incident of John the Baptist's disciples' question to Jesus (Matt. 11, Luke 7). Being in prison, the Baptist had sent his disciples to ask if Jesus were the Messiah or not. Apparently he had his doubts, despite his announcement of the one following him, and his baptising of Jesus. If John the Baptist was uncertain, can we suppose that others were fully confident? Jesus Himself on one occasion asked His disciples whom men said that He was (8: 27-28), an episode toward the end of the period in Galilee. They replied that three opinions were current. One made Him out to be a reincarnation of John the Baptist, another Elijah, and the third, one of the prophets. Apparently no body of opinion identified Him as the Messiah.

THE NATURE OF THE ENIGMA

Though Jesus' real identity thus remained a secret during this period, there were some to whom it was apparent, the "devils". It must come as a shock to a 20th century mind to find that while the righteous Baptist was of two minds concerning Jesus, the devils were in no doubt. Indeed, we have great difficulty in understanding the reality of the events. But whatever psychological problems arise, the theological truths are abundantly clear. One devil cried, "Art thou come to destroy us?" and Legion said, "I adjure

thee by God that thou torment me not." They knew that Jesus' destiny was to cast out Satan. His work in these individual cases was a token and a demonstration of His power to overthrow Satan finally and completely. The discussion with the scribes on the source of His power to cast out devils brings out the same point. They alleged that He worked in the power of Beelzebul, the prince of the devils. After showing the futility of so conceiving a power working its own destruction, He adds, "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house" (3: 27). The relevance of this saying is not obvious at first sight. However, Beelzebul, which is the correct form of the name rather than the familiar Beelzebub, can be rendered "Lord of the Dwelling," and this is the reason for Jesus' speaking of a householder. The strong man is Satan; Jesus is the one who will first bind the strong man and then despoil his house.

The healing of physical complaints was likewise symbolic. The Baptist's uncertainty no doubt arose from Jesus' disinclination to undertake at this time the judgements expected of Him. Jesus' reply implies that John should accept the healing and preaching equally as evidence of His Messiahship. Certain passages which were interpreted Messianically spoke of cures, the best perhaps being Isaiah 35: 5-6:

Then the eyes of the blind shall be opened,
and the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart, and
the tongue of the dumb sing.

Yet the mystery darkens. On the one hand Jesus avoids any open reference to His divine mission. On the other He acts and teaches in such a way that His Messianic claims were thereby disclosed. Was He trying to speak to a spiritual élite while at the same time confusing the mass of those who heard Him? Such a question requires that we consider His work more generally. Jesus was no actor playing the part required by the prophecies. When the paralytic was let down Jesus was moved by the faith so demonstrated. It was His response to this faith which produced the healing, not any wish to play the Messiah,

though it happened that this was also the effect of the miracle. His miracles were the reward of faith, so that it is recorded that when faith was lacking, He could perform only a few (6: 4-6). Yet even this aspect is symbolic. It is by faith in Jesus that mankind may be cured of the spiritual malady, sin. Like His teaching, Jesus' miracles arose spontaneously in the context of His life. Yet they are, and were in Jesus' mind, symbolic of His destiny.

THE MISSION OF THE TWELVE

Further light on Jesus' purpose in so conducting Himself comes from a study of the following episode in Mark, the sending out of the Twelve. The record reads simply enough: the Twelve are called and given instructions. They are to go in pairs, lightly equipped, and are to waste no time looking for the best lodging place (6: 8-10). Their work was an extension of what Jesus Himself had done: to preach repentance (6: 12), the imminence of the kingdom of God (Matt. 10: 7), and to heal the sick and cast out devils (6: 13). They go away two by two and Mark follows an old literary device of telling the story of the Baptist's execution to fill the interval while they are away. Mark's record is conspicuously brief. There must have been some understanding on the regions in which they were to operate, but Mark is silent on this point. Also, what did Jesus expect to accomplish by this missionary activity? Luke (chapter 9) follows Mark's record quite closely and offers no extra light. He does, however, have an account of a sending out of 70 disciples on a similar mission in chapter 10. Matthew comes to our rescue, for his version (chapter 10) is much longer. The other accounts can be squared with the idea that Jesus was sending His disciples on a training mission merely, to give them experience in evangelising without His presence, but Matthew's record opposes this. The disciples are expressly forbidden to go in Gentile or Samaritan territory, but only to "the lost sheep of the house of Israel," and in addition to the instructions on the manner of travel, etc., which occur in Mark, there is a long section on the dangers of the mission and the duties of discipleship. Some of

the sayings are general in application, but the specific ones give the mission an eschatological tinge. Thus the warning that they would be handed over to councils and the advice not to think out their defence in advance (10: 17-22) comes in Mark and Luke in the Mount Olivet prophecy. Verse 23 clinches the matter: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." The coming of the Son of man (here certainly the Messiah) refers to His coming with power. Thus the sending out of the Twelve was no training exercise, but a last call to Israel to repent before the coming of the Messiah to judge the world. The restrictions as to equipment and lodging were not an example of godly frugality, but a measure of the urgency of the task. There was no time to give to outsiders: time would run out even before all the chosen people were reached.

Startling though it may seem, we cannot escape from it. Matthew's version is too clear, and the reasons for his fuller treatment of the topic are transparent. Writing as he was for Jews, there was every reason to stress and elaborate Jesus' appeal to the whole Jewish nation to repent.

The mission in Galilee as a whole needs reviewing in this light. Christ's personal preparation covered, we must suppose, many years. As with Moses and Paul, but unlike many 20th century disciples, preparation was conceived as more than the mechanics of public speech. In a sense the baptism by John marked Jesus' entry into public life. In this experience He received power and endorsement from God. But the very acceptance of this power resulted in a delay. His immediate reaction was to use this power to supply His ordinary human needs, to achieve personal ambition, or to command general recognition of His divine sonship by some spectacular miracle. In the temptations Christ was struggling with Himself that this newly gained power should be subjected to the will of God. Having won the battle, He was ready for His life's work.

THE NEARNESS OF THE KINGDOM

His first aim was certainly to bring the Jewish

nation to repentance. This appeal was based on: "The time is fulfilled, and the kingdom of God is at hand." In view of what Jesus said when the Twelve were being sent out He certainly meant that the full form of the kingdom was imminent. The problem arises, of course, that the kingdom did not appear before the Twelve had completed the tour of the cities of Israel. One might argue that if Jesus said that the kingdom was shortly to come, it would have come. So some other interpretation must be put on His words. Old Testament prophecy provides the explanation, which is borne out by a doctrine well known in Rabbinic Judaism. Prophecies which are given without qualification may in fact be conditional upon the reaction of those to whom they are addressed. Jonah, for example, prophesied the destruction of Nineveh with no "ifs" or "buts." In the event the people repented, the Lord withdrew the threat, and Jonah considered himself let down. Jeremiah enunciates a rule such as we see exemplified in the case of Jonah (18: 1-10). This conditional character of such prophecies could apply, of course, to Jesus as to Jonah. The repentance of Israel would, in fact, have resulted in the arrival of the kingdom with power. This doctrine was well known to the Rabbis. They believed that if only all Israel could achieve complete submission to the will of God, the Messiah would thereupon come. Thus Jesus' mission in Galilee had tremendous implications. The problem confronting Him was how to achieve the desired end. A simple means of impressing the people would have been to show by some lavish display of power that He was the Messiah. But this was rejected as a temptation. It was not that He willed His mission to be the harder. The easy way would not have succeeded. There were many in Israel anxiously awaiting the arrival of the Messiah, but it was political dynamite. While those with elevated spiritual conceptions might have responded in the right way, the greater number thought only in nationalistic terms. The hated Roman overlords, according to this view, were to have the Messiah's first attention. Many of the Scriptural terms were applicable to either view. "Salvation" can be the spiritual thing

we conceive, but the Hebrew word can equally well be translated "victory," something won on the battlefield. We hope for deliverance from sin from the "Saviour," but many in Israel saw in the word the overtones which we attach to the German *Führer*. Jesus' task was thus doubly difficult. In the first place the innate aversion of the human race to acknowledging its imperfections was heightened by the prevailing nationalism, which could see only good in the Jew and bad in the Roman. Secondly, the power and authority of Jesus could not have been manifested in any striking way, as this would have been construed as a call to arms, not a call to repentance. It is not hard to imagine the sense of utter frustration that this situation would have produced in any other person than Jesus. The end in view was clear: the chosen people were to be given the final chance, as a nation, to repent. The One through Whom this task was to be attempted was given the Holy Spirit without measure to aid Him in this task. How strongly Jesus must have been tempted to make a striking display of power in Jerusalem to force Israel to acknowledge His authority. But He chose Galilee as the scene of His labours. In this Jesus showed greater wisdom than Jeremiah. The latter, finding the common people astray from divine principles, turned to "the great men," expecting something better from them (5: 1-5). Jesus had, no doubt, weighed up the situation in Jerusalem. The great men of His day would have greeted a call to repentance with cynicism, if Sadducees, and with outright opposition, if Pharisees. Rustic Galilee would be more open to His teaching.

FAILURE AND VICTORY

A question whose answer greatly affects our understanding of the mission in Galilee is whether Jesus had foreknowledge that His efforts would result in failure. Did God choose to withhold this knowledge? No direct answer is forthcoming from the gospels, but we prefer to believe that He did. How could Jesus have exerted Himself in a cause that He knew to have been lost before it started? Without the possibility of success all effort would have seemed futile. Thus in our estimation Jesus'

strivings in Galilee were no academic demonstration of Messiahship, no mere lesson in theology for Bible Classes of later centuries to discuss. A real battle was being fought with spiritual weapons. The fate of the world hung in the balance, for if the Jewish nation had repented, then the Kingdom would have appeared at once, and the human race would have been spared further millennia of the rule of sin. Seeing that Jesus bore this responsibility we cannot but marvel at the serene character He displayed. He needed by His own example to teach the lesson of humility that was the prerequisite for repentance. At the same time He was showing the signs of Messianic power which could have been apprehended by those with spiritual discernment. This example that Jesus was setting could not be expected to produce sudden and spectacular results. His repeated visits to the different villages were intended to drive home the lesson little by little. But the people were blind. They were impressed by the miracles, but failed to see their significance. The presence of the Lord held them like a spell, but once he had gone His influence began to wane. The battle in Galilee was not against Roman legions, but against human hearts. And the battle was lost.

When Jesus saw the failure of His repeated efforts in Galilee, one last effort seemed advisable: to send out His disciples in a final call to the rest of the nation. If Galilee was stubborn, perhaps other parts would yield. The disciples were satisfied with their results. They had cast out devils, healed the sick, and preached the gospel. Only Jesus knew that their success was a failure.

It is true that little of the significance of the events comes out in the gospels. But for Matthew, we might never have suspected it, and might have left the mission in Galilee as obscure, and having no clear aim. The reason for this is that when the gospels were written they were used for preaching a victorious risen Christ. His failure in Galilee had been overshadowed by later success. The paradox is that while His initial failure led on to a seemingly greater disaster — crucifixion by Roman soldiers — this was in fact His greatest victory.

(To be continued)

WORDS FROM THE

The following extracts from "An Appeal to Christadelphians" which was written several years ago by the late Brother Islip Collyer are being reprinted because they appear relevant to our situation today.

AN APPEAL TO CHRISTADELPHIANS

FIRST of all an appeal to you to read calmly and kindly, with a desire to find whatever good there may be in the work and without allowing judgement to be warped by any feeling you may have either for or against the writer.

There is urgent reason for taking a dispassionate and unprejudiced survey of the position of the Brotherhood now. We are perhaps more privileged than any men who have ever lived. We can see overwhelming evidence that God is working out His purpose. The confident expectations of students of prophecy are being fulfilled in such a manner as to leave no room for doubt. We ought to exhort one another daily and so much the more as we see the day approaching. We ought to be instant in season and out of season, preaching the Gospel, building each other up and devoting our energies in a united effort to prepare all whose ears we can reach for the great change that is coming. Instead of this united work, the Brotherhood is divided into factions with causes ready to subdivide them into any number more if every matter of disagreement were dealt with in the spirit that has prevailed. Money and strength have been wasted in destructive and unprofitable

disputing. The enemies of the Gospel have been strengthened while seekers for truth, young and old, have been discouraged and repelled. Divisions have been forced on matters of judgement which have severed those who were absolutely at one on principle. Over all there hangs the cloud of fear that any time brethren who are united in the One Faith may find themselves at issue, not on any doctrinal matter but in judgement of an obscure and complex matter thrust upon them from another part of the world. Brethren are beginning to feel convinced that something is wrong that such severance should be possible. Can we find where the fault lies?

I think we have been at fault in taking a restricted view of what is meant by doctrine. We are right to insist on purity of doctrine, but we are wrong if we think of doctrine as confined to those matters in which Christendom has gone so palpably astray. When the Apostle speaks of things that are contrary to sound doctrine, his direct reference is to moral laws in connection with which the word doctrine is not used in these days. When he urges the need for sound doctrine (Titus 2) he mentions temperance, charity and patience as well as sound faith. Doctrine is really

the substance of teaching and it covers the whole ground of divine requirements. In rightly dividing the Word of truth we must give due weight to all Scriptural doctrines. Supreme among them all is the doctrine of love with its concomitant virtues of meekness, gentleness and forbearance. These matters are urged incessantly by the Apostles in connection with every phase of the Truth. Finally, the Apostle Paul uses language that would be accounted extreme from any less authority. He declares that although a man may have a mountain moving faith and an almost super-human capacity for self-sacrifice, it will all profit him nothing in the absence of that love which suffereth long and is kind. We do not give our bodies to be burned in these days, nor are modern men inclined to give all their goods to feed the poor. Not many have a faith that will move mountains. Where then shall we stand if we are lacking in this fundamental doctrine of love apart from which even Christian martyrs would perish?

There are some brethren who would say — indeed have said, “This is not the time to talk about love, kindness and forbearance. We must have purity of doctrine first.” What tragedy there is in such an attitude if our doctrine has been most impure in this very matter that they rule out of court. Yet, put the question fairly. Wherein have we as a body, fallen farthest short of the Christian ideal? In teaching and applying the doctrine of separation from the world or in that charity that suffereth long and is kind and thinketh no evil? We shall do well at all times to remember that this love is a Christian doctrine and the Apostle teaches that impurity in this direction is fatal.

Another fault of the brethren has surely been that many have failed to recognise even the possibility of sin in judging and cutting off from fellowship others of the One Faith. Some have shown themselves acutely conscious of the danger of unsound fellowship but apparently unconscious that there could be any danger of unrighteous excision. We have heard the plea to “Give the Lord the benefit of any doubt,” and “be on the safe side,” used actually as an argument for withdrawal. These maxims are

excellent for the guidance of personal conduct when we are tempted to engage in any doubtful enterprise, but it is preposterous to apply them to ecclesial disputes and to assume that when there are doubts as to the worthiness of brethren for fellowship, the “safe side” is to cut them off.

Some extremists have said, “We do not cut anyone off. We simply withdraw from them as a matter of our own conscience.” This is a pitiful trifling with words. Of course, in the final sense we cannot cut anyone off. Neither can we prevent anyone from having the bread of life even if we were wicked enough to try. All sins that we commit against the brethren are finally sins against our own souls. If, however, we withdraw from any members, we cut them off from our fellowship, we have to accept the responsibility for our action and it is futile to trifle with words. The principle applies that what we do to the least of Christ’s brethren we do to Christ, and if we sin against the brethren we sin against Christ.

The question may then be asked: “How shall we dare to withdraw from anyone in view of the fact that Christ may accept them?” It is an easy question to answer. Thoughtful brethren would not dare to withdraw if they had no Scriptural guidance. The Word shows us that there are times when to cut off certain members from our fellowship is the kindest thing we can do to them. The unpleasant duty must be undertaken in this spirit. An offender who is unrepentant is “put away,” handed over to satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. It brings him to a realisation of the gravity of his offence. He repents with a godly sorrow and is received back before the grief becomes too great.

In the same way if brethren insistently teach doctrines that menace the saving faith of the Gospel, the kindest thing we can do is to put them away from our fellowship. Clearly it is possible to sin either by joining that which should be kept separate or by dividing that which should remain one.

Is there anything in Scripture to suggest that there is more danger to our salvation in being too tolerant than in being too severe? The traditions of men count for nothing. We must try to find an answer to the question in the Word of God. Is there anything in Christ's Fellowship of His disciples to suggest that we have not been drastic enough in these last times in withdrawing from the unworthy? Or if it is argued that the Church was not organized while Christ was on earth, is there anything in the teaching of the Apostles to suggest that we have not been severe enough in dealing with those who in word or deed have offended? Take the letters to the Corinthians and Galatians. Many errors are mentioned, and in one case they were commanded to withdraw from an offender. Does a careful perusal of those letters suggest that our salvation is in danger because we have not been severe enough? Surely no one could say yes to this question.

Now read 1 Tim. 6: 4; Rom. 13: 13; Gal. 5: 20; Phil. 2: 3; Jas. 3: 14-16; 2 Cor. 12: 20; 2 Tim. 2: 23.

Then ask whether there is the possibility that we may be in danger through having caused unnecessary strife.

Then we might take a concordance and choose from the New Testament a hundred passages regarding love, patience, gentleness, forbearance, and ask whether we are satisfied with our record in these matters.

My conviction is that we, as a body, are in a thousand times greater danger through failure in this matter of brotherly love than in those doubtful issues which have so exercised many of our members. When once controversy has started there is usually a tendency on all sides to multiply the sins of unfairness, misrepresentation, and all the other fleshly evils that arise from strife. Stones are thrown where bread should be given. The Scriptures will save us if we will allow them to have free course, but we must

search them for food and medicine and not merely for weapons.

I think that another error, closely related to the one just mentioned, has been the failure to remember that the greatest abhorrence of sin is not necessarily found in the one who is most severe on the sinner. Sinful men wanted to stone the sinful woman. It was the perfect man who saved her. In these days many of the brethren seem to think that if it is admitted that any members have sinned, the only logical course is to withdraw from them, while anyone who has reservations as to the correctness of such severity must be regarded as a partaker of the evil deeds and should be treated in like manner. There is no justification for such ideas in the Bible.

According to the Scriptures we have "all sinned." If we say we have no sin we deceive ourselves and the truth is not in us. "Whatsoever is not of faith is sin." "To him that knoweth to do good and doeth it not to him it is sin." "All unrighteousness is sin: and there is a sin not unto death."

All sins are not to be visited with excommunication or we should all be cut off. The Apostle Peter says: "Above all things have fervent charity among yourselves, for charity covereth a multitude of sins." The Apostle James speaks of restoring the sinner. The Apostle Paul says: "Restore in the spirit of meekness, considering thyself lest thou also be tempted." Some sins are to be rebuked before all that others also may fear; and some sins, such as that of the Corinthian fornicator, are to be purged by withdrawal, but still in the spirit of love to restore and save the sinner.

It is only in recent years that some of the brethren have failed to remember the lesson of John 8, that those who are ready to be most severe with the offender are not always the most righteous or the most conscious of the gravity of the sin that has been committed. It is possible for the most righteous brother to be the one who most hesitates to cut off offenders.

It is only fair to the memory of Dr Thomas to point out that he has been a victim of the modern tendency to suppose that a man is defending any evil that he will not stone. Dr Thomas quoted the apostle's words regarding marriage "only in the Lord," but pointed out that no punishment is specified for those who fail to obey. He then made the comment: "As Paul prescribed no punishment, I do not see why you should be more stringent than the apostle." In the same letter, however, Dr Thomas recognised that if the brethren could calmly agree on a stronger course without disturbing the minds of babes in Christ by doubtful disputings, the severer action might then be justified. His defence was not for laxity of conduct; but for proclaiming the Gospel. His wholehearted condemnation was not of zeal for purity, but of the strife and contention which divided men who had the one faith and prevented the growth of babes in Christ. He regarded this strife and ill-feeling as a far worse evil than the error which led to it. He wrote:

"You are all of one faith, one hope, one Lord, one baptism, one body. In these things it is said you agree, why then do you allow doubtful questions to divide you? You compass only evil by such a course. No possible good can come of it. Your contentions and divisions bring reproach upon the Truth. You ought to throw all your energies into this for its support and not waste time and power in vain strife by which you crucify it, and put it to an open shame and make yourselves a bye-word in the lips of hypocrites and sinners. Let your moderation be known to all men. The Lord is at hand."

The modern tendency to cut brethren off for a difference in judgement as to how an offender should be treated, is surely a symptom of this fundamental failure. It is redolent of Spain and Rome rather than of Zion.

I am as certain as I can be of anything in

life, that the readiness to "withdraw" and the unwillingness to restore in the spirit of meekness has been the outstanding unrighteousness of our day and "all unrighteousness is sin."

I am as certain as I could ever be of anything in this mortal life, that our greatest fault as a body has been in this fundamental matter of love. The love of the Truth, which means the love of God, and the love of the brethren which alone can reveal our love for God, and apart from which all our professions of love would be rejected.

We have been zealous for purity of doctrine in other matters. We have "strengthened our basis" until it has become too complicated. Faults which a generation ago were reproved and then left to the judgement of the Lord have been made tests of fellowship. We have been zealous, perhaps commendably zealous in these things; but we have, as a body, failed in that which is greater. It is futile for us to deny it or to excuse ourselves. The Master laid down the supreme test. "A tree is known by its fruit." We can see some fruits of love or our position would be hopeless, but there is much other fruit too, evil and poisonous fruit, nourished from bitter roots. As wise men and women we ought to recognise the facts and take the lesson to heart. Remember that love *as the Apostle defines it* is absolutely essential. Even Christian martyrs will not be saved without it. If we do not agree with some of our brethren and controversy arises, that is not an occasion for forgetting the law of love. It is just the time when we need most to remember it.

There are some who can remember the law of love even when controversy arises, but they are much exercised over the matter of purity of doctrine, not only in their own meetings but all over the world. Distant countries are now in touch with each other in a manner quite unknown to the ancient world and we soon hear of troubles even in remote parts. There are many brethren who think that "heresy hunting is a duty" and

that as custodians of the Truth we are called upon to "take action" against anyone whom we regard as a teacher of heresy, wherever in the world he may live.

Such action might be practicable if the "heresies" took the form of a definite repudiation of any element of the One Faith. We should then have a clear issue and brethren would know what they were doing. The difficulties, however, generally arise through utterances so vague that we cannot agree as to what they mean. Often enough too, when controversy is provoked, the result is that language quite as unsatisfactory is used on the other side of the argument, for extremes usually beget opposite extremes. We might easily have brethren in this country, in perfect agreement in the Faith themselves, but divided into four different sections in their efforts to pass judgement on two warring factions ten thousand miles away. Four judgements are possible, to disfellowship one side or the other, or both or neither.

Our interpretation of doubtful words will depend largely on our experience. Some may resent this remark but it is fundamentally true. I remember, as a boy, being astonished to find in an old "Christadelphian" an article expressing the renunciation theory, printed some time before the controversy arose. Why did the editor approve such an article in view of his subsequent attitude? Increased knowledge of human limitations removes all feeling of surprise. There is all the difference in the world between reading doubtful words after the false doctrine has been definitely promulgated and reading them when there is no suspicion of anything being amiss. In the same way brethren now may pay no heed to doubtful words leading to a heresy not yet disclosed, while being over sensitive regarding language in any way reminiscent of past troubles. Hence we get different judgements as to whether a provocative and strife-causing pamphlet should be dismissed as one of the many unsatisfactory efforts of men who venture beyond their depth,

or whether it is so definitely heretical as to demand serious action.

It is quite certain that if we are to decide, or as the effect would really be to take sides, on every point of dispute in the Brotherhood all over the world, we shall soon be split up into many parties while not differing from each other in any single matter of the One Faith. There are some earnest members who seem to think that in order to secure purity of doctrine this taking action is necessary whatever the immediate results might be.

I repudiate the notion altogether. Two reasons for this repudiation may perhaps suffice as they are really both conclusive. The reason of lesser importance shall be stated first. Such a scheme for securing purity of fellowship is impossible in practice. Those who put the idea forward are not prepared to apply it as a principle. They only think of a specific difficulty which they feel should be brought to a head. The fact is that with the hundreds of ecclesias there are in the world there is always a difficulty somewhere. There is always some doubtful disputing and unsatisfactory talk which might easily be magnified into heresy and advertised by opposition into world-wide fame or infamy. Most of the brethren have no idea how many unfortunate attempts are made to expound the deep things of God's law. I have, sometimes, received two or three such printed efforts in the course of a single week, and this, of course, does not represent all that is produced. It is an utter impossibility to deal with all these doubtful expositions or to inquire into the affairs of the ecclesias from whence they come.

The second and still stronger reason is that we have the most explicit command of Scripture not to force doubtful disputations on those who are weak in the Faith. If students of long experience cannot agree as to the meaning of a pamphlet we are obviously forcing doubtful disputations on the weak if we insist that babes in Christ must take sides regarding it. To do this

is to sin, whatever feeling of zeal may prompt the error.

Surely when one of the very many clumsy attempts to expound the Word causes such trouble as to force itself upon our attention, the proper course is to reaffirm our position. Wherever it is felt that "something should be done," let the arranging brethren of an ecclesia pass a resolution that they do not approve of the unsatisfactory book, the simple truth of the matter according to Scripture is thus, and so, and on that basis, they invite co-operation and fellowship. The young and weak in any meeting probably read far too little of the Word and of really good expositions and exhortations. Why force them to read doubtful and confusing works which cannot benefit them, in order that they may withdraw from faithful brethren who have not found time to read them or have understood the doubtful words in another sense?

The fact is here again the trouble has arisen through insufficient attention to the great principle. "This is my commandment," said the Lord Jesus, "that ye love one another as I have loved you." "Above all things," said the Apostle Peter, "have fervent charity among yourselves."

When men know the Truth and have this fervent love after the example of the Lord Jesus

it begets enthusiasm. It becomes a driving force for good. It destroys the germs of all forms of opposition to Truth as sunshine destroys the germs of disease. It is not overcome of evil but it overcomes evil with good. Where the master principle is neglected we need not be surprised if other commands are forgotten; if energy is wasted and good wheat destroyed in an industrious effort to root out tares, while unity is destroyed by forcing doubtful disputations on those whose faith is weak.

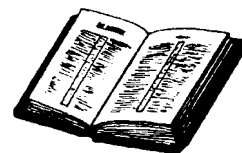
The supreme need of the times shines as clearly as the sun in an Eastern sky. We must apply the "New Commandment" of the Lord on a far higher plane than ever before. We must have that fervent love that can even conquer fleshly pride. We must be pitiful, courteous, forgiving, gentle, patient, long-suffering, not easily provoked, not puffed up, not watching for iniquity, but rejoicing in the Truth.

We must be responsive to the great privilege accorded to us in these extraordinary times, teaching men the great truths that have been committed to us, and showing both by precept and example to the world that the knowledge of Christ is with us. We have a long way to climb before we reach this plane, but we must reach it or perish.

Of course we all "have knowledge," as you say. This "knowledge" breeds conceit; it is love that builds. If anyone fancies that he knows, he knows nothing yet, in the true sense of knowing. But if a man loves, he is acknowledged by God. (1 Cor. 8: 2-3, N.E.B.)

Come over and help us . . .

HOW often, since Paul had his vision of the Macedonian, have these words been repeated in thought, word and letter down the course of church history. There are always so many who have not heard the gospel, and far too few to carry the message.



This is our present position in South Africa. In a country over five times the size of Great Britain, we have no more than seven ecclesias. Naturally, our population is nowhere near as dense as that of Europe, being 30 persons per square mile as compared with 525 persons per square mile in Britain (1957 figures). However, in towns as large as Pretoria (population 350,000) and Bloemfontein (population 150,000) we, as Christadelphians, are represented by solitary families living in isolation, and there are several others in isolation whom, because of the great distances involved, we are seldom able to visit.

The size of the country and distances between towns (most ecclesias are hundreds of miles apart, as will be seen from our map) make visits to other ecclesias and interchange of speakers almost impossible, and not all of us are fortunate enough to be able to take our annual holiday to coincide with the yearly fraternal.

In view of these facts, the lack of contact which inevitably exists and the difficulties which ensue, it was felt that a partial solution might lie in publishing the sort of problems we encounter while preaching the truth in our country. It was therefore with great joy that we received the suggestion of the Endeavour Magazine Committee that the magazine should incorporate a South African supplement, and we express our sincere thanks to them.

In South Africa the aid of the worker for Christ is needed by all social groups. The dividing line between the "haves" and the "have nots" is much greater than in a welfare state such as Britain, where medical aid and National Assistance are organised to an extent which prevents the dire straits of poverty and starvation which can be experienced here. Although

the government is doing a great deal for the underprivileged with regard to housing, free hospitalisation and social welfare in general, much remains to be done on a material level, and the opportunities for individual acts of charity are unlimited. The public is well aware of this, and is generous in giving. The numerous street collections (in Cape Town for instance, held regularly twice a week) all for worthy causes, indicate public consciousness of its responsibilities in this direction. But the poor are still with us in their thousands, and there are always the hungry to be fed and the virtually naked to clothe.

Spiritually, however, the need of the higher income group is as great as that of the poor. The materialism of the age finds full scope in the high standard of living in which it is able to indulge. The result is a community which has bought everything money can buy and still finds its life empty and boring, which is unable to put aim and direction into its living. The divorce rate (1.33 per 1,000 population (whites) as compared with .49 in Britain) reflects its unhappiness, and its very great need for what we, with a little more organisation and help and, above all, blessing from our Lord, should be able to give.

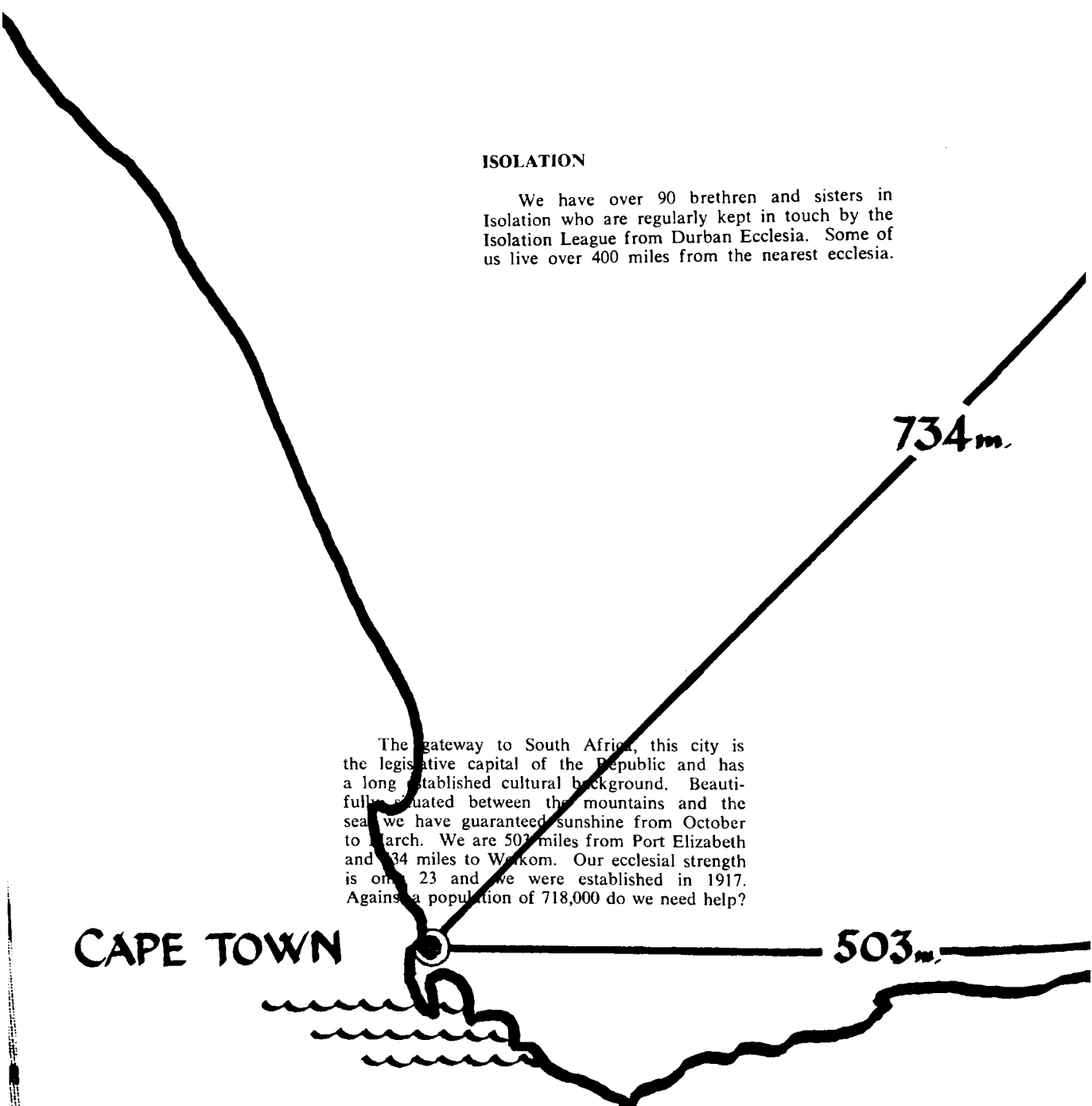
Missionary work is vitally needed, both amongst the "heathen" and the nominal Christians. The burden falls heavily on the indefatigable few, and we would take this opportunity of appealing to any who are considering emigration to "Come over . . . and help us." For worth while work for Jesus, in every sphere of Christian living, the opportunities for the true disciple of Christ in our country, are unending.



YOUR ECCLESIAS IN SOUTH

ISOLATION

We have over 90 brethren and sisters in Isolation who are regularly kept in touch by the Isolation League from Durban Ecclesia. Some of us live over 400 miles from the nearest ecclesia.



CAPE TOWN

The gateway to South Africa, this city is the legislative capital of the Republic and has a long established cultural background. Beautifully situated between the mountains and the sea, we have guaranteed sunshine from October to March. We are 503 miles from Port Elizabeth and 734 miles to Witkom. Our ecclesial strength is only 23 and we were established in 1917. Against a population of 718,000 do we need help?

503m.

AFRICA

JOHANNESBURG

This is the largest city in South Africa, situated 168 miles from Welkom and the centre of the world famous Witwatersrand goldfields. Population 1,096,000. This is the most cosmopolitan city in the Republic. Our ecclesial strength is 42 and we have built our own hall which serves brethren and sisters as far afield as Witbank, over 100 miles from us. We are a rapidly growing city with great prospects for the Truth.

168 m.

WELKOM

Situated in the Orange Free State goldfields, this is one of the Republic's most modern mining towns. A boom town started from bare veld in 1920 it has a growing population of over 100,000 people. Our ecclesial strength is ten and to all overseas we say "Welcome."

354 m.

PIETERMARITZBURG

The beautiful capital of Natal Province, situated near the Valley of a Thousand Hills. Our little ecclesia numbers 16. The potential population that could attend the evening lectures is 95,000. We extend a particularly hearty welcome to all immigrants. Come over and join us.

One of the great seaports of the world situated 54 miles from Pietermaritzburg. The largest city in the province of Natal (655,000). We number 112 brethren and sisters and our ecclesia is the largest in the entire African Continent. At a recent Special Effort we had an attendance of 75 interested friends at one evening lecture. Durban is the home of the Scripture Study Circle which has over 200 active students; it is also the first ecclesia formed in Africa.

54 m.

DURBAN

407 m.

EAST LONDON

The Republic's fourth largest seaport and 407 miles from Durban, at the mouth of the Buffalo River. A very popular seaside resort; also the gateway to the Wild Coast. Our ecclesia is 26 strong and we live among 114,000 prospects for the Truth.

197 m.

PORT ELIZABETH

The largest city in the Eastern Province and the third largest port in the country. It is an important car manufacturing and industrial centre, situated 197 miles from East London on the golden shores of the Indian Ocean. We are the youngest ecclesia in Africa, founded 21st September 1962. See page 4 for details.

Give an account . . .

THESE words are addressed directly to us and it is by our example that we set the pace. Unbeknown to them, here is an account of the stewardship of the youngest ecclesia in the Republic, and what excellent pacemakers they are.

In 1954 Brother and Sister Hardie Bruggerman arrived in Port Elizabeth. He had accepted an appointment as the city chemist. Many times he and his wife had asked themselves why they had come into complete isolation. How could they preach the Truth when he lacked public speaking experience and his wife was suffering from ill-health?

They started by advertising the Scripture Study Course in the local papers and followed up each reply. This meant evening contact work, and many doors were shut before the Lord blessed the work and Brother Hardie was able to baptise Brethren Cliff Gatley and Dick Dawson. Now the load was shared.

Port Elizabeth is a multi-racial city and it was natural, therefore, that the next convert was a native, Brother Wilfred Mataba. The next project was to initiate a breakthrough into the Afrikaans-speaking community, and before long Chris and Christine Pieterse completed their Scripture Course. But they hung on the brink, as it were, not making that eventful decision for Jesus.

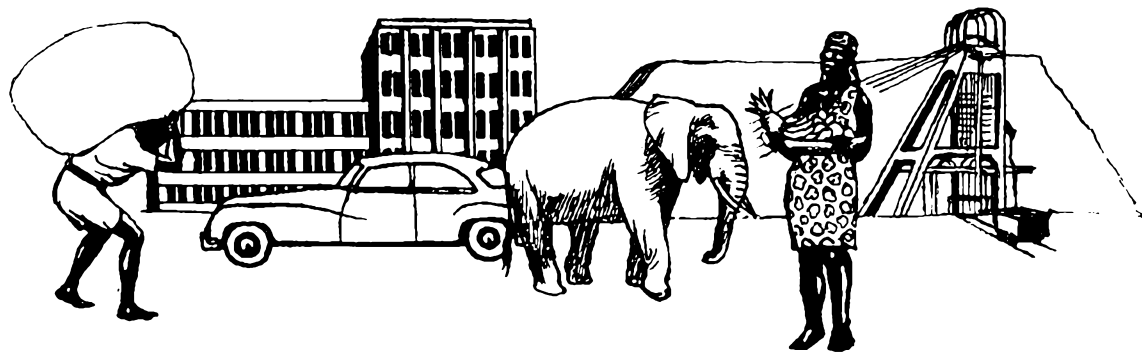
The Word had not been preached in this city from a public platform and that was felt very necessary if further steps were to be taken. Arrangements were made for a Brother and Sister from Durban, Ian and Agnes Leask, to spend part of their holiday in this effort. A hall was booked and advertised locally as the venue for three addresses. Leaflets and personal invitations were issued.

On the completion of the second evening's address, Chris Pieterse asked to be led to the waters of Siloam. He gave a sincere confession and was baptised on Friday, 21st September. The three Brothers and Sister Lola welcomed him into their midst and the Port Elizabeth Ecclesia was born. The very next morning Christine Pieterse, following an old Afrikaans practice

of placing her finger on a verse at random in the Bible after prayer to God for guidance, read Romans 1: 16. Her problems had been the aspect of having to become a spiritual Jew and the unfavourable reaction of her family and friends to her breakaway from the church of her youth. There was no Sunday school for her children, no social evenings for her older children in company with other Christadelphians, no church. Now this verse had answered her queries and the establishment of an ecclesia the previous night had laid the foundation for a new life. She asked for baptism. How thrilling were these moments for the young ecclesia! Happiness shone out of every face and eyes were wet with tears. Right on the heels of such news Brother Wilfred Mataba's wife Evelyn and their two children asked for baptism. God had doubled their numbers in three inspiring nights. The other results of the three addresses were that 87 people heard the Truth preached in their city for the first time and 12 people signed up for the Scripture Study Courses, which will keep our young ecclesia busy for the next few months. Dear reader, wherever you are, if you feel like encouraging this stalwart band, send a word of encouragement to Brother Hardie Bruggerman, 36 Macadam Street, Newton Park, Port Elizabeth. Our Afrikaans Brother, Chris Pieterse, who had experienced an extremely difficult and lonely life throughout his childhood, was overwhelmed by the realisation that he now had brothers and sisters all over the world and never again would he be lonely. He asked that a special verse be sent which expressed his feelings:

I sought my God, my God I could not see,
I sought my soul, my soul eluded me,
I sought my brother and I found all three.

For the future, God willing and guiding, arrangements will be made to send speakers to our young ecclesia, but the lesson that they have given us all is that no matter how small our numbers, how difficult the task, if we will but rely on God and not on our own abilities, He will provide. To all of us comes this challenge "Give an account of thy stewardship."



MORE THAN CONQUERORS

By Sheila Harris



And when they had platted a crown of
thorns. . . . (Matthew 27: 29.)

(1) IN LONELINESS

COURAGE is easy when the battle is strong and the comradeship good. Most of us are brave when there are others to watch and praise us. Paul says in Romans 8 that it is in tribulation, distress, persecution, famine, nakedness, peril and sword that we are more than conquerors through Him that loved us. Are we living up to this tremendous claim? Most of these situations seem far from our world; the valour displayed by the early Christian martyrs, the fortitude shown in circumstances of intense danger and the courage required by those who face complete destitution, are things, for the most part, unknown to us. Are we, then, to be deprived of the joy of battle and the flush of victory? There is one word in this list which does seem relevant — distress, not the distress of outward circumstance but the distress of inner need. There are many in this world who, behind an outward appearance of success and efficiency, feel an inner sense of defeat. They are not the elderly nor those who are the objects of another's care. They are those who are struggling alone to fight the fight of faith, and to them this message is addressed.

There are some who find in loneliness a sense of freedom for the service of God and

man. Their battle is already won. To others, however, loneliness brings a feeling of unwantedness. Although they may be courageous enough to rise above the deadly evil of self-pity which comes from comparison with others, yet they may slip imperceptibly into a feeling of being no use, which ultimately destroys all self-esteem and confidence. Unless one really knows, it is very easy to say to such people that God understands and is sufficient for their needs: He is the Friend of the friendless, Who "binds up the broken-hearted" and gives "the oil of joy for mourning" — and then to leave it at that. Of course He is sufficient. The limitation is never with God but with us. The deficiency is in our receiving, not in His giving. We must put ourselves into the place of blessing. It is not enough to say to such, "Be ye warmed and filled."

The first need is to build up an inner confidence. Life itself depends upon the realisation that we each have something to give to someone. Prayer, reading and meditation are essential to this end. As the angel said to Jacob, thou hast "power with God and with men, and hast prevailed." Power with God is essential for power with man. But where can this prayer life be built up? Some will have found their answer

to this need, a place of retreat, a moment of quiet, a secluded spot, a creative activity, or a satisfying hobby; and from it they come invigorated, refreshed, replenished within, their battle won, able to go forth, conquering and to conquer. Perhaps their experience could help others' needs.

Above all one needs some place to oneself, a place in which to meet God, which one feels is one's own. I have before me a letter which says, "For the first time in my life I feel this is a room which is entirely mine and in which I can entertain or be alone." Most women possess an innate creative desire to express themselves in the arrangement or decoration of a home. Just to arrange an ornament, put up a picture, choose a colour scheme or tidy a room is an expression of the individual: the freedom to do so makes one a person. Personality is manifested through material objects. Thus the lonely one becomes the possessor of a world: a world to be made beautiful, a world which needs her for its ordering and arrangement. But not only has she found herself in this new

possession but she now has something to give to others. The joy of possessing a home, whether it be just one room or a mansion, is the delight of being able to invite in others to share it. Thus loneliness turns into fellowship and poverty to riches.

God wants His children to be happy. To those who trust in Him He gives the desire of their hearts. Let us receive gladly what God gives us; for each blessing is a means to further grace. There is no greater victory than joy: happiness is always invincible. To those who are sorrowful and lonely, the message is, "With God's help, find that activity which will bring you joy and freedom — a home, a garden, a hobby and through it God will bless you to others," "God who always causeth us to triumph in Christ."

It is hoped in this series to discuss other lines of activity to help the lonely, and readers are invited to send in either problems or answers which may profit.

*O God who hast folded back the mantle of the night
To clothe us in the golden glory of the day,
Chase from our hearts all gloomy thoughts
And make us glad with the brightness of hope,
That we may effectively aspire to unwon virtues,
Through Jesus Christ our Lord.*

Amen.

A 6th century prayer. Selected by Leah Pitt Francis.

THE SERVANT OF THE LORD

By Ken Drage

THE child-like impetuosity of Peter's character is a quality which endears him to most of us. His spontaneity enables him to receive sudden insights of religious truth, though, like all unreasoned intuition, it could also blind and leave him in spiritual darkness.

This quality of Peter is used by all four evangelists to add drama and force to their writings. In particular the synoptic writers hinge the whole of their narrative on one of Peter's sudden flashes of insight. The occasion was at Caesarea Philippi where Peter saw Jesus as the Messiah (Matthew 16: 13; Mark 8: 27; Luke 9: 18).

The revelation that came to Peter at this Gentile city arose out of a growing awareness of God working in Christ. His fellow countrymen associated Jesus with a reincarnated prophet; a few Jews could see the lessons to be drawn from the miracles but they cringed at the obvious implications, and said that His powers came from Beelzebub. To Peter it came from God, and Matthew alone of the synoptic writers records the full extent of Peter's vision. Jesus was not just the Christ but the "Son of the living God" (Matthew 16: 16).

After nineteen hundred years the full truth of Peter's declaration is still incomprehensible to us. God is infinite while we are finite. Yet this inability to comprehend is perhaps the best definition we could have, for it speaks of something far greater than we are, of divine majesty

and power, of One whom King David called "Lord," even Jesus Christ, our Lord.

Important as Peter's declaration is, it was not for this reason alone that the synoptic writers chose the event as a milestone. Peter's declaration brought a crisis into Christ's life, and now for the first time He began to speak of His death. It is the turning point of His ministry and all three gospels now commence the narrative of His last journey to Jerusalem. There was to be no return, the die had been cast; the Cross now overshadowed all. "From that time" writes Matthew, "began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things" (Matthew 16: 21), while Luke records how He steadfastly set His face to go to Jerusalem (Luke 9: 51).

That there should be a connection between divine sonship and suffering seems unreal. It seemed so to Peter who, true to character, could not contain himself and had to rebuke our Lord for making such a suggestion. However, it was real and the prophets who had spoken of David's Lord also spoke of a suffering Servant of the Lord. Jesus, with a far more balanced insight than Peter, had seen that the two were one. He might be Son of God, but Peter's declaration had only reminded Him of the denial He was called to make, a denial of all that we would associate with divine Sonship. Paul could write of Jesus about thirty years later, "who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant . . . and became obedient unto death, even the death of the cross" (Phil. 2: 6-8).

It is in Isaiah's prophecy that we hear of the Suffering Servant of the Lord. The end of the prophecy contains many references to Israel as God's Servant, but it is a Servant far from perfect, being blind, in prison and in need of redemption. In sharp contrast to these pictures of the historic Israel are visions of the true Servant of the Lord. These visions have become known as the Servant Songs (Isaiah 42: 1-4; 49: 1-6; 50: 4-9; 52: 13 to 53: 12). In the second of

these Songs we read how the Servant is Israel and the redeemer of Israel, and also a light to the nations. The last and most famous of these Songs tells us that our salvation is to be found in the suffering of the Servant. "Surely he hath borne our griefs, and carried our sorrows . . . and the Lord hath laid on him the iniquity of us all." It was in the context of these Songs that Jesus saw His ministry, a willing service of self-denial leading to death that both Jew and Gentile might be reconciled to God.

The power of the Servant theme in the life of Jesus can be seen right from the commencement of His ministry, at His baptism. The voice heard from heaven had said, "This is my beloved Son, in whom I am well pleased" (Matthew 3: 17) — almost a direct quotation from the first of the Servant Songs (Isaiah 42). The heavenly voice refers to Jesus as "Son" while Isaiah speaks of a "servant." The Septuagint, the Greek Old Testament of the early Church, reduces this difference, translating the Hebrew word "servant" with a Greek word which can also bear the meaning "boy." Some argue, however, that the heavenly voice is a composite quotation from Isaiah 42 and Psalm 2, while a variant reading in Luke gives Psalm 2 alone. The Spirit descending in the form of a dove was a dramatic continuation of the prophecy which reads, "I have put my spirit upon him." We may sometimes wonder why Jesus needed to be baptised for He committed no sin, but the setting of His baptism in the Servant Songs answers the question. It was our sins, not His own, that He carried with Him into the waters of the Jordan. Isaiah had written, "he had done no violence, neither was any deceit in his mouth," and again, "the Lord hath laid on him the iniquity of us all" (Isaiah 53: 9, 6). When John, whose reaction to Jesus' baptism was like ours, tried to prevent Him, he was told that this was the only way to "fulfil all righteousness" — the righteousness we obtain through His bearing of our sins. The baptism of Jesus is therefore seen as a declaration of how He intended to live His life, even as our baptism should be. Peter's acclamation is an awful reminder to Him of the price to be paid.

In this way His baptism looked forward to the Cross and would no doubt explain why He could speak of His coming death as His baptism (Mark 10: 38).

After Caesarea Philippi Jesus began to speak openly of His fulfilment of the Servant Songs. The theme is heard more and more and His disciples are reminded that salvation is to be found only through self-denial. These lessons are amplified by the arguments in the disciple band. In sharp contrast to our Lord's humble service they are seeking places of honour and glory.

Starting in Matthew's gospel we can trace some of these events. At Capernaum we find the lesson of Caesarea Philippi reiterated. Here Peter commits his Master to paying the half shekel temple tax. As a member of a royal household is never taxed Peter is gently reminded of his previous acclamation of Christ's royal and divine lineage. As the tax was to God, Jesus was not required to pay. But it is this royal position that Jesus is denying, so Peter is sent fishing and the shekel found in the mouth of his first catch is to pay our Lord's tax. The lesson does not end here for Jesus is denying His natural privileges in order to serve others: the change from the shekel is to pay the tax for poor erring Peter.

That the disciples failed to perceive this lesson of humility is seen when they ask Jesus who is to be the greatest. His answer is to take a child and speak of humility. Our Lord loved children for He saw in them the qualities required for His kingdom, qualities yet unspoiled by the sophistication of growing up. Even so James and John still sought the places of honour and the ten were indignant in case they should lose preference. Jesus appeals to the life of service in the terms of Isaiah's prophecy: "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20: 27-28).

Luke tells us that the arguments among the disciples continued right on into the "upper room" where Jesus was to have His last meal with them. If at any time His mind was full of

the Songs of the Suffering Servant it must have been then. Only John records our Lord's reply. He took a towel and washed their feet, then said, "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. . . . Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him" (John 13: 13-14 and 16). Actions always speak louder than words.

In later years the disciples were to look back and see all in perspective. Peter after years of meditation could then write of his Master's death in words which are nearly identical with those of Isaiah 53. "Christ also suffered for us, leaving us an example that ye should follow in His steps" (I Peter 2: 21-25). I wonder if this is another experience we share with the disciples, of failing to grasp fully the Lord's teachings in our early years? Is this why Peter exhorts youth to be "clothed in humility"?

It is not only in bearing sins that we read of Jesus fulfilling the Servant Songs. Some of the loveliest passages in the gospels speak of the compassion shown by Jesus in healing the sick. One of these scenes inspired the hymn, "At even ere the sun was set, the sick, O Lord, around Thee lay." Matthew tells us that this was to fulfil that which was spoken by Isaiah the prophet, "Himself took our infirmities, and bare our sicknesses" (Matthew 8: 17). In making this comparison Matthew has made a subtle change of Isaiah's words. (Another direct comparison is made by Matthew in chapter 12: 14-21.) Also, we cannot fail to associate Isaiah 53 with Christ's compassion for the sick and hungry, when we read that He had compassion on them because they were like sheep without a shepherd. "All we like sheep have gone astray," wrote Isaiah, and Peter continued that we have now "returned unto the Shepherd and Bishop of your souls" (Isaiah 53: 6; I Peter 2: 25).

Christ was Servant to all men's needs. He served both body and soul. He fed, healed and bore their sins. It must be admitted that in Christ's day His acts of healing spoke of the greater healing of the soul, the association of sin and suffering being far greater then than it is now. Nevertheless His compassion towards those who suffered and hungered was too real for us to believe that Jesus was just illustrating a lesson. He saw only too clearly that as God's service was motivated by love, it could not be concerned with saving a man's soul and divorce itself from his material needs. The desire to save men spiritually has the same source as the desire to help men materially. The two were one. John was to write, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3: 17).

Jesus was the true Servant of the Lord in all its aspects. It was not just that He fulfilled the Songs of Isaiah in His life and death but that He also left us an example, to use Peter's words, to follow in His steps. It is for us to take these Songs, written years ago by Isaiah, to ourselves and to try to fulfil them in our own imperfect lives in service to others. If this is not so, why should Paul write to the Galatians, "Bear ye one another's burdens" and then exhort, "Do good unto all men"? (Galatians 6: 2 and 10). If, in our zeal to be the true servant of the Lord, we should serve others to the exclusion of our own brethren and sisters, then comes Paul's gentle reminder, "especially them who are of the household of faith." Yet there is no excuse for refraining from serving all men. There is an order of priority. Jesus has shown us the way. It is for us to follow.

"Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil, and not to seek for rest; to labour, and to ask for no reward, save that of knowing that we do Thy will; through Jesus Christ our Lord."

Age of Persecution (2)

This article serves to illustrate the cause of tension which arose in the early church, with regard to what might, or might not, be included in Christian worship. As usual there were two extreme lines of thought. One followed Justin Martyr and Clement of Alexandria, whose theme it was that "the world was prepared for the coming of Christianity by Greek philosophy as much as by Judaism." The other followed the ascetic rigorist Tatian, and later Tertullian, who inquired with spirited passion, "What then has Athens in common with Jerusalem?"

As always only a few were able to steer the course of enlightened moderation — EDS.

THE article in the Autumn issue outlined some of the simple symbols which were part of early Christian art. The more elaborate works of the period were also actuated by the same spirit and purpose. Like the symbols, the fuller works of representation were concerned with meaning and spiritual encouragement, rather than with technical skill and aesthetic experience. It may help to borrow a division of this material already made by F. W. Farrar, and consider it under the headings of Pagan Analogies, Ideal Figures and Personifications, Old Testament Stories and New Testament Incidents.

PAGAN ANALOGIES

The Jewish attitude towards image making based on the second commandment was retained by many in the early church. Temples were not regarded as necessary for worship in the New Testament, and cult images were a feature of paganism. All of these were factors tending to inhibit Christian art. It seems, however, that the urge to use art, even as a servant of the gospel, sprang from the desire of many to express themselves in this way, and from the fact that it was already an abundant feature of everyday life in the Gentile world. One could imagine a Roman citizen whose villa walls were decorated in the usual manner with items of natural life, idyllic scenes, and pagan myths, not wanting to

get the decorators in again the moment he became a Christian. The doves and the fish in the decorations carry a Christian meaning for him and the peacocks could still signify immortality. And even some of the myths could be transposed. The picture of Orpheus, charming and taming the wild animals with his singing, was taken as a reminder of the Prince of Peace who brings music and gladness into life. It spoke particularly of the vision that Isaiah had of the day of the Root of Jesse when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." The legend of Orpheus going down to the underworld to rescue his wife, who had died from a serpent's bite, could bring to mind the analogy of Christ and the church. In like



Erratum

The printer regrets the transposition of the heading of this article, which was not noticed until the magazines were bound. It was intended to reprint but, in view of the wastage involved the editors have suggested that it remain as it is.

Christian Art

By Ben Ford

manner, the story of Cupid waking Psyche (the Soul) from the sleep of death and leading her to immortality could easily signify the saving work of Jesus. Very little work has survived from Christian homes and meeting places to prove this point, but it is established by written references and by the art of the catacombs. Frescoes of Orpheus figure among the earliest works in the Christian burying places, and since disciples were happy to use the myth deliberately there, they would obviously be happy to leave it on the walls of their homes and see a Christian meaning in it. This feature of early Christian art represented the liberal point of view among early believers. It claimed that all that was good and pleasant in the pagan past could be caught up in Christ and was fulfilled in Him. It was not all the work of "demons."

PERSONIFICATIONS AND IDEAL FIGURES

This part of the work also shows a similar overlapping and mingling of pagan and Christian thought and art forms. The personification of such abstract qualities as peace, love and wisdom was as natural to Greek and Roman minds as it was to Jewish ones. One is not surprised, therefore, to see in one catacomb scene, Peace and Love in human form serving the guests at a meal of the blessed. It is a scene which echoes the Psalm, "Mercy and truth are met together; righteousness and peace have kissed each other," and is at the same time in the tradition of classical art. The ancient image of a female with hands raised in supplication and prayer, appeared as the Christian personification of prayer. It is known as the Orante, and such figures had appeared, for example, on Imperial Roman coins. Christian artists sometimes put the Greek word for prayer alongside this figure. In one work the Orante appears with a bridal veil as the Bride of Christ.

The favourite image of early Christian art was the ideal figure of the Good Shepherd. This, too, had strong classical connections. Greeks and Romans would see very little difference between Christian forms of it and familiar representations of Apollo with sheep, and of Hermes the Rambearer. They would see connections, too, with the classical idea of a *logos* shepherd — a divine and universal "reason" guiding and nourishing the souls of men. John had caught up existing *logos* ideas in the prologue to his gospel and no doubt many disciples saw a fulfilment of the *logos*-shepherd idea in their own images of the Good Shepherd. Sometimes, in fact, they depict Him with beard, pallium, and papyrus roll.

Hundreds of representations of the Good Shepherd have survived from the first four centuries A.D., not only in Rome but in Africa, Gaul and the Eastern Empire. Noteworthy among them is one at Dura-Europos in Mesopotamia. The fairly recent discovery of this Roman fortress has brought to light a Jewish synagogue decorated inside with Old Testament stories, and a Christian meeting place, in a private house, established in A.D. 232, containing a few illustrations from the Old and New Testaments. The Good Shepherd with twelve sheep is one of them. Such representations were not intended to be likenesses of Jesus Himself. Indeed, there is no reliable evidence of any attempt to delineate the actual or imagined appearance of Jesus before A.D. 400. Artistically the Good Shepherd was a formal or conventional figure embodying ideas.

OLD TESTAMENT TYPES

In many places the art of the Christian catacombs is barely distinguishable from that in pagan tombs. But in all of it the accent was upon the meaning and encouragement it held for Christian believers. This point is made more

clear by the illustrations of Old Testament types which also appear in the catacombs. The stories and events, which are chosen again and again for illustration, are those which held the greatest meaning and encouragement for early believers in their particular situation.

The church in Dura-Europos has Adam and Eve below the Good Shepherd and a picture of David and Goliath. Favourite themes in the catacombs are the sacrifice of Isaac by Abraham, Moses striking the rock, the story of Jonah, the fiery furnace and Daniel in the lions' den. All of these contain allusions to the resurrection or refer to the faithful passing safely through a time of trial. The Epistle to the Hebrews says that Abraham received Isaac back from the dead in a figure. In his going to and from the altar Isaac is a type of the crucified and the risen Christ. Moses, striking the rock, typifies Christ giving the living water. So, too, would Christ bring His loved ones alive again from rocky tombs and bare earth in the day of resurrection. Our Lord Himself connected the story of Jonah with His own resurrection. It also spoke of the salvation of the Gentiles and of how God would bring His servants safely through great hazards. The fiery furnace and Daniel in the lions' den had particular meaning for Christians whose loved ones and brethren and sisters had been burnt as torches in the days of Nero, and who had to face lions in the arenas. In their illustrations of these types Christian artists proclaimed their faith that whatever appeared on the surface, fundamentally all was well because they were in God's hands. In the words of Jesus "some of you shall they

cause to be put to death . . . but there shall not an hair of your head perish."

NEW TESTAMENT INCIDENTS

The meeting room in Dura-Europos contained pictures of the Samaritan woman, the healing of a cripple, Christ on the water, and the wise virgins. The resurrection of Lazarus was a favourite subject in the catacombs. Lazarus was usually depicted wrapped in grave clothes with Jesus standing by the entrance to the tomb. The Annunciation, the coming of the Magi, the miracle of Cana and of the loaves also appear. Almost always the theme of new life of a higher and eternal character is present, one which is born of the power of God out of that which seems unpromising.

Christ is never depicted on the Cross. The accent is always on His living power. No attempt is made to represent the actual appearance of Jesus in these scenes from the gospels, but He is usually portrayed without a beard, majestic, triumphant, and full of the vigour of eternal youth. The art of various ages has emphasised different points of view about Christ. At one time the image of awe-inspiring, even fearsome majesty would dominate, at another the picture of the Man of Sorrows. But the Christ of the catacombs, though painted in the shortest of shorthands, is One with Whom we can feel immediate kinship and Who can raise our spirits. He is a Christ obviously not far removed from that picture of Him which burns with all the colours of the Spirit in Revelation 1: 13-16.

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.



BOOK REVIEW



The Day Approaches — by S. P. Clementson.
Distributed by P. Hawkins, 7 Titmus Drive,
Tilgate, Surrey.

It is difficult to review a book from which one differs completely, on a subject on which one holds passionate opinions and on which one is working on quite a different basis and with an opposite intention. This is the position of the reviewer.

Yet the appearance of another exposition on the book of Revelation is welcome; it keeps alive the study and discussion of the subject. The new book is doubtless a sincere attempt to give a verse by verse interpretation. It follows the recent approaches in seeking to state the relationships to the Old Testament. It accepts certain presuppositions in regard to the interpretation of Old Testament prophecies, and seeks to treat the Apocalypse as a symbolic restatement of these. It recognises the relevance and connection of the Mount Olivet prophecy with the opening of the Revelation. The tendency is largely futurist, that is, from the Fifth Seal. The Trumpets, Vials and certain other sections are interpreted as related to events concerning the advent of Jesus, and this in relation, more particularly, to Israel. Here it abandons the continuous historical interpretations as put forward from Joseph Mede to Dr Thomas. It extends the first four Seals to cover the whole of the present era rather than as symbols of events in the Roman Empire up to Domitian or Constantine. There is a marked effort to draw the history of Israel into the Apocalypse and it relates the sealing of the 144,000 to natural Israel.

Yet there is a retention of the historical system in connection with the sections dealing

with the Dragon, the Beasts, the Woman and Babylon. This introduces an inconsistency, as these symbols, also, are drawn from the Old Testament parallel of apostate Israel. If these can be transferred to the history of the Roman Church, then the other symbols originally concerned with Israel, like the locusts of Joel, can also be re-employed and transferred to history. If these are not to be taken historically then we have no guide to history at all. It can be said that if the continuous historical method is abandoned it will ultimately mean that history as such ceases, as events have no meaning and give no guide down the ages of the past. In place of history we would have a mere multitude of happenings. The transfer of the interpretation to the last days leaves too large a void to commend itself to the reviewer, especially as the Trumpets, at least, have been very impressively related. It would be a strange thing, for example, if so great an event as the rise of Mohammedanism received no mention in the prophecy.

The Dragon-Beast section contains certain suggestions that are worthy of consideration. All historical expositions are committed to their figuring in the final drama, and the drama depends on their rise or revival. The reviewer feels, however, that a futurist exposition, which leaves no room for the continuous historical facts to enable us to assess history correctly, is incorrect about the judgement of God. The judgement comes because certain historical processes have come to a head. This involves the existence of the systems that have brought forth the results.

The reader may be impressed by the way in which the book relates the Old Testament prophecies to the symbols of the Apocalypse. He may suppose that this justifies the Israelite and futurist interpretation. From this point of view

it is unfortunate that the author has apparently not read the work by Dr A. M. Farrer, called *The Rebirth of Images* on the Structure of the Apocalypse. This book shows how the Jewish cyclic year, festivals and yearly readings from the Law, Prophets and Psalms form the store from which the symbols are drawn in a series of cycles. Other writers have shown how this influenced the gospels and other parts of the New Testament. Using this basis it is possible to make a distinction between the successive visions of the events in heaven and the historical happenings on earth. Some of the parallels mentioned in *The Day Approaches*, and many more, are shown to belong to the appropriate seasons in the cycle, and the continuous sequence is demonstrated. *The Day Approaches* seems to confirm Dr Farrer's book rather than the reverse.

It is not possible in a short review to give a detailed criticism. The truth, in my opinion, will best be served by studying and using the great work on the structure done by Dr Farrer, applying the result to the historical scheme presented by Dr Thomas in *Eureka*, and others before him, and then making such modifications as are called for. Work is in hand on this which we hope may be made available soon.

We hope the author will not regard this review as unkind. It is not meant to be.

The Apocalypse is a book that requires all its students to revise their findings from time to time, and it is hoped the author will do the same. I would be very interested to know his opinion of *The Rebirth of Images*.

Ron Storer.

* * * * *

There will, doubtless, be many different reactions to Bro. Clementson's book (possibly as many as readers). For some years there has been discussion among us on the possible application,

in our own day, of the figures in Revelation. No one particular conclusion has emerged from this which would command wide assent. At first, this led some to suggest that if no better could be found, why forsake the time-honoured expositions of Dr Thomas? The passage of time has, however, brought home to many that it is no longer satisfactory, for example, to assert that the "last plagues of all" (Rev. 15: 1, N.E.B.) on the "earth" and "sea" etc. were carried out at the end of the 18th century, e.g. with wooden galleons hurling their balls of iron at each other. No "plagues" since then? No further "earthquakes" after the French Revolution? We wonder, too, about the belief that the witnesses of Revelation 11 are those unfortunate people in the 16th century who clashed with Rome, and were ground under. How many who take this view have investigated the beliefs held by these people? Would their spiritual equivalents today be counted among the witnesses?

Bro. Clementson has gone a long way to remedy some of these deficiencies. He gives proper perspective, for instance, to the rôle of the witnesses as a precipitating factor in the return of the Redeemer and therefore contemporary with His coming. He fully recognises the contemporary nature, also, of much else in the Apocalypse.

The weakest part, I feel, is his treatment of the trumpets, where his interpretation reads rather like a hurried leap over the centuries to relate the rest of the symbols to the present day.

Bro. Clementson has chosen an unpopular path with his exposition, but his work should be welcomed by those who are alive to a worthy attempt to grapple with the perplexities of the Apocalypse.

Geo. McHaffie.

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Owing to limitation of space other book reviews are held over — EDS.

Correspondence



Your quotation from the writing of Dr Thomas, in 1867, entitled "The only authoritative voice" suggests to me that the inquirer was seeking, to use a borrowed phrase, "*an infallible interpreter of infallible truth.*"

Dr Thomas' reply does not, in my judgment, provide a satisfactory answer to the difficulty, even if the "each" mentioned means that each individual (presumably in fellowship) is to hold fast whatever beliefs appear to be correct. The problem still remains because, according to Dr Thomas, the only "authoritative voices" must be *understood* to be beneficial, and presumably only Dr Thomas' understanding of them could be acceptable to him personally.

Lastly, who or what is this "voice of truth" that is to decide which understanding or interpretation is the correct one?

I would like to have the Committee's views on these points.

With best wishes for the success of your helpful magazine.

R. Richards.

Our quotation from Dr Thomas was, of course, a rejoinder to a claim that Dr Thomas was himself such an authority. If we must always depend on someone else to tell us what to believe, then we are in real difficulties on this matter, for nearly everyone has reservations of some sort — even about a revered leader. The Reformation was founded on the belief that authority should and could be questioned by an appeal to Scripture which any competent student had a right to make. We are well aware that the pressure to conformity in any group or church is very great, and so the temptation to take the easy path of falling in with a majority is strong. In face, however, of the myriad religious and

biblical problems which press upon us, we can see no other course than to invite the contributions of all, that they might be fairly discussed, so that in mutual interchange, an answer, in so far as one is possible, may be arrived at which will satisfy the best evidence available.

Truth, in any case, is not so feeble as some would appear to think. Especially is this so of divine truth. So long as there are earnest searchers, truth will be found. Only prejudices need artificial barriers to protect them from the cold winds of inquiry — EDS.

I have read with interest Bro. Lambert's criticism of my article in the last *Endeavour Magazine*. It is necessary to point out that as Bro. Lambert himself says, the article was submitted because of its devotional content. It is true that some of the suggestions made depend upon the order of books in the current English Bible, but so does our fourfold picture of Jesus (Lion, Ox, Man and Eagle) depend upon the *present* order of the gospels of which *Murk* was probably written *first*. The gospel can be sketched in the names of Noah's ancestry and the Old and New Testaments of Isaiah depend upon chapter division 39/27. Are we right in suggesting that inspiration ended when the Apocalyptist laid down his pen? Inspiration, surely, is seen both in transcription and translation. Hebrews uses an LXX "mistranslation" of Hosea's "calves of our lips" as "fruit of our lips" very appropriately. Finally, whereas the incident relating to the arrival of John's messengers does not deal *merely* with hope, the *main* lesson both to the Baptist and ourselves is that of hope and the episode relates more closely to *HOPE* than to either *FAITH* or *LOVE*.

David Pitt Francis.

I am puzzled that your reviewer of Jeremias' book on the Last Supper should so completely miss the point of my earlier letter. It is true that I introduced a side-swipe (entirely without evidence) at an opinion for which I have little enthusiasm. That was merely so that your readers might understand from what standpoint I was writing.

But the main aim, which your contributor's comment does not really touch on, was to indicate that Jeremias' approach to New Testament problems is not likely to commend itself to Christadelphian readers once they are clearly aware of its character.

It is insinuated that my comments hardly do him justice. I quote Jeremias' words again: "the dating of the Last Supper . . . is only *unambiguously* stated in Jn. 18: 28" (my italics). Am I mistaken in taking this to mean that Jeremias recognises Jn. 18: 28 as definitely against his thesis? Yet he chooses a conclusion which he himself acknowledges to be vetoed by that passage. Modern scholars may handle the Bible in this fashion if they choose. But I trust not many Christadelphians will wish to follow them in this bewildering habit.

If I am unfair to Jeremias in my reading of him, I very sincerely beg both his and your reviewer's pardon.

My apologies also for being emphatically "black and white" and so mathematically $2 + 2 = 4$ -ish. But in 300 words I had no option. Jeremias had 150 pages and yet I am somewhat peremptorily bidden make allowances for his compression of thought!

H. A. Whittaker.

SINCE the publication of the article on Ezekiel's Temple in the Summer issue, the writer has received only one challenging letter. This was submitted through a friend and its author remains unknown. Through the medium of this person a correspondence was entered into, which, as it brought forward certain passages in favour of animal sacrifices, deserved a considered reply. This was given privately and the following is

but a brief note of the discussion, as the passages raised may well be the ground that others have for retaining the old view. The important passages are Haggai 2: 9, Malachi 3: 3 and 4, Jeremiah 33: 18, 20-22, Micah 4: 1 and 2.

Haggai 2: 9. This verse "the glory of this latter house" as it stands in the A.V. would seem to suggest that some future house of God is in mind. However, the R.V. translates "the *latter* glory of *this* house." The emphasis is, then, on some glory to be manifested in that house in spite of its inferior external character to the Temple of Solomon. It betokens the expectation of the greater glory of the Temple worship of the second Temple with its emphasis on praise and prayer, and leads to the manifestation of the glory of Jesus — the temple of His body in which the glory of God dwelt.

Malachi 3: 3 and 4. This deserves a full and careful treatment on the lines mentioned in the article. In brief, Malachi is addressing the priests (2: 2). It contains the contingent "if" (2: 2). "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name . . . I will even send a curse upon you, and I will curse your blessings: . . . And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi." Then (v. 8) "But ye are departed out of the way; . . . ye have corrupted the covenant of Levi. . . ." We, therefore, see the Levitical participation and covenant was contingent upon their repentance and response. But they did not respond and, in fact, when John the Baptist, himself a Levitical prophet, came as the antitypical Elijah (Malachi 4: 5), the Scribes and Levites were the particular rejectors of his message. He, therefore, as their representative must decrease that Christ should increase. In the failure of the Levites to accept Christ and, indeed, in their crucifixion of Jesus, they destroyed the ground of any special covenant or privilege. The gospel passages, therefore, related to Leviticus show how the disciples become the new Levites. It may also be of note that when Elijah offered a representative sacrifice, the fire licked up both the sacrifice and *the altar*, typifying the consuming away of the sacrificial

system. The story goes on to show how it is "the still small voice" that remains. When Peter speaks of the Christians as a Kingdom of priests he is interpreting the transfer of Levitical calling to the elect of God.

Jeremiah 33: 18, 20-22. These verses would appear, at first sight, to belong to the period when the Messiah was expected in the dual rôle of priest and king. They may, however, reflect a scribal addition added in the interest of the priestly claims and in resistance to the purely political Davidic Messiah expected by some. It is significant that the LXX omits the whole passage, vv. 14-26. It is now agreed the LXX is based on an old, alternative Hebrew text and the omission of the passages throws doubt on its being part of the original Jeremiah. For these reasons the present writer suggests that these passages should not bear the weight of the argument in favour of animal sacrifices.

Micah 4: 1 and 2. This passage only bears on the issue as it is interpreted. It ought to be interpreted as poetic in form. The mountain, as in Daniel 2 and Psalm 72: 3, is an allusion to the Kingdom of God and its governors, the saints of the Most High. The Father's house with its interpretation in John 4 and 14 refers to the community in which He dwells, and John in the Apocalypse so interprets. The Lamb and the Redeemed on Mt. Zion are pictured from this passage.

It has been shown by Miss A. Guilding in *The Fourth Gospel and Jewish Worship* that the New Temple section of that Gospel (John 1 to 4) is based on the Old Testament New Year readings and that the prophetic sections are these passages in Haggai, etc.

The writer of the criticism allowed in his final letter that the acceptance of full animal sacrifice was no essential part of our faith. The present writer believes that their rejection may well be a part of that same faith. As Jesus said, "Take these things hence."

Ron Storer.

With regard to the views expressed concerning the Temple of Ezekiel's Prophecy in the Summer issue of *The Endeavour Magazine*, it never occurred to me at any time in the past that there might be any discrepancy between the new covenant in Christ (Heb., chapters 8 and 10) with that of the new dispensation of things concerning sacrifice in the age to come; to me, the prophet Isaiah settles the matter once and for all (see chapters 56: 7 and 60: 7) where the word "acceptable" appears very significantly in both texts with this form of worship, taking us to all appearance, beyond the realm of strict logical comparative reasoning into that of divine love itself. "For my thoughts are not your thoughts, neither your ways my ways, saith the Lord." Taking into account human desires, and the many types of mentality, it is possible that, living in such an age of progress and prosperity, the great divine principle "without the shedding of blood there is no remission of sins" could be overlooked. Hence, in my opinion, the Temple of Ezekiel in the Millennium is the perfect answer to it all.

W. D. Harper.

Readers have expressed disappointment with our correspondence section. It would seem that we do not have much correspondence. This is not, in fact, the case. As a committee and as private individuals many letters are received. We have, in recent issues, published only a few of these as we have selected those which have contributed to discussion rather than those which praised or rebuked us. In view of readers' requests we list below a number of typical comments which have been received from correspondents, since our last issue. We are sorry that some of them make sad reading — Eds.

* * * * *

My own criticisms of your magazine would be then, stated simply, (1) there is no clear and definite goal or purpose, and (2) it is unscriptural. One article states (correctly) that our message will not be effective unless we love the people to whom we preach. But it is also true that our preaching will have little effect unless we are full of conviction ourselves that what we preach is THE Truth. You have quite a lot to say about our approach to the humble — the common man. I would venture to

say, however, that the average "common man" would find little interest in your articles. I do not mean to be sarcastic, but most of them do read like neatly written university papers.

* * * * *

This is the Broad Way which you advocate, which you are causing many in the Household of Faith to turn to by your cunning ways of misquoting the Scriptures and showing forth a Saviour (another Jesus) in such a degrading way, that you class Him as one of the riff raffs who lived and associated Himself with the lowest of the lowest class of people in His day and advise the Sons and Daughters of God to do the same.

* * * * *

I much enjoyed reading it, but there is such a clamour for it that I was unable to finish it before it had disappeared. . . . I also much enjoyed "The Sinners' Friend."

* * * * *

There is some straight from the shoulder talk in the *Endeavour* which we can take heed to.

* * * * *

I enjoyed every word of it and congratulate you all on filling a much needed want with your common-sense and practical approach to the Word of God. I am a brother of over forty years standing in the Truth, and I pray that your efforts will be rewarded.

* * * * *

I do not concur in any way with your movement or its ideas — further literature will not be returned but burnt.

* * * * *

I have very much enjoyed the magazine throughout the year.

* * * * *

I am addressed as "Dear Brother" by the Endeavour Committee who send me a book which might emanate from almost any non-conformist Christian Church . . . this publication (from this particular copy) seems to have nothing new to say beyond what is so often covered in "official" Christadelphian magazines and would therefore seem to be entirely superfluous.

* * * * *

I do not feel the need for anything more than was already available to us.

* * * * *

Of all the brethren I have spoken to about it only one other persevered to the end before he too threw it on the fire.

Your magazine is much appreciated and eagerly looked forward to. They don't know what they are missing.

* * * * *

. . . just what the doctor ordered.

* * * * *

It reads like a breath of fresh air. I found it very interesting and readable.

* * * * *

The cover is most striking and really first rate. So is much of the content.

* * * * *

Endeavour is certainly providing some thought-provoking reading. I should especially like to hear more about Ron Storer's idea of the Temple in Ezekiel.

* * * * *

Your Committee have found some very good writers who are able to show the spirit of love in their articles and at the same time show up the matters which need righting.

* * * * *

I have read the current issue with interest and enjoyment.

* * * * *

The magazine improves each time.

* * * * *

The need amongst the Ecclesias today is for articles based on the faith of the prophets and apostles which will show us quite clearly "The way" we should walk in this increasingly Laodicean period. The articles in *The Endeavour* do not have these characteristics about them.

* * * * *

Saturday evening we drove to my sister's . . . and had our first opportunity to see a copy of your "controversial, heretical, questionable, worldly publication" (autumn number). I had been reserving my judgement and am quite sure I can overlook what I disagree with just as I have been doing with publications all my life. I like the fresh up-to-date approach and find the general tenor Christ-like and prayerful. . . . I especially enjoyed Bro. Camplin's "The Sinners' Friend."

* * * * *

Since the receipt of Bro. Storer's letter on Ezekiel's temple further correspondence has been received and an article by Bro. Albert Collins will appear in a forthcoming issue putting the contrary view — Eds.



THERE are few who will not, in the next few weeks, enter into something of the spirit of Christmas. Many of our homes, by the 25th of this month, will be decorated with much the same colourful gaiety as surrounding homes, and not many brethren and sisters will disapprove.

Just before the Christmas of 1866 a brother wrote, "Although we do not join the world in its unlightened memorial festivity . . . it is possible to profit in a quieter and more sensible way by the recurrence of the day thus observed." This would seem a good suggestion, but do we, in fact, profit in a "more sensible" way?

As a community we have frowned upon the celebration of Christmas, in a religious sense, because Christmas is a Christianised pagan festival. We have not been altogether consistent, for we have not eschewed all Christianised pagan ideas. To show respect in our mourning for loved ones, black suits and ties are donned, though, as Augustine said, in the 4th century, "Why should we disfigure ourselves with black, unless we should imitate the unbelieving nations . . . in their mourning apparel?"

The observance of Christmas has taken an odd turn. Those around us who have leanings

Christmas Day few individuals would abstain from the specially prepared Christmas dinner, followed by a considerable amount of light-hearted merriment. Though there may be no harm in our relaxation we wonder whether we have allowed ourselves to celebrate the feast, not in a "more sensible" way than Christendom around us, but rather the reverse.

Let us have days of rejoicing with our families, but let us not forget our Saviour, and let us see that the Christmas spirit which we create on 25th December is one which pervades our homes throughout the whole year.

Christmas is an example of the extreme position in which we can put ourselves when we adhere, without personal examination, in the light of our own time and circumstances, to ideas which started off amongst us well.

Has not a similar mistake been made with regard to good works? It is said, and rightly so, that it is our mission in life to preach (though it must be confessed that for many of us our preaching does not consist of much more than attendance at meetings and odd words over the garden wall).

Nevertheless, because it is our mission in life to preach, some say we must refrain from organised communal good work, other than that which will help brethren and sisters. It is said that God's judgement is on the world, and it is not for us to interfere.

But in spite of our preaching vocation, we find time for many other activities, not the least

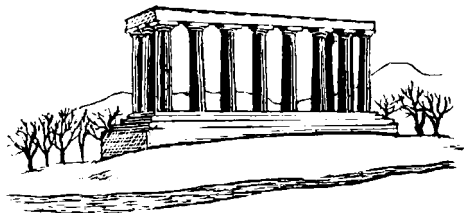
In the past our brethren and sisters shared in the poverty which was part of their environment. They could, with justification, feel that they were not called upon to give of their "abundance." But we share in the prosperity of our day and a new challenge presents itself. We realise that those who are guided by examples of the past are sincere in their views, yet is it not useless to take refuge in what was set as an example in such different conditions? This is one of the new problems which must be faced on its merits and in the light of biblical injunctions. Much good work has been done for those suffering hardship in our own community, but now we have the capacity to extend our help.

Thanks be to God that there is a growing

compassion amongst us. May it be that in the coming year those who have hesitated will not see our plea as "sentimental rubbish," but will understand that our intention is to exhort one another, in sincerity, to practise simple, unadorned Christianity.

Do we, then, wish our readers a Happy Christmas? Indeed we do. But the happiness we wish them will not be found so much in the exchange of gaily wrapped parcels from one well-blessed friend to another, nor in the glittering of tinsel, nor in the shining of fairy lights. It will be found in the giving to those who cannot give to us, in the loving of those who refuse to love us and in the brightness of the Light which lightens each believer's heart.

A NEW YEAR GATHERING



WE see them as we go up the hill into town, the Grecian pillars of an unfinished edifice stretching up to the sky. They stand there as if a continual warning to any who would build without first counting the cost. "Edinburgh's Disgrace" they call it.

That is how we used to think of it, but now, for us in Edinburgh, those pillars in the midst of our city bring different thoughts. When Spring is in the air, when Summer suns are glowing or when Autumn leaves twirl, we think of a freezing January night, at a time in Scotland when sleep is not given its due regard, and when our young people, gathering from different parts of the British Isles, join together beneath the pillars to sing their hymns of praise.

It is typical of youth to do things which are not on the programme. Many plans are hatched and dangers faced when bright young things might well be asleep. But how happy we can be while our young people's flings are centred round something so harmless, so good and so lovely as singing hymns on a snowy hillside!

If this spirit of enthusiasm, and not the spirit of worldliness, floods through our youth, then with what confidence can we expect them to build up, without improvidence, and with no turning back, the edifice of God.

A Family Prayer

HOLY Father, with hearts full of joy we offer gratitude
For our newborn child.

We had no need to seek room at the inn, nor to use a manger for a crib;
But we ask that we may have the wisdom to teach this infant
The humility of the Babe, born in a stable.

Help us to realise the greatness of our responsibility.
Through it may we be drawn even closer together, and closer to our Saviour.

No Shepherds came to see us, nor Wise Men brought their gifts;
But we ask that our child may yet cause the angels of Heaven to rejoice.

Though, now, our happiness seems unclouded,
Help us to remember, with sympathy, those far away,
Those little ones, who, through the wickedness of man are too weak to live.

Help us to be mindful, also, of those babes in our own land,
Those who, through the ignorance of man, will never know strength of limb.

Father, we plead earnestly for the Day when children shall play in the streets of Jerusalem,
When an even greater joy than ours will be shared by all people,
And when the Child born to be King shall take up His reign.

These things do we ask in His Name.

Amen.



IF . . .

Job 31: 16f

I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof . . .

If I have seen any perish for want of clothing, or any poor without covering;

If his loins have not blessed me, and if he were not warmed with the fleece of my sheep. . . .



THEN . . .

let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

For destruction from God was a terror to me, and by reason of his highness I could not endure.