

THE
ENDEAVOUR
MAGAZINE



SPRING 1963

One Shilling

SUBSCRIPTIONS

Subscriptions and all business communications should be sent to:

The Endeavour Magazine Committee,
Langdale,
Melkridge,
Nr. Haltwhistle,
Northumberland.

Single copies of the magazine cost 1s. 4d. post free.

Annual subscriptions (post free)

Great Britain	5s.
Canada and U.S.A.	\$1 (dollar bill preferred)
South Africa	50c

In order to facilitate printing arrangements the magazine will be published, in future, on the 18th of the last month of each quarter.

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,
Arnold,
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

Correspondence and contributions for the Supplement should be sent to:

South African Supplement,
P.O. Box 157,
Somerset West,
Cape Province,
South Africa.

THE ENDEAVOUR MAGAZINE

SPRING 1963

No. 7

FOR
CHRISTIAN
THOUGHT
AND
ACTION

OUR COVER DESIGN

"Solomon in all his glory was not arrayed like one of these." Jesus spoke these words near the plain of Gennesaret, a particularly colourful stretch of countryside. In early Spring the ground was carpeted with bright blossoms, the brightest of all being the anemones, with their brilliant shades of crimson and purple, contrasting with the greenness of the young grass. We have, in our gardens, a reminder of our Lord's words, for the *Anemone Coronaria*, which we cultivate, was brought to Britain by the Crusaders.

When Mark wrote of the feeding of the five thousand, he described the crowd as sitting down "in ranks." The word "ranks" literally means "garden plots." Perhaps Mark, with the graphic touch which is so characteristic of his gospel, was thinking of the colourful clothing of the people as carpeting the grass, like the flowers.

Those who were there, if they so desired and if they would hear the Master's voice, could be arrayed in clothes more beautiful than those of the flowers — even in robes of righteousness. So, also, we.

Contents	Page
EDITORIAL	2
"ART THOU ONLY A STRANGER?"	3
A LIFE OF JESUS (3)	6
MORE THAN CONQUERORS (2)	11
THE HYPOCRITES	12
REFORM — IS IT TO BE BACKWARD OR FORWARD?	15
COLLECTING FOR OXFAM	18
GEOLOGY AND RELIGION	20
ON THE BRINK	26
BOOK REVIEW	29
CORRESPONDENCE	32
SOUTH AFRICAN SUPPLEMENT	35



READERS will have noticed, with interest, the correspondence in *The Christadelphian* in connection with the inaccurate scriptural quotations of contributors. Perhaps all editors of Christian magazines labour under this same difficulty. It is surprising how many contributors do quote inaccurately and presumably often from memory. But we have not noticed any attempt on the part of our writers to alter quotations to suit their particular views. Our inaccuracies appear to be unintentional. That we do err in this way raises a subject of real interest to all Bible students, for the history of our biblical text has been greatly affected by the inaccurate quotations and the careless copying of the writers who have gone before us.

About 13,000 ancient manuscripts of the New Testament in Greek, Latin and other languages are known and no two of these agree in every detail. This has called for hours and hours, even for years and years, of intense scrutiny by those who have studied the texts in an effort to determine the wording of the original manuscripts. This work has not been done grudgingly. It has been the delight of scholars to search out, as far as possible, the exact words of their beloved Lord, or of the apostles who wrote of Him. We are apt to forget our indebtedness to them for the versions of the Bible which are so familiar to us, and which we so reverence. They did not always receive encouragement. The Authorised Version of 1611 was not based on the best and most accurate of manuscripts, but any attempts to make improvements were met with prejudice and antagonism. As Sir Frederic Kenyon writes, "The policy of the ostrich held the field. Up to this point (1729) English scholarship had led the way, but it now was silent for over a century."

What mistakes have been discovered by those who have scrutinised early manuscripts? The scribes, it seems, made similar errors to those that we make in our "copying." We can imagine how difficult it would be to copy a large part of the New Testament without making omissions, spelling mistakes or grammatical slips. (We seem to find it difficult to copy correctly even a few verses!) It would be easy to write a word once, when it should have been written twice. For example, "Lord" could be written instead of "Lord, Lord," or, on the other hand, a phrase might be repeated when it should only have been written once. Vincent Taylor writing on "The Text of the New Testament" tells how in one of our most reliable manuscripts, Codex Vaticanus, the scribe's eye jumped from one phrase to another, and so John 17: 15 reads, "I do not pray that thou shouldst take them from the evil one" instead of "I do not pray that thou shouldst take them out

of the world, but that thou shouldst keep them from the evil one" (R.S.V.).

It was not difficult to correct errors of this kind. Other reliable manuscripts could be used to make the correction. But all textual problems were not so easily solved. Sometimes an intended amendment was made by the scribe for doctrinal reasons, perhaps because he chose to improve the grammar, or because he inserted a reading which he knew from another gospel and which was missing in the manuscript he was copying from, or even because he thought a marginal note should be included in the text. As a result various readings which different manuscripts give become a source of disagreement amongst scholars, as well as offering a wealth of interest.

Did Matthew, for instance, in ch. 24: 36 record Jesus as saying "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," or did he record that Jesus added "neither the Son?" Some important manuscripts support the addition, while others support the omission. Could it be that later scribes omitted this phrase when copying because, in reverence to Jesus, they did not wish to infer that any knowledge was withheld from the Son of God? Mark, in his report, tells us that Jesus *did* say "neither the Son" (Mark 13: 32) which would seem to add support to those texts of Matthew which include the phrase. In early days it was not considered wrong for such an alteration to be made. This text caused considerable embarrassment at the time of the Arian controversy at the beginning of the fourth century when the nature of Christ was a subject of heated argument. The correct text is still under debate.

It is not only in the New Testament that scribal carelessness has caused difficulty. It is very much easier in the reading or writing of Hebrew to make an error than it is with Greek or Latin. The Hebrew "d" can easily be mistaken for the "r," the form of the two letters being closely similar. And so the Hebrew word for "fish-gate" was mis-read when the Hebrew text was being translated into the Greek Septuagint (the "Bible" of the early disciples), and so it became "the gate of the slayers."

While scriptural quotations from early writers have been a valuable help in the study of texts, yet some of the evidence has diminished in value because the writers (such as Tertullian, 2nd cent.) quoted from memory, and as Taylor says, "memory sometimes plays strange tricks." Yet it is interesting to notice that even the apostle Paul sometimes perplexes us to know from which Old Testament text he is quoting, for even he seems not averse to quotation from memory.

But we have wandered far from our contributors' inaccuracy. Today, with our innumerable printed texts we shall not make errors which will worry erudite translators. We might, however, save hours of time for a poor, puzzled editor if we check our manuscripts to make sure that our version of the text corresponds with one that is authoritative.



“ART THOU ONLY A STRANGER?”

By Norman Fitchett

THE FIRST CENTURY

THE appearances of Jesus to His disciples after His resurrection were by no means haphazard or without significance. Most of the recorded appearances were unexpected, sudden and dramatic, and could have been designed for one special purpose. This was to condition the disciples into the knowledge that although Jesus was apparently absent, in reality He was very near. This element of surprise is particularly noticeable in Matthew 28: 9; Luke 24: 13-31; John 20: 16, 19, 26, 29; 21: 1-6.

Throughout the days of the ministry we see Jesus constantly leading men to a higher conception of Himself. In John 6, for example, we find recorded two miracles (or signs) indicating the “other worldliness” of Jesus. Five loaves and two fishes, miraculously, are sufficient food for a multitude; the waters of Galilee support the body of a fully grown man. Yet, in spite of the evidence, both crowd and disciples are reluctant to accept the obvious. Philip’s incredulity (v. 7); the crowd’s misconception of the true nature of Messiahship (v. 15); the disciples’ fears (v. 19); Jesus’ condemnation of materialism (vv. 26-27); the crowd’s desire for proof (v. 30); the Jews’ unwillingness to accept anything but natural descent and their lack of

spiritual understanding (vv. 42 and 52); all these draw from Jesus the desire to lead them to maturity.

It was not until after the resurrection that the disciples were truly convinced of the real status of Jesus. Mary is reminded that the natural friendship between herself and Jesus was to be replaced by a spiritual communion, not requiring the sense of sight or touch. Thomas, too, is made aware that when faith and spiritual discernment are fully developed they are more convincing than material proof.

Peter and his companions, on the Sea of Galilee, receive the impressive lesson that the risen Lord is not to be thought of only as a remote figure sitting at the right hand of God in heaven, but a vital, significant presence in the routine tasks of everyday life, a presence which immediately convinces of the limitations of human endeavour, and that achievement is possible only by reliance on Him.

Cleopas and his companion at Emmaus are taught that true knowledge of, and fellowship with, Christ can be experienced in the partaking of a simple meal. At last they understand the true nature of their risen Lord, and with joy in their hearts and enlightenment in their minds they hurry back to the disciples to tell them that “he was known of them in breaking of bread.”

When Jesus met His disciples in Galilee some still doubted, but most must have been convinced already that "all power in heaven and earth" was given to Him, and that throughout all succeeding generations of believers Jesus would be with them.

It was this assurance, confirmed by Holy Spirit gifts at Pentecost, which made the apostolic mission so successful. Throughout all the suffering and persecution, the trials and difficulties of the church's early evangelisation, we see shining clearly the power and presence of a raised and glorified Jesus. The experience of Paul at Corinth must have been repeated many times. "Be not afraid, for I am with thee, and no man shall set on thee to hurt thee" (Acts 18: 9-11). Comforted and encouraged the apostle continued there 18 months "teaching the word of God among them."

The presence of Jesus is so evident and so acknowledged that Paul can declare that he himself, as Paul, has really ceased to exist and that his body is merely the vehicle for the spirit and will of his Master. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2: 20).

To the believers in the early church, Jesus Christ was no stranger; not only because they were near to Him in history and men were still alive who had walked and talked with Him; not even because many had seen Him after His resurrection; but because they had surrendered themselves to His invasive power and grace, humbly acknowledging that without Him they could do nothing (John 15: 5), supremely confident that by His strength they could do all things (Phil. 4: 13).

THE TWENTIETH CENTURY

The life of any religious community does not depend altogether on its assiduous study of

the Bible (though there the Divine will is revealed); nor on the rigid observance of a formula of belief (though this may be valuable as a general guide to the true principles of belief). True Christian life begins when there prevails, first of all, a New Testament awareness of the power and status of a risen Christ, and next, by an act of will, a complete denial of self in order that His light and His love may be revealed.

"I live by the Father," said Jesus (John 6: 57), and enjoins the same principle upon His followers, "he that eateth me, even he shall live by me." Complete devotion of the Son to the Father is the pattern for the relationship between the believer and the Son. As the Son was dependent for life on the Father, so without the exaltation of the Son, there could be no life for the believer (see also I Cor. 15: 16-19).

The belief that Jesus will return in power and glory to vindicate God's righteousness and gain victory over the world of sin is fundamental and unquestionable. Not quite so obvious among us, is the belief that God has set Jesus, now, "Far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1: 21-23). And lest we might think only of Christ's power in the world, Paul immediately reminds us that "You hath he quickened, who were dead in trespasses and sins."

In the temptation in the wilderness Jesus renounces one by one the current beliefs and expectations about Messiah. Jesus' mission to the Jews was continually hampered by the necessity to re-interpret their political and religious aspirations into terms of the Kingdom of God. Perhaps a similar, but not so drastic, re-interpretation is needed among us today — not a change of belief but of emphasis. Thoughts of a coming political government and consequent

authority and power were often in the minds of the disciples, and Jesus was always quick to remind them that they should rest content in the knowledge that the future lay in the Father's hands (e.g. Acts 1: 6-7), and that a life of service in the present was of greater value than the seeking of a place of honour in the future.

A deeper appreciation of the reality of the presence of Jesus now, can never dull the vision of a glorious future when He will come to "change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3: 21). Such an appreciation will, in fact, make the vision clearer. For if we live, now, according to the principles of righteousness, love and compassion which will prevail in the Kingdom of God, how much greater the joy when we can manifest the same qualities, unhindered by the limitation of our natures!

After assuring the disciples that the future lay in the Father's power, Jesus commands them to go out into the uttermost parts of the earth and be witnesses unto Him (Acts 1: 8). Witnessing unto Christ is still the joyful responsibility of modern disciples, but it involves a constant watchfulness against the subtlety of sin, which may easily overcome our desire to commit our-

selves completely. Such complete discipleship is impossible unless we abandon our emphasis on "determination" and "do or die" attitude, which can end only in a frustrating sense of our own inadequacy, and instead admit that we can perform the will and good pleasure of God only by His power that worketh in us (Phil. 2: 13).

The two disciples on the way to Emmaus pose the question — "Art thou only a stranger?" Perhaps we may well ask this question about Jesus. If we are in any way complacent about our righteousness; unwilling to be reproached for the Name of Christ; unjust in our condemnation of other men; if our love and compassion are still limited by our own selfishness and we are so uncompassionate that we are never touched by the needs of men, then indeed Jesus is a stranger to us; our eyes are holden, and we have not yet known the compelling force of His presence and the transforming power of His spirit.

Though our hearts may burn within us with the revelation of God's word, though we may, in fact, believe all that the prophets have spoken, yet if we would truly know Jesus in our lives, it is necessary to say in all sincerity and faith, "Abide with us: for it is toward evening, and the day is far spent." Then He will enter in to tarry with us.

O Jesus, Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er.
Shame on us, Christian brothers,
His Name and sign who bear,
O shame, thrice shame upon us,
To keep Him standing there!

Selected.

A LIFE OF JESUS

by Wilfred Lambert

(3) THE TURNING POINT

JESUS' prolonged work in Galilee ended in failure. No tokens of a general repentance were produced, and human nature was clearly not going to yield even to the Son of God. As a last resort the Twelve were sent throughout the land with a final appeal to the Jewish nation. The disciples did as commanded and returned to Jesus satisfied with their accomplishments, but Jesus knew that the response to their message had been no different from that to His own teaching in Galilee. As a result the promised kingdom could not yet come. The chosen race had shown themselves unprepared for it.

Not one of the Evangelists has anything to say of what went on in Jesus' mind at this time. Probably they did not know. But by following the events as Mark portrays them, it is not difficult to observe how Jesus reoriented Himself between the return of the Twelve (6: 30) and His own departure from Galilee for Jerusalem (10: 1). For the previous few years Jesus had devoted Himself wholly to the task of converting the Jews to a more spiritual form of religion, away from the sterile legalism that had grown up and away from the militant Messianism, which fed on hatred of the Romans. Any real appreciation of Jesus' message would have brought them face to face with Jesus' authority as Son of God, and from this point on, Jesus' task would have been easy. Yet even the Twelve,

who were so much closer to Him than the crowds, had failed to see the true significance of His message and acts. Thus Jesus was alone in His work, and it becomes easier to understand the nights of prayer. His only support in the lonely task came through communion with the Father.

THE THOUGHTS OF JESUS

In His work Jesus must have been conscious of the tradition to which He was heir. Behind Him stood a line of prophets reaching back as far as Moses, who had in a sense created the people of God, since the exodus and the covenant at Sinai marked the beginning of Israel as a nation. Hardly one of the prophets had been wholly successful in his work. Neither Moses nor the generation he brought out of Egypt was allowed to enter the promised land. Some prophets were even martyred for their selfless dedication. There was no lack of precedent for a stiff-necked generation and an unheeded message. Yet Jesus could not resign Himself to failure on the pretext that this was traditionally the lot of a prophet. He was more than a prophet: the Son of God and the culmination of God's purpose. His Father's work had to be accomplished in Him. No further prophet to take up what He left undone was foretold. Yet

the signs of failure were as close to Him as His own disciples. They were typical of the whole nation. By treating God's Son as just one more of the prophets the nation had rejected Him. How then was God's reconciliation with man to be effected? In Moses' lifetime God had thought to exterminate His people for their sin and to build up a new nation from Moses (Exodus 32), but Moses interceded with God and prevented this. Jesus knew that He was the last and greatest of this line of messengers from God, and that He had come to save, in the first place, the nation of Israel. But they had rejected Him, and in so doing they themselves were rejected. The whole system of law and ritual under which they lived had proved inadequate. A new system was called for, one less of form but more of the heart, whereby regeneration could be more easily accomplished. As God's Son Jesus saw Himself called upon to inaugurate a new approach to the Father, and this required of Him not only a life of devotion, but also the devotion of life itself to declare God's righteousness to the whole world. Out of His own experiences Jesus must have seen how various passages of Scripture were inevitable and must be fulfilled in or through Him. Jeremiah had spoken of a new covenant written on the heart, and Isaiah of the suffering Servant of God.

SIGNIFICANT MIRACLES

We do not suggest that such thoughts rushed into Jesus' consciousness the very moment that the Twelve returned. He was not free to retire at once from His active life to reflect upon the changed situation. The people still thronged around Him, leaving Him no leisure, and He did not turn them away empty-handed. At this stage in His life He performed the miracles of feeding: on the one occasion He fed 5,000 men from five loaves and two fish (Mark 6: 30-44), and on the other occasion 4,000 were filled from seven loaves and a few fish (8: 1-9). The miracles of healing, which continued during this period, proved highly symbolic, and we therefore look to the feedings of the multitudes to see if they

teach any lesson in addition to that of Jesus' compassion. In these cases Mark gives quite explicit hints. After the first miracle of the loaves Jesus astonishes the Twelve by walking over the raging sea to them and by quelling its turbulence. After citing the disciples' amazement, Mark comments, "for they considered not the miracle of the loaves: for their heart was hardened" (6: 52). After the second occasion we hear Jesus reminding the disciples of these miracles and asking, "How is it that ye do not understand?" (8: 21). What should they have understood? They had witnessed the miracles, as they had witnessed many others performed by Him. Mark surely did not mean that the disciples, despite their experiences, were unwilling to believe that Jesus could perform further miracles. Even the calming of the sea was not new, for Mark records a prior occurrence in ch. 4, vv. 35-41. Clearly there was some particular truth that, as Mark wishes to emphasise, the Twelve failed to learn from the miracles of the loaves.

Fortunately we have an interpretation of the first of these miracles preserved in John's gospel, ch. 6. It is that by multiplying the loaves Jesus showed His power to give true food — life-giving food — to His followers. In contrast to the manna which came through Moses, the bread which Jesus gives — His own flesh — results in eternal life. Whether it was precisely this understanding that Mark hints at we cannot know, but it must have been at least the general implication that the One who could feed the multitude in this way must surely be the Saviour of the world. Thus the miracles spoke of a power greater than Moses', and of a sacrifice which would result in life.

A NEW DEFINITION

Such a lesson had not been taught before, and it is significant that another incident in this stage of Jesus' life brings out exactly the same message. It is Jesus' dispute with the Pharisees over the washing of hands (Mark 7). Some Pharisees and scribes had come from Jerusalem, apparently to watch Jesus. No doubt news of

His popularity had reached the holy city, and observers were sent to report on this new teacher. They at once noted that Jesus' disciples did not keep the tradition of ritual hand-washing before meals, and commented disapprovingly on this. Jesus replied by attacking the whole system of traditional ordinances as frustrating the commandments of God. Then, turning to the people, Jesus enunciated the principle that it is not what goes in, but what comes out of a man that defiles him. Later the puzzled disciples inquired what this statement could mean. The reply shows that the "parable," as it is called, had to be understood in the context in which it was given. Ritual purity and hand-washing had been spoken of. The basis of the tradition was the assumption that unwashed hands were, potentially at least, unclean from a ritual standpoint, and that any food passed to the mouth by them in this state would thereby contaminate the eater. But, Jesus had meant, all that happens to this food is that it passes through the body in a physical manner which cannot convey impurity to the eater. Impurity, or defilement, comes from inside a person in the form of evil desire. Jesus had in fact redefined impurity. To the Pharisees it was something ritual. To Him it was purely moral.

A casual reading of the episode may leave the impression that this is just one more dispute of Jesus with the Jews. Previously He had argued about eating with publicans and sinners, about fasting, about the Sabbath, and about Beelzebul. Now it was about hand-washing. However, the principle He enunciated went far beyond anything previously recorded. So revolutionary was it that Mark adds a phrase to confirm that the words mean what they say. Unfortunately the A.V. by rendering "purging all meats" gives the impression that this is part of Jesus' words on the bodily function of the disposing of waste matter. The more recent versions such as the R.V., R.S.V. and N.E.B. are undoubtedly correct in taking the phrase as Mark's, "Thus he declared all foods clean." In so saying Jesus declared the law of Moses null and void. Such teaching is not recorded earlier in Jesus' life.

It was in this period that Jesus left Galilee,

and indeed Jewry, and visited the regions of Tyre and Sidon (7: 24-30). It is expressly said that He wanted to be alone, not an object of public attention. But the Syrophoenician woman, a Gentile, sought Him out and presented her request. In the dialogue that follows it must be remembered that "dogs" was a Jewish term for "Gentiles." As the people of God, the Jews were, in contrast, the "children." Jesus' mission was, of course, to the "children," and Matthew adds at this point, "I am not sent but unto the lost sheep of the house of Israel" (15: 24). The woman's reply to Jesus' remark, "Let the children first be filled," so impressed Him that He at once granted her request and healed her child. If the Jews were unworthy, what was to stop the Gentiles from sharing in their privilege? This healing of a Gentile and the words that preceded it are highly significant at this stage in Jesus' life.

Mark does not give any reason for this journey, but it seems most probable that Jesus needed privacy to reflect at length on the changed aspect of His mission. Just as He retired into the wilderness after His baptism and before beginning His public ministry, so now He wanted to be alone, and thought it best to find this solitude among the Gentiles.

THE MESSIANIC SECRET

The second miracle of the loaves occurred after His return to Galilee (8: 1-10). Still in the same chapter (vv. 27-38) is the record of Jesus' second departure from Jewish territory. He was on the road with His disciples near the pagan city of Caesarea Philippi and took this opportunity to ask them, "Whom do men say that I am?" They repeated the diverse opinions that were held, and then He put the question directly to them, "But whom say ye that I am?" Peter replied, "Thou art the Christ." For this insight Jesus compliments Peter, in Matthew's account (16: 17), and says that this truth came to him by revelation from God. Immediately Jesus enjoins the Twelve "that they should tell no man of him" (Mark 8: 30), which Matthew

correctly expands to "that they should tell no man that he was Jesus the Christ" (16: 20). The Messianic secret, as it has been called, was still to be kept. The wisdom of this secrecy is at once made apparent. Now that the Twelve were aware of Jesus' true identity, He tried to make clear to them that Messiahship meant suffering and crucifixion, not military leadership, as commonly understood. Peter, so anxious to confess His Master's divine role, again speaks out and tries to deflect Jesus from any such unworthy end, only to meet a stinging rebuke. The rest of the chapter contains, appropriately, Jesus' words on self-sacrifice and self-denial.

The episode of Caesarea Philippi gives the first indication in Mark's gospel of the disciples' acknowledgment of Jesus' divine sonship, and the first intimation of Jesus' foreknowledge of the Cross. It certainly seems strange to us that the disciples should have been so long with Jesus without reaching this understanding. But everything that Mark has written up to this point confirms what this passage unequivocally implies. Lack of understanding on the disciples' part is something that Mark stresses, and Peter's adherence to the conventional concept of a militant Messiah confirms our impression. Besides, if there had long been an understanding on this point between Jesus and the Twelve, the question put near Caesarea Philippi would be reduced to mere verbal play, especially when the episode finds a place in all three of the synoptic gospels, and when Matthew treats Peter's reply with such solemnity, making it the very foundation of the church. The question was a real question, and Peter's reply a true answer.

Jesus' foreknowledge of the Cross also, we believe, came to Him only at this period of His life. The failure to bring about general repentance by preaching and healing had brought home to Him the realisation that something more was needed to reconcile man to God. And the only way was to yield up His own life on the Cross. We cannot appreciate what it must have meant to have to accept this truth after the bitter frustration of Galilee: a criminal's death now lay ahead of Him. The neat, carpentered crosses

outside churches fail to suggest the horror and cruel agony of this death. No one, not even God's Son, could welcome that prospect. Thus when the realisation was finally and inescapably fixed in His mind, God strengthened Him to endure what remained of His life by a unique experience.

TRANSFIGURED AND STRENGTHENED

Taking three of His disciples Jesus ascended a mountain and was transfigured. In this state He conversed with Moses and Elijah. Much has been written on the nature of the experience, which is beside the point for our present interest. Much speculation has also taken place about its purpose and meaning. One verse in Luke (9: 31) offers help, in that it records the subject of the conversation between Jesus and Moses and Elijah: "... and spake of his decease which he should accomplish at Jerusalem." It has been pointed out that the Greek word for "decease" is *exodos*, which suggests a comparison of the crucifixion with Moses' triumph. This is improbable, since the Hebrew name of the second book of the law was *Now These are the Names*, the first two words of the book itself, and the only Greek name known from the first century is not *Exodos*, but *Exagoge*. The Greek *exodos* is well known as a euphemism for "death," like the English "passing away." Thus Moses and Elijah were speaking to Jesus of His imminent crucifixion.

If Jesus had known His destined death from the time that He became conscious that He was the Son of God, the transfiguration would have lost much of its meaning. By this time in His mission He would have been accustomed to the idea. However, if only after the failure of the work in Galilee He grasped in which direction the will of His Father lay, then it is most fitting that He should have been permitted to speak of this new and cruel burden, not with unconverted disciples who could not understand, but with two former leaders of Israel: Moses, who had delivered Israel from bondage in Egypt, and

Elijah, who, single-handed, fought the most determined onslaught on Israel's religion by the pagan Jezebel. Such men could give Jesus real comfort and strength. Soon after this experience He set out for Jerusalem.

AN ALTERED EMPHASIS

The first nine chapters of Mark bring out, in all clarity, the change which took place in Jesus' ministry after the unsuccessful work in Galilee. It was the same Jesus, filled with the same love and compassion for mankind, but His goal was now changed. In Galilee the cry had been, "The kingdom of God is at hand: repent ye, and believe the gospel." The Twelve carried the same cry throughout the land. But the repentance did not take place and the kingdom did not therefore come. After the return of the Twelve this cry is heard no more. But the message of the kingdom is not forgotten: the term received a new application. This was possible, thanks to a flexibility of the Aramaic word for "kingdom," which the English lacks. To us a kingdom has strongly political meaning. A concentration on the when, where, and how of the kingdom suits a political interpretation, for the kingdom will, of course, be a political reality. But to Jesus the what was equally important. God's kingdom is where God rules.

The full kingdom, the kingdom with power as it is called in a few places, could not appear at once, due to lack of repentance on the part of the chosen people. But the kingdom could come at once in a more limited sense. Those who voluntarily submitted to God's will were, in this sense, His kingdom. Thus the community of true believers was the kingdom, for God ruled over them. In this sense the term first appears in Mark only after the return of the Twelve, perhaps in 9: 47, and certainly in 10: 14-15, where believers are said to receive the kingdom as little children. This obviously refers to conversion, not to immortality at Christ's return.

Against this background it is possible to reappraise the words of the writer to the Hebrews, that Christ "learned obedience by the things that he suffered." This suffering is usually taken to refer only to the trials, scourging, and crucifixion. Yet this hardly exhausts the words, since Jesus had little opportunity to learn after His arrest: He was too much at the mercy of His captors. Indeed, the submitting to these indignities was obedience, so that He must have learnt this obedience by previous suffering. The truths that Mark's record brings out provide the key. The humiliation of being God's Son, but of failing to convert the chosen people, was a form of suffering by which Jesus learnt that the only way to save mankind was the way of the Cross.

(To be continued)



The "Crown of Thorns," believed to be the shrub from which the soldiers platted the cruel crown.

MORE THAN CONQUERORS

Arranged by Sheila Harris

(2) A READER'S THOUGHTS

"**T**HAT I should know how to speak a word in season to him that is weary." Isaiah.

"I was eyes to the blind and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Job.

Of the many simple and touching words in our Bible, the first quotation has always, I feel, expressed an answer to the deepest needs of the human heart, all down the ages. Our Lord knew how to speak this word, because His one desire was to do His Father's will. Through His obedience, He learnt what it was to suffer. That is why He was able to meet the need of everyone who came to Him, and was able to speak the "word in season." We cannot all supply material needs, but what we may have learnt, through suffering, we can pass on to the weary and heavy laden.

The Welfare State, with its useful services, does, indeed, fill many needs. But the Welfare State cannot meet the needs of the spirit. There is still room for the "word in season," to soothe and comfort the frayed nerves of many battling in loneliness, in conditions and circumstances they cannot alter. They need a kindly "word in season" to bring back a right perspective. We are so varied in disposition that what one can ignore is a continual irritation to another. The need to speak to someone who understands is very real at times — and necessary.

I think perhaps spiritual loneliness is the

hardest of all to endure. Other things may be overcome by our outside interest. Where health or infirmity is in question, sewing, knitting for others, or writing letters, however short, are a real personal help, because these pursuits take our minds off "self" — our greatest enemy! We are not always on mountain-tops. If only we could remember: "I will never leave thee, nor forsake thee" is still true today!

My visiting takes me to several who are aged and infirm. Poor dears, I am so fond of them, but am never quite sure what I am going to hear! Two are very ill, one quite disabled, yet one taught me a knitting pattern which we thoroughly enjoyed together for a short time, before exhaustion again set in. Another gets quite angry at the memory of "rough treatment" in hospital and believes she is quite right in asking "God to hurt them!" One listens, often with a feeling of humour mingled with sadness. Then there are patient souls who do me far more good than ever I do them. This very patience in suffering is an example and a work for God. Quiet courage can so often be overlooked.

A great feature of Scripture is that it is absolutely true to life's experience. Ecclesiastes 12 is a marvellous description of old age: to live for God from youth will yield a wonderful store when sight is dimmed and one cannot read; when hearing fails and we cannot hear. What have we, then, to fall back upon if the heart is not *established* in grace?

How this comes to life in visiting, and what a lesson! One seems to live many lives in listening to the sorrows (sometimes joys) of others. Often to listen is all one can do, for all are glad to have someone to talk to. How one could wish to have the insight and power of Jesus, Who, when there was responsive faith, healed. Then we should say just the right and helpful word in season "that would comfort and strengthen."

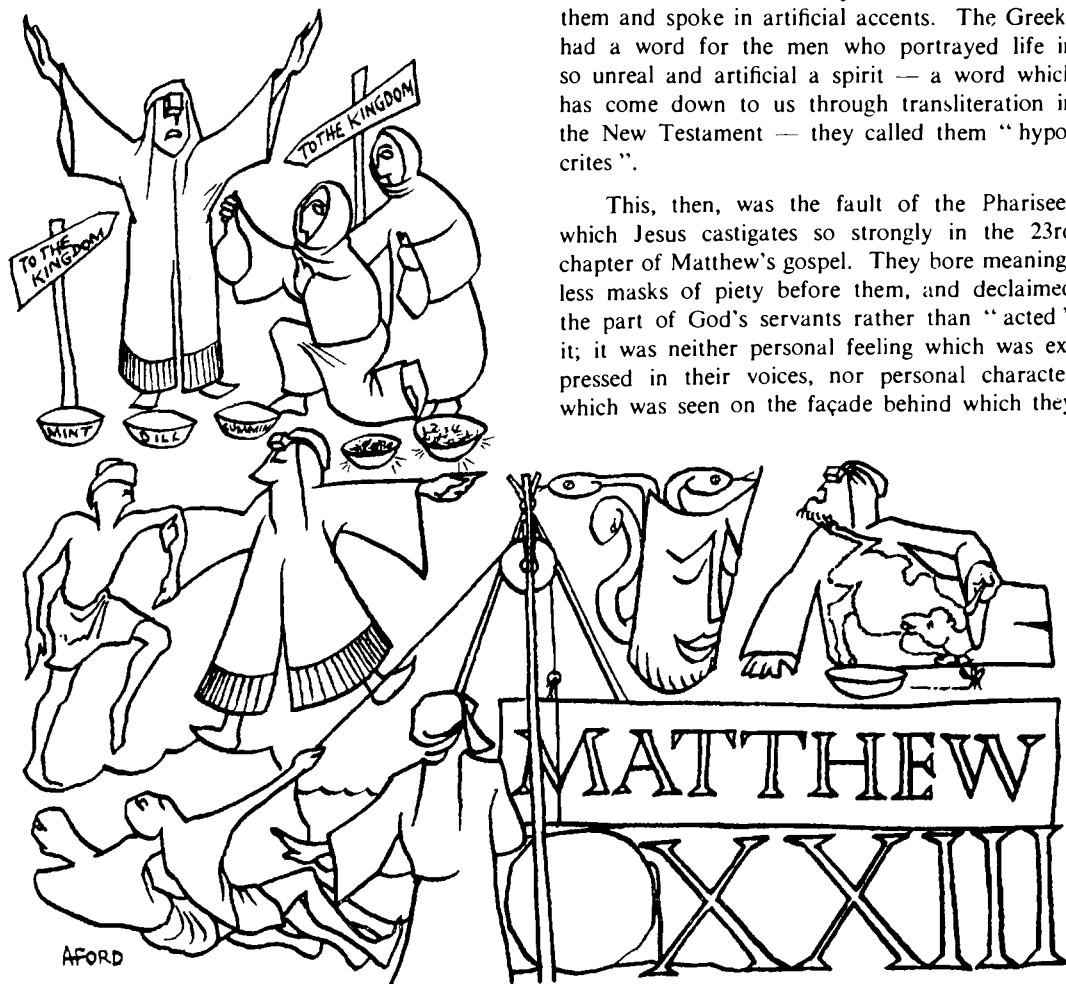
"It is not the magnitude or otherwise, of the work we have to do that should concern us, but the magnitude of the love with which we do it."

THE HYPOCRITES

By Ralph Lovelock

IF it were possible for us to join the crowd pressing into a Greek theatre of more than 2,000 years ago we would find ourselves in surroundings totally different from those in a modern theatre. The performers were not actors as we understand the term; they made no attempt to enter in spirit into the personalities which they represented and live their lives again. They wore grotesque masks before their faces which parodied those represented, and their voices were tuned more for vocal beauty of diction than expression of sentiment. In no sense did they re-live the scene enacted, but bore symbolic masks before them and spoke in artificial accents. The Greeks had a word for the men who portrayed life in so unreal and artificial a spirit — a word which has come down to us through transliteration in the New Testament — they called them “hypocrites”.

This, then, was the fault of the Pharisees which Jesus castigates so strongly in the 23rd chapter of Matthew’s gospel. They bore meaningless masks of piety before them, and declaimed the part of God’s servants rather than “acted” it; it was neither personal feeling which was expressed in their voices, nor personal character which was seen on the façade behind which they



faced the world. To use His words — “They say, and do not.” They had all the deep desire for public acclaim which was found in the performer on the stage — “all their works they do for to be seen of men,” and they hid behind a mask symbolic of piety — “they make broad their phylacteries, and enlarge the borders of their garments.”

As soon as we realise what was really involved in this “hypocrisy” it becomes apparent that the words of Jesus have application to us as much as to them. To what extent do we let others, apart from those of our own family, see the real us? In some measure or other we all study “appearances,” and can even quote Scripture as self-justification at times, for we must “abstain from all appearance of evil.” There are times when we catch our words and alter the phrase which sprang spontaneously to the lips, lest it should give an unfavourable impression; there are times when the motive for an act of charity is not a sense of need, because we know that the apparent necessity is false, but the feeling that if we withhold our hand we shall be judged mean; there are times when we withdraw from support of a cause with which we sympathise because such support is universally considered ungodly. It was because the Pharisee had so strong an admiration for the things of God that he fell into fatal temptation, and it is no accident that the zealous Saul of Tarsus was a Pharisee and not a Sadducee; it is precisely those of us who value the things of God the highest who will be the greatest offenders in this way, because the urge is so much the greater.

Once the parallel between ourselves and the Pharisees is seen, the whole of this chapter ceases to be divorced from our present circumstances, and becomes of direct application to us. “Ye shut up the kingdom of heaven against men.” They were so busy with their “act” that they had no time left for the real things of God which mould the personal life; they were convinced, themselves, that they were in reality spending all their energies on the things of the Spirit, and deceived not only themselves, but those who were

attracted by their evangelism. Those, therefore, whom they drew as a result of “compassing sea and land” became the same meaningless bearers of a façade of righteousness, and they also were too busy bearing the mask to give that necessary attention to those things which alone could take them into the kingdom. So, we, in our attentions to win the public applause as portrayers of godliness, can lure men into the same way, and shut up to them that very kingdom which we are proclaiming.

“Ye devour widows’ houses, and for a pretence make long prayer.” These were not the destitute widows, such as she who cast her last mite into the treasury, for such had no “houses” to be devoured. These were the wealthy and godly widows who delighted to bestow goods in the service of God; such women as those who supported Jesus during the years of His ministry. These willingly gave of their substance for the support of the pious Pharisee, and he in his turn used it for a useless parade of empty form, characterised here as “long prayers.” Those of us who have the energy and ability to serve are often those without the money which can support that service, and of necessity we all, in some measure or other, use the freely-given donations of others. It is our responsibility to see that it is in a genuine activity pleasing to God that the property given by others is used.

“Ye blind guides. . . .” The commands of God will, at times, become mutually competitive in the circumstances of our life, and we are forced to decide which of two shall take precedence and exclude the other. Where the duty to parents ran counter to an oath bequeathing property to the Temple, the Pharisee allowed self-interest to sway his judgement, and decided that the money must be given to that service which most affected him. We also have our scale of values, and they also are woefully distorted by our own self-interest. The command to extend fellowship often has to be weighed against the command to take action against deadly sin — and it is in the judgement between those sins which we consider insufferable, and those which we consider excus-

able, that this fault is seen in us. Drunkenness and vice are open for all to see, and if exhibited in those known to be our brethren, bring their share of opprobrium on us also. Here we usually take the easy way out; pride and self-importance, however, sins equally fatal to the spiritual life, are well thought of in the world, and if found in some of our brethren serve to cast an aura of respect upon us also, and with those who thus sin we are much more patient.

"Ye pay tithe of mint and anise and cummin. . . ." We may not pay literal tithes today, but we have our lighter and our weightier matters in the offerings which we present before our Father. There are the little, ostentatious acts which cost us so little, and the weightier matters which cost us so much — both equally part of the commands of God. We must never say "good luck" or "fortunate," and must never omit to say "if the Lord wills" — our mint and anise and cummin is also easily come by and costs us little but an easily acquired habit. To know of a need which is very inconvenient for us to relieve, and a need moreover of which no one knows that we are aware, is a weightier matter which all too often we allow to go unpaid.

"Ye build the tombs of the prophets. . . . And say . . . we would not have been partakers with them." We also have our "fathers" from whom we have sprung, and are equally forward in declaring that we would not have partaken in their mistakes — while we are preparing to repeat history, much as were the Pharisees when Jesus spoke to them. We, as a body, came out of the "protestant" churches — churches which we criticise because they yielded to a formal credal

belief rather than the open Bible. We, of course, are word perfect, where they are astray! — yet our belief is coming more and more to be centred on a "creed" to which we all give acquiescence. We, also, are the children of our fathers, and there is no writing outside of the Bible which is without error: there is a fundamental difference between the Bible and any creed, whether that creed was written in Chalcedon, in Geneva or in Birmingham. We are in danger of losing that living freedom of appeal to the Bible which characterised the rebellion of Dr Thomas against the mere human interpretations of that Bible around him.

We are, indeed, the children of our fathers, and just as the Pharisees, who viewed with such horror the murder of the prophets, were about to kill the Son of God, so we also can be drawn into the same fatal maelström while motivated with the best of intentions. We may seem very far removed from the crowd who thronged the judgement hall of Pilate and blackmailed that governor to fulfil all their will, but we can still press hardly upon those in authority concerning one of whom we disapprove — in whom we see potential danger — and can cry "if you let this man go you are not fit to rule in the ecclesia." There may seem little parallel between some faulty brother and He Who was "the holy one of God," but we have His own assurance that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We call to mind His sorrowing words — "it cannot be that a prophet perish out of Jerusalem" — and take solemn warning that it was in the city of God, where God Himself had placed His name, that all the prophets died.

REFORM—Is it to be backward or forward?

By Edgar Wille

MAY I suggest some further thoughts on *Reform*, as with due respect to Bro. and Sis. McHaffie, I felt their article most inadequate and lacking in a definite and scriptural tone. In fact to some of us this seems to be the characteristic of *The Endeavour Magazine*. The Committee running it are no doubt kindly, tolerant folk — I know this by the spirit in which they have corresponded with me when I have criticised them, and I do not approve a spiteful spirit toward them. Howbeit, a kindly tolerance is not enough. We need a stirring call, back to the diligent study of the Word; to delving with the aid of books like *Eureka*, without idolising the author; to an endeavour to build up a clear and realistic picture in our minds of the kingdom to which we are called, for, "where there is no vision the people perish."

We are pleased to publish this article from Bro. Wille which takes to task the article on "Reform" in the Autumn number. We do not concede the characterisation of **THE ENDEAVOUR MAGAZINE** which he gives, nor do we share the pessimistic outlook in the last paragraph. Nevertheless Bro. Wille has given us an interesting and lively challenge and presents the issues which must be considered. Correspondence on the subject is invited.

THE POWER OF THE WORD

Israel in the days of Hosea was "destroyed for lack of knowledge," and in this superficial age of potted thinking and "digests" we are in the same danger. We need not mere head knowledge and intellectualism, but a thirst to understand the Word of God and a spirit of animated search to get the meaning of it all, in the mood of Malachi 3: 16. Get the Word — all of it, Genesis and Leviticus, Ecclesiastes and Ezekiel as well as John and Ephesians, firmly rooted in our understanding and affections and there must follow a spiritual and moral result. This is called "being sealed in the forehead." Jesus said "Sanctify them through thy truth: thy word is truth." Paul prayed that the eyes of the Ephesians -- already in the truth -- should be enlightened, that they might "know what is the

hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1: 18).

Reform — yes! but this must be the direction of it. What a joy it is to see groups of young brethren and sisters avidly discussing the Word, because they want to understand — not because it is a Christadelphian tradition to come together for a Bible Class. It is true that we have developed traditions and often our ecclesial life seems rather hollow. If we are honest, we shall have to admit that many of the addresses we have to endure are thoroughly "boring" — especially the frequent lifeless reiteration of the same lists of texts on Sunday evenings, alternating with insipid talks on vague themes, little distinguishable from Methodist sermons. But a lively, scripturally imaginative exposition on exciting themes like

"The man who bought a field in the middle of a siege" (Jer. 32), "The gospel preached by Moses to an Arab Chieftain" (Num. 10: 29), "Are you deceived by the Woman who flew from Jerusalem to Rome?" (Zech. 5), "Jews reject Jesus; 'Christians' reject Christ. Why?" "I will restore to you the years that the locusts have eaten — Joel's message for today," and so on, can revive our zeal as well as intriguing those outside who have the remotest interest. Show what a lot of exciting things there are in the Bible and young and old will respond.

THE GULF BETWEEN US AND THE CHURCHES

Reform means greater emphasis on what causes us to remain separate from the religious

bodies around. You can only feel zealous about a movement if you feel that it fills a need; that there is a good reason for its separate existence. This is where *Endeavour* seems to many of us to be on the wrong track; it is all for wider interests, less emphasis on separation and more on coming closer to the churches and the world's social arrangements. We are Christadelphians — and I use the word not as a mere denominational tag — because the churches, however well intentioned, are steeped in darkness. Knowing how astray they are we should not like *Endeavour*, be calling them Christians or allowing that they preach the gospel in any sense. We do our fellow men a service of love by making plain that they are not Christians and that they teach another gospel, which is not a gospel (Paul to Galatians). Our object is that one here and one there may come without the camp, bearing his reproach. We do not love our fellow man when we so tone down the difference between Truth and error that he blindly drifts on toward destruction.

Furthermore, a challenge about our preaching, delivered with personal humility, but divine conviction, will stir the muddy waters and create more interest than by trying to narrow the margin between us and the world. I remember good audiences of "strangers" to lectures like "Palestine belongs to Abraham, Christ and the true Christadelphians of all time, not to King Abdullah, the Jewish Agency or United Nations" (this in 1948); some respectable Christadelphians were quite disturbed. On another occasion some of us picketed a church where the vicar had just delivered a sermon on "Current Heresies: Christadelphians." As the congregation came out they were handed bills which invited them to a meeting with the bold caption: "Dare you hear the heretics' defence?" We need more of this crusading spirit — but it can only come where we are convinced that we are rightly at war with the religious and political systems around us, although we have nothing but love toward men's persons. Another well-attended series of lectures was headed "The Roman Catholic Abomination" with four lectures: "Its

sinful beginning," "Its wicked deeds," "Its evil doctrine," "Its well deserved end."

This is not an outdated Victorian approach. Men with definite views are still respected — but all this insipid, tolerant gentlemanliness won't save men from sin and death.

THE REAL THINGS OF ISRAEL

Side by side with this spiritual aggressiveness there must of course be a deepening of our personal walking with God in holiness of thought and behaviour; of our daily concern to seek our brother's eternal and temporal good, and it is right that we should extend this solicitude to all men with whom we come in contact. But above all there must be a positive appreciation that we are living for the future. Reform in the brotherhood will only be a fact if the kingdom is the most real thing in our lives, and the King of Israel the most real person. *The Endeavour* and many brethren seem to suggest that we are disproportionate in our interest in these things of the coming age. Christ, however, comes to those who "love his appearing." We are strangers and pilgrims who seek a city that is to come. Our delight ought to be to find out as much as we can from the Word about the kingdom so that it stands as a beacon bright, beckoning us on toward the one thing that makes life worth while. In this we follow our Lord, who died because he stuck to his claim to be the King of the Jews, and who is the personal nucleus of all Israelites indeed, who, having led captivity captive and prevailed over all the things of sin and death, invites us to share the fruits of his victory. He endured the cross for the joy set before him.

Our whole thinking should become dominated by the thought of Zion — a joy in the earth. We shall feel more Israelite than British. "If I forget thee, oh Jerusalem, let my right hand forget her cunning." The land on which God's eyes are, from one end of the year to the other, is our "home" — and we are like doves, flying to the dove-cotes of Zion (Isa. 60: 8). These are sentiments which can stir both young and old — the present writer is thirty-nine and knows

plenty in their teens who are thrilled by this outlook, which is not just for those in their seventies. It is as up to date now as when Dr. Thomas wrote *Elpis Israel*. Without these sentiments the Christadelphian movement has no reason for its existence and will become a shell of arid traditions and hoary texts, easy prey to novelty, worldly wisdom and those who would broaden the path.

Reform there must be if we are to be faithful witnesses, but it must be *back* to what some now regard as the materialistic spirit of early Christa-

delphians who were ever speaking of a real land, a real kingdom, a real city and a real political King who would conquer the world for God in a real military war. The alternative, and I must say it, however kindly I feel toward the *Endeavour* brethren and sisters, as individuals, the alternative is *forward* with the *Endeavour* — and the Christadelphian movement, in the widest and non-institutional sense of the word, will be dead in twenty years if the Lord delays his coming that long.

SORROW, THE PRICE OF PEACE?

They sung it heartily enough.

Few in number, little flock,
By the world despised, forgot.

Undoubtedly they were few, and their fewness suggested that they *were* forgotten. Perhaps they were not despised, for they were largely unnoticed. And yet maybe they would have been despised had the world known. Those who passed by them so casually might have been surprised had they seen that those who professed to follow Jesus were so childish among themselves. It was as well that the world did not know of the peevishness which clouded the atmosphere, of the jealousy of some and of the "show" of others.

Then it happened. Suddenly one among them was stricken irrecoverably. Never again would she join in their hymns. Never again would they take her hand.

They were smitten by the awful sorrow. Calamity had indeed come upon them.

And yet that calamity effected more Christ-likeness in their midst than any joy had ever done. Now the unkind whispers stopped. Now none spoke evil of the other. They were children no longer. Now they joined together in loving sympathy for the friend who was leaving them, and for those to whom she was especially dear.

We are always wondering why it is that God allows tragedy and suffering. Like Job, not one of us will know the whole answer until we "see" God. But human nature is such that the greatest good, the greatest love and the greatest godliness often result from the direst affliction.

COLLECTING FOR OXFAM

By A Young Christadelphian

IN 1961 in London, a group of carol singers for Oxfam, getting only disappointing results, took their tins round public houses instead. This proved so successful that for the Christmas of 1962, London Oxfam workers were organised to cover all of London and the surrounding district. This seemed a challenge to us, especially as in our town there was no corresponding activity, and we decided to see what we could do on our own.

POLICE PERMISSION

We first of all sought police permission. Visiting police headquarters, we were directed to the licensing department—but no one was there. A passing official sent us back to our starting point saying, "They have everything you want to know down there but are too lazy to look it up." He was wrong, however, and we were advised to go to the public library for half an hour until the licensing department resumed operation. When, finally, we made contact we were told that we would have to receive permission from the magistrates. This would take time. We were to apply by February to obtain permission for the following Christmas. This seemed an insurmountable obstacle, until a friendly policeman had a look at his files. It was then discovered that Oxfam had a national exemption from police regulations for the type of collection we intended. The upshot of a frustrating half hour at the police headquarters was that we need not have gone there at all! All we needed, now, was the proper authority from Oxfam. We received this easily enough — along with tins — from the local Oxfam agent.



ON THE JOB

On Christmas Eve at about 7 we started on our first "pub." Apart from pictures in the papers, we had never seen the inside of a public house before. We gingerly stepped up to the bar and asked permission to collect. Fortunately this was readily given, though not all "publicans" were so co-operative. We went

During the Christmas period a number of people sought to challenge the conscience of their neighbours by vigils and fasts. Here is a record of the challenge being met in a different way.

along the High Street and then crossed the town to a street about half a mile long, with a "pub" every few yards—literally. After just over an hour one of our boxes was so full that we could not get any more money in. We decided to return home, empty our tins and come out again. (Our tins were sealed but we were allowed to open them and had been given fresh seals to close them.) After a rough count of the money—about £7—we left the family on the floor counting it accurately, while the two of us continued from where we had left off. We started again at nine, finishing at ten—closing time. Our second amount (including a 10s. note) was slightly less than the first time, but together our evening's work had yielded £15 12s. 6d. In our 2 hrs. 20 mins. of actual collecting we had received just under 2s. 3d. per minute.

ASSESSMENT

Near the end of our collecting we met some "War on Want" collectors who were holding a vigil in the street, displaying refugee banners, etc. We stopped for a chat with them and exchanged experiences of our different methods of collecting. Though they had been there twelve hours, they had not collected as much as we. Apparently, people are rather embarrassed at being confronted with a tin in the street and tend to hurry by, whereas, when we went to them in the "pubs," they were prepared to consider the cause for a few moments and usually contributed. Perhaps we can draw something from this as regards our preaching? People are clearly embarrassed by

having to go out of their way, whether it be to respond to someone who is a reproach to their consciences or to hear someone speak about God. On the other hand, they become responsive and even talkative if met on their own ground. We should go to the people and meet them in their own homes if we really want to speak to them about the truth, even if it is embarrassing for us.

On the New Year holiday we hoped to be able to arrange for more brethren and sisters to work in two's round the "pubs." Unfortunately, we found that the "pubs" were closed on New Year's day (we had never noticed this before!), and so the two of us went round the following day — Wednesday. The area we chose this time was more spread out, and we took more time to travel from one "pub" to the next. We counted the contents of our tins separately, to see if the mainly male population of the "pubs" would give more to a young sister than to a brother. This proved to be the case, for by closing time, when we had been out for about 2½ hrs., we had difficulty in getting any more in the sister's tin. Our takings amounted to £10 0s. 3d. — the sister having the more by 26s. 6d.

If this seems paltry in relation to the world's need, it might be of worth to consider that approximately £26 is sufficient to feed 52 starving children for a month.

PEOPLE'S REACTIONS

We found that people's reactions to our collecting varied considerably. A few became aggressive when slightly "tipsy" and argued about the merits of giving money to starving children abroad when (so they say) their own children are starving. Others, who were either old-age pensioners, "down and outs" or "on the dole," simply ignored us. But most people were fairly generous (women in particular) and we received quite a lot of half-crowns, florins, shillings, and even the 10s. note. The majority took the change out of their pockets and gave us all the coppers.

We were rather surprised to find that nearly all the drinkers were ordinary decent folk, such as we meet and work with every day. Previously, we had associated "pubs" only with drunk drivers and people lying drunk in the gutter. In the centre of the town, many of them were students, business men and civil servants. Those on the outskirts, near the harbour, were rougher types, and not so well off, but they still gave fairly generously. Many actually co-operated, extolling the merits of the collection to their fellows.

There is, therefore, little hazard in collecting in this way, and it is an extremely quick way of raising money for the needy. Next year we hope to have at least eight people working in different parts of the town at the same time. We appeal to all those reading this and particularly to the young people to consider

arranging a similar collection in their own town at Christmas or New Year. However, there is much which can be done before then: there is the Pledged Gift scheme which brings in at least £12 a year per collector; and, in conjunction with the Freedom from Hunger Campaign, there are house-to-house street collections being held by Oxfam later this year.

PUBLIC CONSCIENCE

From the point of view of a public conscience, and a personal appeal, the effect of collections in public houses is transient. The more persistent 1s. a month Pledged Gift scheme enables a much greater personal relationship to be built up between the collector and the contributor.

You could help in many of these ways — and more — please do! We suggest you write to Oxfam for further details and for the address of your local secretary, from whom you can get tins and literature, etc.

One last comment we would like to make is that we are not doing Oxfam work instead of preaching, but as well and as a help to it, most of our work being done when we would otherwise be at home, relaxing in comfort.

An attractive booklet entitled

61 Practical Ways of Helping

can be obtained from:

Oxfam

274 Banbury Road

Oxford

**OXFORD COMMITTEE FOR
FAMINE RELIEF**

GEOLOGY AND RELIGION

By John Weaving

NO one will dispute that in the last hundred years scientific knowledge has increased by leaps and bounds. Our whole lives have been affected by it. The standard of living has been raised, transport and communication revolutionised, radio and television have provided easy and inexpensive amusement and education in a large variety of ways. Many of the advances of science have been beneficial to mankind but others have served material interests to the detriment of spiritual, and in the ominous background there has been created the "Dracula" of atomic warfare, capable of accomplishing man's own destruction.

Science and religion are distinctly different fields, but because of the great impact of science on our lives we cannot regard them as watertight compartments. Science and religion have come into conflict, particularly where they overlap in their inquiry, for instance in the origin of the earth and man.

It is well known that extremists in the scientific field try to eliminate the hand of God in creation, but this is by no means the attitude of many prominent scientists. It is felt, therefore, that an effort to establish what is scientific fact as distinct from untenable theory is a worthwhile undertaking and we intend to consider this in relation to revelation in the Bible. We believe that the Christian should endeavour to understand the scientist's point of view and to help him to appreciate spiritual and eternal truths.

HILLS UNDER THE SEA

The branch of science we propose to examine is geology. We have only to observe the cliffs at the seaside (Fig. 1) to notice that the surface of the earth is made up of layers or strata of different kinds of rock or soil and the inquiring mind will ask, "How did these things come about?" Let us start with an observable fact.

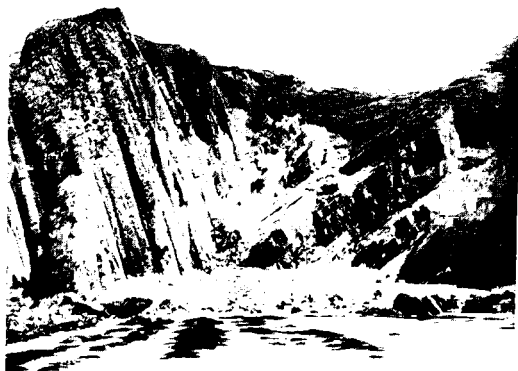


FIG. 1 — Syncline in coal measures, north of Bude, Cornwall.

A visit to one of the many quarries in the Cotswold Hills reveals the usual stratified nature of the rocks, but careful examination of the oolitic limestone shows the presence of numerous fossilised sea creatures, coiled ammonites like large snails, white belemnites like thick blunt

(The photographs illustrating this article have been kindly supplied by H.M. Geological Survey)

pencils. But besides this, microscopic examination reveals that the very rock itself is largely made up of little shells practically identical with those which may be dredged up today from the deep-sea floor. What are we to deduce? Firstly, that the sea has been here once; secondly, that these rocks are largely made up of vast quantities of the teeming life of the sea, which have subsequently been buried by further deposits. Questions that naturally arise are when did the sea cover the Cotswold Hills, and how old are the sea creatures that have been entombed in these sedimentary layers?

Let us consider the process of rock formation as the geologist presents it. Observation shows that temperature change, wind, rain, ice, glaciers and the sea are the principal agents for eroding the surface of the earth. For instance, at the foot (technically called the *snout*) of a glacier, rocks large and small, lie in a rough débris, rocks that have been split by frost penetration and wrenched out by these huge natural files of ice and deposited when the foot of the glacier is melted by the summer sun (Fig. 2).



FIG. 2 — Glacial deposits, including glacial "erratic" of Silurian grit, resting on a plinth of carboniferous limestone. Norber, near Austwick, Yorkshire.

Again, at the estuary of rivers we find large deposits of sand, sand which has been collected from the débris of glaciers by the rain and brought in by little streams from the erosion of stones running over rocks; all is borne along by

the current of streams and rivers until they run into a lake or the sea, when the current suddenly slows down and the sand drops to the bottom to form a bed. These beds are rocks in the making — sedimentary rocks, the pressure of layer upon layer compacting the sand into stone. Around the coast, wind and sea pound the shore and the cliffs, and distribute sand into bays and sand dunes, giving the beautiful contours of the coastland their golden fringe.

Another query arises. If ice and the weather are eroding the mountains lower and lower why is not the earth quite flat and covered with a depth of sea? Geologists ¹ & ² point out that the "solid" earth is not nearly as solid as we might suppose. Disastrous earthquakes, every now and then, remind us of this, and though there is a lot more to be known about the interior of the earth, there is clear evidence that during the cooling of the earth the solid crust has literally floated on a heavier liquid interior, just like scum on molten metal. In fact, evidence from the rate of propagation of shock waves from earthquakes indicates that the centre of the earth is still molten.

THE PLASTIC EARTH

The next observation is that the land areas are composed of light rock, while the ocean floor is composed of heavier rock and although the crust of the earth is not liquid in the generally accepted sense, it is nevertheless capable of movement and may be regarded as plastic. This is significant. To consider a simplified example, if we were to take a bowl of water and place in it three identically sized pieces of wood, of *lignum vitae*, of oak and of deal, we should find that the *lignum vitae* was submerged and the oak was largely submerged with a small part above the surface, while the deal was higher out of the water. In the same way with the earth, the lighter rocks are "floating higher" in the crust. This is technically known as *isostasy*.

Again, observations of the earth surface show that of the land area, only a small proportion is occupied by large mountains, while of

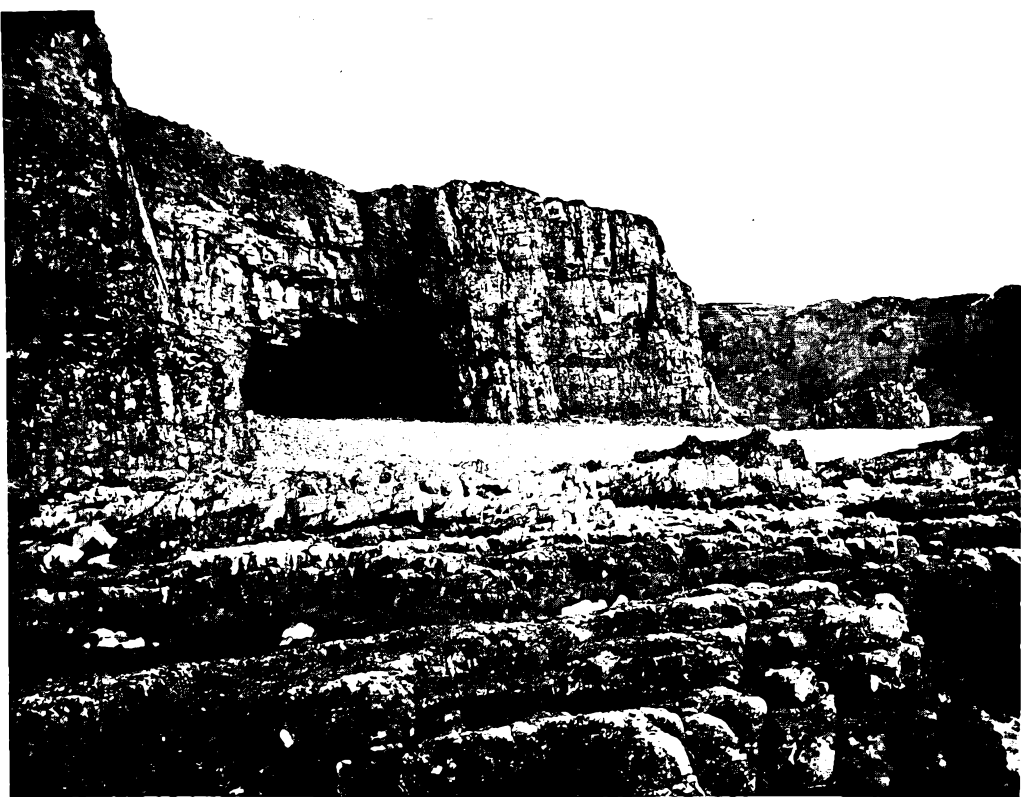


FIG. 3 — Beach, now 25 feet above sea level, Loch Tarbert, Jura.

the sea, only a small proportion is very deep; so we have two general levels called the Continental Platform, with an average height of 2,700 feet above sea level, and the Deep-sea Platform with an average depth of 12,500 feet. These are connected by a gentle slope called the Continental Slope. At present the sea level is rising, as the world's glaciers, swollen during the Ice Age, melt away and their substance is returned to the oceans.³ There is reason to believe that the amount of ice over the ages has varied considerably and this has caused invasion of the land by sea and contrariwise the retreat of the sea at other times (Fig. 3). These inundations have left their evidence behind them. However, this is not the only, or indeed the principal, reason for the relative change in the level between

sea and land. We have noted that the mountains are "weathered away" and their substance deposited in another part of the earth. This upsets the equilibrium of the earth's crust which, if liquid, would react immediately. However, because of its plastic nature the process is slow, but the extra weight causes a sinking in one place and a corresponding uprising elsewhere. This process has a technical name of *isobary*. The same phenomenon occurs, to a lesser extent, with the advance and retreat of ice belts.

A CHANGING SURFACE

What we have considered so far is mainly factual information. When we further inquire when and how did the surface of the earth get

into its present shape and form, we must be more careful. We must approach with humility; as a Professor of London University said, commenting on a related topic, *The New Cosmology* by Fred Hoyle, "Neither I, Fred Hoyle or Job was present when God laid the foundation of the earth." However, many factors indicate that the earth was originally molten and on cooling down a solid crust has formed. This crust appears to have been subject to strong compressive forces which have caused it to fold and wrinkle, similar to the effect one gets when rucking a tablecloth. Folds are inclined at steep angles and even on top of each other. These wrinkles and folds may be observed on the sea coast (Fig. 1). A theory, suggested in the last century, postulates that as the liquid centre of the earth has continued to cool and contract, it has tended to shrink away from this crust which has been obliged, by gravity, to settle down on the shrinking substratum, producing the necessary compressive forces. However, it has been shown recently that this theory is no longer tenable. First there is considerable evidence that the time was reached long ages ago when the earth was no longer losing heat, but had come, at least approximately, into thermal equilibrium with its surroundings, receiving heat from the sun as rapidly as it lost it by radiation. This is evident from the very long period in which some form of life has existed on the surface of the earth. Secondly, this theory would involve the solid rocks of the *whole* crust of the earth in an overall "dynamism," which is not so. It is generally only the newer rocks that show large movement. A more acceptable theory would appear to be that the processes which we can observe today have, in fact, been going on for a much longer period of time than was previously supposed. There is considerable evidence for "cycles of erosion and sedimentation" since the initial cooling and the effects of *isostasy* and *isobary* have caused the uplifting of fresh mountain ranges, with their subsequent erosion. We thus have a picture of a continually varying crustal surface.¹

Still another process which is believed to have been at work changing the face of the earth

is what is known as "Continental Drift." It has been observed earlier that sea shells and fossils give evidence of incursions of the sea over what is now dry land and sometimes these land areas are of quite high elevation. This, clearly, may be caused by the sinking and subsequent uprising of the land due to *isostasy* and *isobary*. However, as well as vertical movement, there is also strong evidence for the horizontal movement of large land masses, that is Continental Drift. The evidence for this is well presented by King.³ Up to a certain geological age (the Cretaceous) the strata are very similar in South America, Africa, Australia and India, but thereafter they are of local character. This has led to the conclusion that once the four southern continents were one large land mass. This has received the name *Gonwandaland*.

It is suggested that temperature differences below the earth's crust give rise to convection currents which provide forces tending to tear the continents apart.

THE DESCRIPTION IN GENESIS

Modern geology, as a science, is hardly two centuries old, so we must surely marvel at the noble simplicity of the account of material creation presented by the inspired writer in the early verses of the Bible. "In the beginning," (no specific time) darkness covered the deep. Then in the "days" following — light, separation of waters above from those below and then the appearance of dry land. If the earth were originally hot then all the water now on the earth would be water vapour surrounding it, and "darkness" would certainly be on the face of the deep. As it cooled and water condensed the cloud would get thinner, allowing the rays of the sun to penetrate, further condensation would cause precipitation and separation between the liquid water upon the earth and the cloud above. As the earth's crust moulded and adjusted itself under the influence of its composition of light and heavy rocks "the waters under the heaven were gathered together" and "the dry land appeared." Thus we feel that Genesis, in a few words, presents the general picture and explains

the agent of creation while science fills out the divine record and demonstrates that God's "days" are long ages from the beginning. When we consider other creation accounts, such as the Babylonian,⁵ how far in advance is this Genesis account! An account that is couched in such terms can give a satisfactory explanation for all ages, even, we believe, for this atomic age.

Is there anything more that science can tell us about the "days" of creation? Let us go back to a more detailed consideration of the stratified rocks. In places where the stratified rock has accumulated layer upon layer, it is a reasonable deduction to assume that the top ones are the most recent and each layer underneath it descends in age until the igneous rock, or solidified once-molten crust of the earth, is reached. Where faults due to earth movement or folding have occurred the arranging of the rocks in their proper chronological order is not so easy. However, in England from the Chiltern to the Malvern Hills a series of beds has been gently tilted so that we may see conveniently, at the surface, a cross section ranging over millions of years. This succession of strata moves from the geologically recent chalk of London, through a sequence of sandstones, limestones and clays to the oolitic limestone of the Cotswold Hills and to the igneous Cambrian and pre-Cambrian granite of the ancient Malvern Hills (Fig. 4). In recent years — geochronology — which enables an approximate age to be put on the various strata, very much enhancing the picture that geology can present.⁶ Not only does this tell us about the material history of the earth but, because many of the strata contain fossils, it can also tell us a lot about the history of life upon the planet.

The fossils are preserved in many ways, but the commonest is that in which the animal or plant dies and gets covered with sand or sediment. It then absorbs, like a sponge, the liquid in its vicinity. This usually contains a portion of dissolved mineral salts that, in some way or other, get deposited in the specimen and although, in time, the animal or plant decays, the mineral matter remains occupying the same form as the original animal. Thus the animal or plant has been turned to stone.

IDENTIFYING THE TIME

William Smith, as early as the eighteenth century, collected fossils from various beds around Oxford and noticed that while some fossils in a particular stratum may be the same as some of those from beds above or below, others were definitely distinctive. Each formation had a suite of fossils peculiar to itself. Going farther afield he found similar groups which re-appeared in certain strata and discontinued in others. He made the discovery, to quote Holmes, "that the special assemblage of fossils representing the organisms that lived during a certain interval of time never occurred earlier, and never appeared again." This does not mean that a particular fossil may not be present in all the strata, and, indeed, there are many living examples of fossils as early as the Cambrian era, but the suite or pattern of the various fossils is peculiar to a particular stratum. Smith had thus discovered that strata all over the world may be identified by the fossils they contain. Further, it is a reasonable supposition that such strata were laid down at the same time. We say the "same time" in an approximate sense but, as

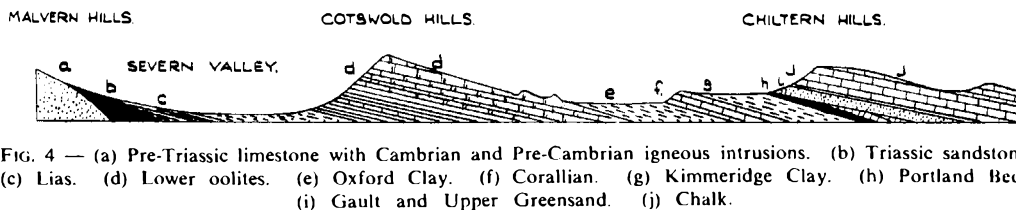


FIG. 4 — (a) Pre-Triassic limestone with Cambrian and Pre-Cambrian igneous intrusions. (b) Triassic sandstone. (c) Lias. (d) Lower oolites. (e) Oxford Clay. (f) Corallian. (g) Kimmeridge Clay. (h) Portland Beds. (i) Gault and Upper Greensand. (j) Chalk.

geological times are all of such long duration, the time for distribution of flora and fauna over the earth is small compared with their actual age. The age of the Cambrian rocks is estimated at about five hundred million years and indeed the smallest intervals of geological time have to be considered in hundreds of thousands of years.

Our considerations so far have dealt mainly with the first three "days" of creation. More interest and, indeed, more difficulty arises when we consider the next three "days," perhaps in a later article. However, if we are seeking truth we must face these difficulties. If they can be resolved so much the better, but if not one must never be afraid to admit — we just do not know. On this subject Paul's words, "We see through a glass, darkly," could not be more true. Again, in this article, we have largely considered factual discoveries and from these some deductions have been made. We have presented only one biblical interpretation. This does not mean that we consider all other ideas entirely erroneous but that we think the theory presented best fits the facts. For instance, the Wiseman theory⁷ is ingenious when he states that on each day of the week, literal days, Moses received each vision which he describes in Genesis 1, and that these were probably originally inscribed on seven tablets. However, this theory is basically no different from the one presented except that it gives an alternative interpretation of the "days."

To sum up, in an effort to present a reasonable picture of the earth's history from a certain

point of time, we see a globe of probably once-molten matter (at an earlier stage probably gaseous) that has been cooling over a long period of time until a solid crust formed, surrounded by water vapour. This water is, in one form or another, God's agent in forming the surface of the earth into its present fantastic beauty. Mountains and land masses were formed by the floating of the lighter rocks of the earth's crust, and seas by the heavier rocks sinking relatively into molten substance in the interior of the earth. The erosion of these mountains by masses of ice, water and wind has continued through the ages slowly to modify the surface of the earth, wearing the high places down and depositing layers of stratified sand on the surface. From time to time and relatively much faster, further mountain ranges have been thrust up, only to be worn down again, and so cycle has followed on cycle, presenting a continually but slowly moving surface, suitable for supporting the many and complex forms of life that have existed through long ages.

It is realised that this is a very simplified general picture drawn from geological data, but it is believed that it is substantially an accurate one.

REFERENCES

- ¹ Holmes, A., "Physical Geology" 1944.
- ² King, Lester, "Morphology of the Earth" 1962.
- ³ King, Lester, "Morphology of the Earth" 1962, page 197.
- ⁴ Brown, G., Unpublished communication.
- ⁵ Pritchard, J. B., "Ancient Near Eastern Texts."
- ⁶ Zeuner, F. E. — Methuen, "Dating the Past."
- ⁷ Wiseman, P. J. — Marshall, Morgan and Scott Ltd., "Creation Revealed in Six Days."

Because ours is one world, religious concepts must make their peace with scientific experience and scientific concepts must make their peace with religious experience. Peace cannot be made by the superficial solution of allocating separate and autonomous realms. If we hold convictions with one part of our minds and deny them with another, life is finally intolerable.

D. E. Trueblood.

ON THE BRINK

WE will call our hero Dan, though his real name is something entirely different. He is married with three children, is now in early middle-age and is a member of an ecclesia in this country. This is the story of how two years ago he was on the brink, of how he nearly left the meeting, and was, in fact, almost put out of fellowship by the Arranging Brethren of his ecclesia. His story is interesting because, although we ourselves may never be troubled by such doubts, his problem is a very real one and needs our understanding. This actually happened.

HOW IT STARTED

Dan had been brought up in the Sunday School and for many years now he had been active in the ecclesia, occupying various offices faithfully, if without distinction; he attended all the meetings, read the Bible regularly and was all that one would expect a good Christadelphian to be. And then he met his problem and the first big doubt entered his life.

It all revolved around the question of Genesis and the antiquity of the human race. Radio-carbon dating had recently hit the headlines. It had been used successfully on the Dead Sea Scrolls, and other things as well. Using this method, scientific findings seemed to show that fairly civilised human beings had been living on earth for a much longer period than the 6,000 years required by Bible chronology. If these findings were true, then Adam could not have been the first man. This realisation came as something of a shock to Dan. He had always

In order to avoid embarrassment to the people concerned, the names have been changed and some details altered in this story, and for the same reason the name of the writer has been withheld. We have printed it in the hope that it will increase our sympathy towards, and understanding of, any who may be passing through the valley of the shadow of doubt. Friendship and toleration could help them to emerge with a stronger faith at the end. Dan is not the first and will certainly not be the last to be "on the brink."

taken the story of Adam and Eve to be a literal narrative of what actually happened, but now he began to doubt it. Was the Bible really true after all? He didn't lose faith in the Bible — instead he began to think.

He had always held the belief that truth was indivisible; that is that scientific truth and Bible truth were all part of the same truth and therefore complementary to each other. Therefore, the solution of his problem and the saving of his faith depended on finding an interpretation of the Genesis story which was theologically satisfactory and yet not incompatible with the new knowledge of our modern world.

ECCLESIAL REACTIONS

Dan began by reading what other people thought about the problem, he considered various theories, he asked the opinion of one or two intimate friends, and he and his wife, Dora (that is not *her* real name, either), discussed the matter together at great length. He had never thought on these lines before — it was an exploration, a challenge, a new frontier! Not all his friends, however, were so thrilled by these new ideas. Some warned him in a friendly fashion to tread carefully, he was on dangerous ground, he might run into trouble. Watch it!

If he had only been less outspoken he would have been all right, but he talked too much. He went so far as to raise it in the Bible Class, and that was foolhardy indeed! You see, Dan was a

simple, trustful soul — he had always been on the best of terms with all the other brethren and sisters. Surely they would be interested in his problem and would help him to find the answer — surely they could discuss it together — surely that was the meaning of fellowship? But such ideas were not welcome at the Bible Class, as Dan discovered to his sorrow.

Dan and his problem were now right out in the open and the wheels of ecclesial discipline began to move.

THE OUTCAST

The Arranging Brethren invited Dan to meet them on several occasions to explain his ideas in detail. They were mostly kind and gentle but sometimes they had to be stern. They pointed out the virtues of a simple faith: "If the Bible says it happened this way, then that's the way it happened! Don't take any notice of what science says." (Dan vaguely felt that some of the A.B.'s didn't even know a problem existed and they certainly didn't understand his attitude. Could he help it because he had the type of mind that saw a difficulty and wanted an answer?)

They pointed out what it would lead to: "If you have misgivings about Adam, soon you won't believe in Christ. Next you'll be saying baptism isn't necessary!" (In vain, Dan protested that Christ was very real to him, very near and very dear, and all this had nothing to do with it.)

Lastly, and most important of all, they showed him that the Statement of Faith plainly declared that Adam was the first man. The implications were obvious. If Dan no longer accepted the Statement of Faith, then he and they would have to part company. This was the sad truth they would all have to face, much as they regretted it, and they urged him to reconsider his position. They would, however, not be hasty, they were prepared to be lenient, and they suggested, as a first step, that he should give up his various ecclesial offices.

Ecclesial reaction was not confined to the A.B.'s. A noticeable coolness crept into the

atmosphere. Friends of many years' standing gave him and his family the cold shoulder. They would shake hands and then pass away quickly, as if they wished to avoid contamination. He sometimes saw them talking in small groups and sensed what they were saying — he was a trouble-maker — an Athenian, always seeking some new thing — he did not accept the Bible any more — and so on. Oh, if only he could make them understand!

But not everybody was like that. There were a few who were genuinely concerned about him and his welfare. They came and talked and listened sympathetically and, although they couldn't always agree with him, they did not condemn him. During this period Dan discovered who were his real friends, and for them he thanked God.

THE OUTCAST HAS FEELINGS

At this time Dan was not very happy. Let us try to analyse his feelings.

First, he was completely frustrated. No one had, so far, produced an answer to his problem. The solutions he had suggested were not acceptable to his more orthodox brethren and sisters, yet they, in their turn, had nothing to offer which was satisfying to him. It is true that one or two well-meaning suggestions were made from time to time, but they were usually miles off the mark and only served to emphasise the gulf which existed between their divergent points of view.

His second emotion was one of mixed incredulity and disillusion. He could not really believe that this was happening to him — that after all these years of faithful service he should be treated thus by his brethren and sisters. He did not feel to have changed — he was just the same old Dan underneath, and yet some of them wanted him out of the meeting. Why? He was perplexed. They certainly had a difference of opinion, but did it matter so very much after all? Did it matter enough to justify disfellowship? It seemed to him that in the final analysis God

would be more interested in his character than in his opinions, but meanwhile the ecclesia apparently judged the reverse to be true.

Then there was the personal mental conflict which he endured. Was it right for him to remain a Christadelphian when he did not think *exactly* as others did? Was it honest? Should he not leave voluntarily, rather than remain and be a bone of contention, a thorn in the flesh? At times, the pressure to leave was very strong — there seemed so little to stay for.

The psychological effect of all this on Dora was rather disastrous. She lost interest in the meeting altogether and stayed away for nearly a year. She could not face the coldness of her erstwhile friends and felt like Achan's wife, about to be stoned because her husband was harbouring a secret doubt.

WHAT IS TRULY VALUABLE

Dan finally decided to stay. The reasons which forced him to this decision are interesting and revealing. He became increasingly aware that he was not so isolated as he had imagined in his wrestling with the problem. He found that well-known brethren in former years had given deep thought to the issue without their conclusions becoming generally known. At the same time he found great variation between the ideas of brethren today, on the subject, so that he could not find a characteristic Christadelphian point of view. Dan came to see, too, that in the end truth must prevail and the irritability shown by many brethren and the tendency of their voices to rise when the subject was discussed would, in the end, be seen only as inability to make a positive contribution. They were, he felt, shrinking away from the problem rather than facing up to it fearlessly as the occasion demanded.

Dan came to appreciate, too, that the fellowship of the Saints was not like membership of a secular club but was based on a personal relationship with Jesus Christ. This relationship could be obscured, and perspective lost in debate produced by such differences.

The lesson which emerges is this — viewpoints are important, but fellowship is more important. In other words, personal relationships are the things which are truly valuable. How can a man love God unless he love his brother also?

RECONCILED

Time is a great healer and now, two years later, the old wounds have largely been forgotten and Dan and Dora have been accepted with friendship into the ecclesial life once more.

There is a tacit understanding that controversial topics should be avoided. Dan is now a wiser man, and more tactful — he has learned to keep his doubts to himself and to concentrate on the things which make for peace. But he will never be quite the same man as he was before — for one thing, he feels that he has grown up a great deal, his eyes have been opened to many things, he has shaken off some of the restrictive mental shackles of his earlier days, he has come to know God and Christ much better, and his experience has made him wondrous kind to those in trouble.

And so our story ends happily, but not every story ends like this — not everyone who goes to the brink comes back.

THE MORAL

We live in a world on the move, a world in which knowledge increases apace and new ideas are born every day. We must be willing to consider the possibility that some rethinking may be necessary, rethinking which may even affect some of our long-cherished ideas. Of this we are certain, that within the framework of those doctrines about which we all agree, there must be room for differing opinions about those things which are merely interpretations. We must allow free discussion of problems and difficulties in an atmosphere of tolerance, lest we die of mental atrophy and frustration.

The new wine of today sometimes cannot be contained in the old bottles of yesteryear.

BOOK REVIEW



The Christian Experience of Forgiveness—by H. R. Mackintosh. Fontana Paperback. 3s. 6d.

This book displays the same careful scholarship and accurate knowledge of the Bible which is to be found in the author's more famous work *The Doctrine of the Person of Jesus Christ*. It was first published in 1927, and is still valued to such an extent that "Fontana" decided to include it in their series of paperbacks in 1961. The author points out in his introduction that "forgiveness" is an essential part of the gospel—"Among the possible brief phrases in which the essence of Christianity might fairly be summed up, one certainly would be: 'I believe in God who forgives sins through Jesus Christ.' . . . The doctrinal importance of the subject is of course owing to its importance for the practice of personal religion. No man can properly rank as a Christian in the sense of the New Testament who has not received the forgiveness of sins, or who is not conscious that through its impartation something has happened of decisive moment for his relation to God." He then proceeds to show that "forgiveness" is not only a central feature of the Christian religion, but that it is also a unique one in which Christianity differs from all other religions.

Forgiveness is shown to entail the receiving of the sinner into fellowship with God, a fellowship which inevitably brings the suffering of the sinner into the experience of the Deity, and the Atonement is aptly described as "the cost to God of forgiving sins"! The object of such fellowship is the divine strength to eradicate sin from the sinner, a process which man is incapable of accomplishing and which can only occur in the human life as a long and painful and God-supported activity. He quotes the shorter Scottish Catechism as an excellent definition of repentance—"Repentance unto life is a saving grace, whereby a sinner out of true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with full purpose of and endeavour after new obedience."

The bulk of the book is about equally divided between a close examination of the complete biblical teaching about forgiveness, and the personal reactions and effects which a living repentance must work in the believer's life. This work is beautifully summed up in the closing phrases of the book—"The gospel of forgiveness however has reality and persuasiveness only

within the Church, only as the Church proclaims it both by word and life. To an extent we dare not limit, it depends for credibility on the forgiving spirit of those who follow Christ. The coefficient of kindness and love must give power to words about Divine pardon if they are to win and change men." This is a book which well deserves careful reading and earnest consideration by all who are seeking to "know God."

Ralph Lovelock.

NEW BOOKS OF 1962

The past year has witnessed the publication of a bigger number of important books on the Bible than any other year for a long time. First, two Bible dictionaries. The larger one is a four volume work comprising nearly 4,000 pages:

G. A. Buttrick (ed.), *The Interpreter's Dictionary of the Bible*, Abingdon Press, Nashville, Tennessee, 1962. Price: \$45 or £18.

The Abingdon Press is a respected Methodist publishing house in the U.S.A., and this is its second major publishing project since the war. The first was *The Interpreter's Bible*, a twelve volume commentary on the whole Bible. This work is not so well known, especially outside the United States, partly due to its price (\$89.50), and partly due to its form. The texts of both the A.V. and the R.S.V. are printed in full, and then in addition to the commentary printed underneath, the bottom of each page is devoted to a kind of running sermon. This printing of two texts of the Bible and the sermonising has added much to the bulk of the work (and to its price), and the uneven quality of the many contributors is a well-known defect.

The newer enterprise, the dictionary, is an altogether better production. Since, indeed, no Bible dictionary in English on this scale has been undertaken since the five-volume *Hastings*, which appeared at the beginning of the century, it can be considered a major event in biblical publishing. The editor is G. A. Buttrick, a well-known preacher and author of some pastoral works, but no great scholar. He was assisted by four associate editors and a board of six consultants. These ten provided the necessary scholarship. A representative of the publisher assisted as a technical advisor. Before proceeding with a description of this work, it will be well to introduce the other one.

This is:

J. D. Douglas (ed.), *The New Bible Dictionary*,
Inter-Varsity Fellowship, London, 1962.
Price: 45s.

It is a single volume of 1,375 pages. Since its pages are smaller and its type larger than those of the other work, it is less than a quarter the size. The publisher is an Evangelical-Protestant institution, which, since the war, put out a kind of one-volume commentary on the Bible, *The New Bible Handbook*, which some of our readers may know. This was a decidedly mediocre affair, but the new dictionary is of better standards. The editor is J. D. Douglas, former librarian of the Evangelical-Protestant Tyndale House in Cambridge, and he was assisted by a board of four consultants.

The first step in the compiling of any such dictionary is the drawing up of a comprehensive list of subjects on which articles are to be written, with indications of the required length. This is far more difficult than it might seem. Obviously one will have articles on Paul, Ephesus, and the canon of Scripture, but what, for example, is to be done with the biblical birds? Will every bird name have a separate article, or will they be lumped together under "Birds"? Or, to put a prior question, will every bird be dealt with, even if its name occurs in one passage only—many do—and no one knows for certain just what bird is meant? *The Interpreter's Dictionary* has a general article "Birds," dealing with wild birds generally, one on "Fowl," dealing with the domesticated species, and articles for every bird name, even if it occurs in one passage only. This procedure created problems, for the A.V. may translate wrongly. What it calls an "owl" is probably an "ostrich," so an article "Ostrich" had to be planned for. In general the editors of this work have quoted the R.S.V. when the A.V. is inaccurate. *The New Bible Dictionary* has a general article only, "Birds of the Bible," which deals with the better known kinds. In addition to the obvious things, articles on abstract subjects like "love" have to be considered, and matters relating to the Bible, though not actually biblical, need attention. Both dictionaries have articles on Sumer, the first Mesopotamian civilisation, though its name does not occur in the Bible. The *Interpreter's* has tried to be exhaustive, while *The New Bible Dictionary* restricts itself to the more important matters.

When, finally, the editors had decided on their list of articles, the next hurdle was to match the articles with scholars suitable for each one. Here the two works are farthest apart. The editors of *The Interpreter's Dictionary* sought out the best scholars available in the whole world, irrespective of religion or creed. Among the 253 writers of articles all the major Protestant churches and sects of Europe and America are represented, both conservatives and liberals being included; Jewish writers, both orthodox and reform, contributed; and agnostics and atheists also co-operated.

The only major group not represented is the Roman Catholic church. Presumably their scholars were not free to participate in a work being published by a Methodist press. The choice of contributors shows the emphasis and direction of the work. It is intended to be factual, not representing any particular denominational or doctrinal interest, written by those most qualified in the various subjects. Of course the article dealing with New Testament inspiration was not given to a Jew or an agnostic. So far as there is a bias, it is toward what in England would be called Non-conformity. This non-denominational aim has a sound business basis: more copies will be sold if, so far as possible, it offends no body of religious opinion.

The 253 contributors are an impressive group. In some cases the best scholar was not English-speaking, and his article had to be translated. The editor did not choose to describe how the articles were assigned to authors, but this is apparent, since the articles appear with the authors' names, and it is very instructive to note the procedure. The major articles, like those on the books of the Bible and on well-known biblical topics, presented least trouble. The experts for each one were well known, and the only problem was to persuade them to take over the particular articles. (A few cents per word was paid.) In this respect Mr Buttrick seems to have succeeded very well: the acknowledged authorities have written the articles. Numerically the greater number of articles are not of this type, but are small articles: every person, every bird, every plant, every place, and so on, mentioned in the Bible had to be dealt with. Some of them are mere hack work: Jibsam, for example, is a man of Issachar, mentioned only in I Chronicles 7: 2, and his name means "fragrance of balsam." However, others of this smaller type are the most difficult to write. In the case of the birds, for example, there are no authorities equally at home in scientific ornithology and biblical languages and civilisations. And so with many other topics. The procedure adopted was to divide up these short articles into groups of related ones, varying from a few dozen to several hundreds, and to hand them out to any moderately competent biblical scholar who would take them. For example, there is no acknowledged authority on biblical leatherware, so an Old Testament scholar of no particular repute was assigned all the articles on this general subject, and in private life he makes no secret of the fact that his work on these articles began with a reading of the *Encyclopaedia Britannica* on the subjects of leather and tanning. Needless to say, these shorter articles do not have the authority of the major ones.

The New Bible Dictionary is not denominational, but has a definite doctrinal bias, as the editor says, "The aim . . . has been to produce a volume written in a spirit of loyalty to Holy Scripture, which would contribute substantially to the understanding of God's word to men." This bias is not of course Christadelphian, and while *The Interpreter's Dictionary* tries to avoid debatable doctrinal issues—its article on

"Inspiration" is very colourless and that on the "Trinity" a mere note — *The New Bible Dictionary* advances a dogmatic theory of inspiration and has a long article on the Trinity. Being the work of the Tyndale Fellowship for Biblical Research, ideally it would have been written by members only, but in practice there were not enough competent members, so others had to be invited to contribute, and in all 139 participated in the work. Because of the limitation to evangelical Protestants the editor did not have nearly so wide a range to choose from as his counterpart on *The Interpreter's Dictionary*, and while there are some very sound scholars in the list, there is a large sprinkling of clergymen and others with limited claims to scholarship. The much shorter compass of *The New Bible Dictionary* must have eased the problem, to some extent, of finding suitable contributors.

How do the finished products compare? On the whole it must be said that both generally are well done and reliable. The *Interpreter's* is definitely the better of the two, not only for its greater detail and thoroughness, but also for up-to-dateness and accuracy in matters of fact. In using either, the distinction between major and minor articles should be borne in mind. What is written on major topics is usually the best available knowledge, especially in the *Interpreter's*. Of course, new discoveries might any day overthrow seemingly established facts, and in matters of interpretation and opinion, as distinct from matters of fact, even the greatest experts are far from infallible. In minor articles a certain scepticism is in order. The identification of ancient things such as birds, plants, and precious stones is not really an established science. Often the ancient terms are ambiguous. The Hebrew, for example, has one word which served for both "eagle" and "vulture." Since these were the biggest birds in the biblical world and they are mentioned not infrequently, there is no difficulty in establishing this particular point, but what hope is there of identifying correctly all the smaller birds, especially when certain kinds may have died out altogether since biblical times? Even when factual knowledge is available, the authors of the smaller articles may not know it. In the *Interpreter's* the article on the Babylonian god, Marduk (Merodach), is rather poor, since it was assigned to an expert in Canaanite and not Babylonian religion. *The New Bible Dictionary's* on the Babylonian god Bel is almost wholly wrong, and repeats misunderstandings cleared up and universally acknowledged long ago.

Our readers may ask which is best for Christadelphian use. Neither work, so far as we know, contains even one Christadelphian contribution, and those whose blood pressure rises when reading opinion which they cannot share would do well to protect their health by using neither. It might be thought that since *The New Bible Dictionary* is "conservative" and the *Interpreter's* "critical," the former would be more in line with our position. Such a judgement wholly misunderstands the present status of biblical

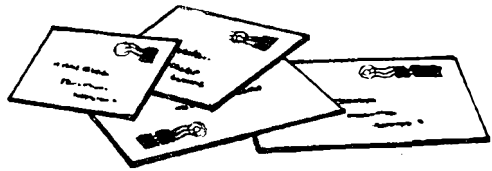
scholarship. At the beginning of the century there were two clearly distinguished schools: conservative and liberal. The liberals rejected many of the traditional ascriptions of authorship in the Bible, and in the Old Testament adhered to the Wellhausen school of criticism, which propounded an evolutionary theory of Israel's religion and a hair-splitting analysis of the Pentateuch. The former, often called Fundamentalists, rejected all of this and clung tenaciously to traditional beliefs handed down from the Middle Ages. With the passing of the first half of this century both schools have considerably modified their positions, and today they are not very far apart. This is illustrated by the fact that one of the consultants of *The New Bible Dictionary*, F. F. Bruce, also contributed to the *Interpreter's*. The "critics" are no longer so critical. Wellhausen's theory of Israel's religion is now universally abandoned, and on the question of the analysis of the Pentateuch, *The Interpreter's Dictionary* freely admits that "the 'assured results' of critical analysis are no longer so sure." The "conservatives" for their part, while still defending Scripture as the Word of God, have come to realise that it is not enough to throw stones at Wellhausen, but something more positive is needed. The article on the Pentateuch in *The New Bible Dictionary*, after giving a useful survey of the various scholarly opinions held up to the present day, acknowledges that it was compiled after the manner of other ancient books, that Moses "may or may not" have compiled Genesis, and that while it is hard to say just when the Pentateuch reached its present form, the opinion that it did so in the time of Saul and David is "credible," though the language was no doubt modernised later. Other cases are the same. The extremes of 19th century scepticism are rebutted, but the relevance of archaeology and modern study is not denied even when it conflicts with Jewish tradition and the pronouncements of the Mediaeval Catholic church.

Thus we commend both works to discriminating readers. The *Interpreter's* is certainly the better one, and should be in ecclesial libraries at least. In many cases the more studious should have their own copies. If the price is an objection, it should be noted that it is most unlikely that another Bible dictionary of this size will be attempted for many years to come, and that in public libraries it will probably be put among reference works where it cannot be borrowed. Also, if any book costing more than 7s. 6d. is considered expensive, the prices of cars, refrigerators, and television sets should be compared. A good Bible dictionary, if handled with care, should last a life-time without running cost or need for repair. If we are only willing to spend large sums of money on machines, we should stop to consider if our professed loyalty to God's Word is more than a veneer.

Wilfred Lambert.

(New Books of 1962 to be continued)

Correspondence



With regard to Bro. Richards' question in the Winter issue, I like to think that Truth is the declaration in act and speech of the highest form of God-consciousness in any age. Thus Jesus, who was also Emmanuel (God with us), was able to say "I am" the TRUTH. It was His personality in relation to His fellows in the ordinary business of life which was the truth. Pilate's withdrawal after putting the question providentially anticipated the inadequacy of verbal statement. For us truth is not static, but ever progressive while man is in the process of attaining complete integration with God, the Supreme consciousness. Man's capacity to understand, search out and find his Maker is seen in the Scriptures to be progressive in proportion to his developing consciousness. God's revelation of Himself has been proportional to this principle. See: Exodus 6: 3, Exodus 3: 14 and John 14: 6. In the latter the very name of God becomes the Self-consciousness of Jesus, and in 2 Peter 1: 12 the apostle assesses the gospel of Jesus Christ to be "present" truth, the latest witness of God to His people.

Our understanding of the love of God revealed in Jesus is still subject to the continuous enlargement of man's consciousness and personal religious experience, and is continually being restated in contemporary thought forms.

A short list of basic truths is: God, Jesus Christ, the Holy Spirit, man created in God's image, the resurrection and the final integration of the consciousness of God and man in the "all in all."

But their historical, theological and geographical relationship will ever be subject to progressive enlightenment, probably even after mortals have put on immortality.

R. H.

I am very glad that Bro. David Pitt Francis replied to my letter (Winter 1962), as he has considerably clarified the issue on which we differ. He believes that inspiration covers not only the original writing of the books of the Bible, but also their transcription, translation, arrangement into a single corpus, and chapter and verse division. Accordingly he is willing to draw out spiritual truths from the order in which the books occur in our Bible and from the chapter division. I, in contrast, while acknowledging the over-seeing hand of God in the preservation of the Scriptures, would not admit that this involves the

influence of inspiration on copyists, translators, etc. Also, while not insensible to allegory and other literary types with more than one meaning, I would not go to the lengths of Bro. Francis and find hidden truths in any passage of the Bible from which a subtle mind can extract them.

In my estimation the techniques of exposition under discussion are not a drawing out of truths, but a reading in of the ideas of the expositor. A trinitarian, for example, will find a foreshadowing of the Holy Trinity in the three Solomonite books of the Old Testament, Proverbs containing the wisdom of the Father, Ecclesiastes the wisdom of the Son, and the Song of Songs the comfort of the Holy Ghost. No comment is needed on this. The statement about the passages in Luke that the one "relates *more closely* to Hope than to either Faith or Love" (italics mine) indicates to me that the expositor is not searching for the author's meaning, but is trying to find a meaning already assumed. Why look for Faith, Hope, or Love in the passage?

The various examples offered us to justify the technique I find equally unsatisfying. As I indicated in the Autumn 1962 issue (p. 13), I do not accept the idea that the four faces in Ezekiel's vision refer to the four gospels. The order quoted for this purpose is: Lion, Ox, Man, and Eagle, but in Ezekiel itself we find once: Man, Lion, Ox, Eagle and once: Cherub, Man, Lion, Eagle (1: 10 and 10: 14). Even with the changed order the symbols do not really fit the gospels, if we let the gospels speak for themselves.

The second example offered is: "the gospel can be sketched in the names of Noah's ancestry." I have never seen this idea in print, but I did once hear it expounded in a lecture. The first ten names of 1 Chronicles 1 were taken and the attempt was made to show that the meanings of the names provided a skeleton history of God's plan of redemption. The whole thing hinged on Methuselah, which was said to mean "death," something most unlikely as a personal name, and so confirming that the meaning of the group as a whole was not accidental. Unfortunately the meaning assigned is wrong. The *methu-*, which also occurs in Methushael (Genesis 4: 18), has nothing to do with *muth* "die," but is a singular of *methim* "men." Methushael is quite clear: *methu* = Man, *sha* = of, *el* = God (not Death-of-God!), and Methuselah means Man-of-Selah. The meaning of Selah is unknown. Similar names beginning *methu-* were used by the Phoenicians and Babylonians and there is nothing peculiar about them. Thus the case for finding a

hidden meaning in the ancestors of Noah rests on a misunderstanding.

The third example is: "the Old and New Testaments of Isaiah depend upon chapter division 39/27." All, of course, acknowledge the break in Isaiah beginning with chap. 40, but I am happy to leave readers to judge for themselves whether the connection with the 39 books of the Old Testament and the 27 books of the New Testament in the Protestant Bible is the work of God or of ingenious men.

The final example is the use of Greek mistranslations in the New Testament. While conscious of the problems raised by these quotations, I prefer to live with them rather than say that the mistranslation is inspired. Others must decide for themselves.

This type of scholarship originated in Babylon between 1,000 and 700 B.C., was taken over by the Rabbis, and in turn by the Christians. The Rabbis and divines have not been more successful than the Babylonian priests in the cultivation of this esoteric science. The fact is that coincidences of this kind can be found in any body of literature by a searcher with determination and patience.

W. G. Lambert.

EXTRACTS FROM LETTERS

I have been pleased to receive two copies of your *Endeavour Magazine*, the first marked "Summer" edition and the last one "Autumn" and thank you sincerely. I found them refreshing in their outlook and "guilty" of causing one to look into some aspects of Truth which many accept blindly, but the form of "guilt" I refer to is summed up by the beloved Paul to prove all things and hold fast to that which is good.

I take our "Australian Shield" and "The Logos," which brings me to say that "The Logos" took your writer of the "Ezekiel's Temple" article (in Autumn number) to task as not being acceptable to Christadelphian teaching. Personally speaking, I enjoyed your contributor's article, as causing one to think—for though Ezekiel does read like a re-instituting of sacrifices for that Temple, that idea seems quite out of place when contrasted with the N.T. teaching especially in Hebrews. I do not hold with those who "scrap" verses or chapters that conflict with our views, but prefer always to try and find the answer to the things written.

As a sister, I have found most Christadelphian literature very hard to read and understand.

This magazine fulfilled my needs adequately. It is simple, straightforward, and the articles concern our everyday problems and experiences. I especially enjoyed the thoughts expressed by G. Marsters. Carry on with the good work and many thanks.

Having just read the extracts from letters you received, in the new issue, I can now understand what you meant when you said that the letters you receive were not always encouraging.

They do indeed make sad reading but don't be discouraged. I am sure that you have many supporters (even though silent). The fulfilling of the Royal Law has long been under-stressed and it is really wonderful to see this being put to rights. I was especially impressed with your back-cover presentation of the hungry child and the well fed Christians, framed so pointedly in the words from Job.

I shall pray for your enterprise to flourish that we all may be spurred on to greater and more vigorous witnessing for Christ, and that the Christ-like qualities of humility and compassion which pervade the pages of your Magazine will become more and more evident in us all.

I have been a Christadelphian for about twelve years and it seems to me it is the "letter" of the Truth that has got hold of our people, more than its Spirit. I have said such things in Exhortations but I find it is not liked by many. The Eden story of course is good and necessary but sometimes we may think of things as Paul did—"Who loved *me* and gave Himself *for me*." We may remember too that Jesus died to "Purify unto himself a people zealous of good works." I hope the *Endeavour* will be a means of bringing necessary truth (food for the heart) to our people.

There seems to be an attitude of "look after the sheep that are in the fold and don't bother with those that are out in the hills." In the fold a certain minimum of warmth and shelter is provided, but there are draughts and hard places to rest upon. Inside the fold also there is often the musty fodder of certain Bible Classes, where one must compliment but never criticise; Youth Circles where youths and maidens may not be left alone to enjoy themselves but must ever be under the watchful eyes of the pillars of the meeting.

I discussed the Endeavour Committee with a prominent brother at . . . yesterday and he was with you, not wholly, but 90 per cent. He did tell me of being buttonholed at various meetings by some who are rather fearful of any wind of change—the ostrich type, and of one who inferred that as Brother Thomas preached from the King James version, that version only is the revealed Word of God and that we should not read any other version.

I must confess to mixed feelings at the appearance of a new magazine in the Christadelphian world, but after perusing the *Endeavour* and being impressed with the quality of its articles, and the Christ-like spirit, now feel that it has contributed to a better balance of thought and behaviour within the brotherhood. I sincerely hope that God will bless this work.

By the help of God please keep the *Endeavour* in circulation.

I would like to say that it is most refreshing to find that there are some of our members who still search and see whether the things generally accepted are really the truth.

* * * * *

Some regret has been expressed that we have published letters which uncharitably deplored our magazine. It was with regret that we included these and also those published earlier. We did so for two reasons. (1) To have inserted only favourable letters would not have presented a fair picture. (2) Because one of the needs of our community is to see ourselves as we really are. It is the desire of the Endeavour Committee to produce a magazine which, being representative of our community, we can hand happily to our friends and neighbours. From our point of view it seems unlikely that we shall be able to do this so long as the challenges presented by such articles as "The Sinners' Friend" are bitterly opposed and misrepresented.

There are many amongst us who cannot face any difference of opinion without displaying anger and without vehemently denouncing those who think differently from themselves. This magazine is wholly against such an attitude. There are many who support us in this, and we plead with them to work with us in facing the position and in striving to eradicate bitterness from our community's discussions. We shall then be in a better position to offer Christ's message of salvation to the world.—EDS.

DO GOOD WITH YOUR HEAD AS WELL AS YOUR HEART

The back cover of *Endeavour*, Winter 1962, will undoubtedly have appealed to many. I wonder, however, whether the traditional ways of showing compassion are really helpful in the modern world. The increase in population today is so great that, unchecked, the weight of humanity would cause a collapse in the very atom structure of the planet in a few centuries. Every baby saved from death today means several more babies in less than twenty years' time. A doubling of food production today will mean a quadrupling of population in twenty years' time.

War, famine and disease have only been pushed out for a short time and, unless something is done, will surge back with redoubled force. Can we, however, stand by and do nothing?

We must recognise that hard-heartedness will be spiritually disastrous for us. Good-hearted giving, which does not consider the long-term effects, may, while being more commendable, be adding to the sum total of misery rather than taking from it.

It is generally agreed that higher standards of living and education help to solve the population problem as well as making a fuller life. As a community, we are small and our total resources can make little difference to world misery, but we can make an enormous difference to a few.

We could help those who desire and would profit from education. They would help themselves and others. Schools are not always free in the under-developed countries, and the few pounds needed are often quite beyond the means of many parents.

More real good is often done by selfish business men than by charitable institutions. A new industry in a land of poverty, can give a living wage to a few and they, in turn, would then have money to spend, and would stimulate other industries. Charity thrown into the pool of human want often only causes the pool to spread. Money invested in industry can become a spring of life.

As a teacher in a High School for Africans in Southern Rhodesia I come across those who have to give up their education for lack of money or who are hampered by lack of spectacles, and I am sure that a fund for loaning school fees in under-developed countries would have very great value.

Not being a business man nor an agriculturalist I cannot advise on the best ways of creating wealth but surely there are others who can.

David H. Smith.

* * * * *

We accept that merely feeding and clothing those in need is not, in modern times, the beginning and the end of Christian compassion. Oxfam and other relief organisations make the point that they not only feed and clothe but supply tools. We would be glad to co-operate with Brother Smith on the lines he has suggested and we have written to this effect.

At the same time we must say that while the problem of the unfed millions may be especially acute in our day, the principle of compassion differs nothing from that in any age. So the rich man could not have excused himself by saying that if he fed and clothed Lazarus he would have a Lazarus family on his doorstep before long, and so the misery would be multiplied.—EDS.

PREACHING TO OTHER CULTURES

by Rosemary Jones

"GO ye into all the world and preach the gospel to every creature." Without its work as ambassador for Christ, the church would surely cease to be a living thing, for although the spiritual development of the individual is of great importance, it is the spreading of the gospel which is our primary aim, and which gives us, as a group, a common goal.

What is involved in this spreading of the gospel? For preaching to be effective it is insufficient for us merely to pass on a list of facts which, although they may have changed our own lives, do not affect the hearer beyond giving him a certain amount of mental stimulation. We are aware of the need to reach the heart of the desired convert, to convince him of the lack in his life, and to show how belief in Christ and the coming kingdom will bring the solution to all problems, both present and future.

While the importance of the public address should not be underestimated, there is a growing appreciation of the tremendous contribution to be made by personal contact. It is the ground-work done in private conversation with our friends and colleagues both before and after they attend our lectures and services, our patient effort to understand the psychology of the individuals concerned, our judgement, aided by divine guidance, as to which aspects of the gospel require to be stressed, what type of speakers would benefit them most and at which stage they should attend their first lecture — all these are contributory factors to effective preaching.

Many of us are aware of instances where we have failed to convince our friends in our preaching, and perhaps we have tended to minimise our failure or evade further responsibility by assuming that the person with whom we failed was not "called." Let us, however, rather examine our own actions. Did we pray sufficiently and rightly over the matter? Were we trying to make a convert for Christ or a convert

for ourselves? A thorough and honest examination of a failure may be of great help for the future.

Perhaps the chief obstacle preventing us from reaching the heart of the twentieth century hearer is the wall of materialism surrounding him. This barrier of materialism may not always be easy to overcome, for while one can point out the mental stress, domestic discord and other unhappinesses caused by the present rat-race in which so many are involved, we know that there is always some pleasure achieved by working for and attaining a goal. Our aim must be to re-channel the direction of our hearer's efforts, to show him that though the process of achievement brings happiness, it will bring infinitely greater happiness if the goal is worth while.

Most of us, in our preaching, have encountered these obstacles, but possibly only within the limited environment of those of our own language and culture. Some of us have perhaps ventured farther afield and found that the farther we go from our own background, the more difficulties we encounter.

The problem of language is an obvious but purely technical one, and can be overcome by study and practice. More subtle, however, are the other barriers which we must cross to meet those of other races, creeds and colours. We have something in common with our own race, for we have been educated in the same traditions, but we cannot hope to understand those of different cultural backgrounds without some special effort to study their customs. Not only will we learn to understand their behaviour, but we will avoid offending them in any way.

It will also help us to avoid the mistake of confusing Christian principles with the European way of life. The South African native, for instance, has different habits of dress from the European, habits which we would consider indecent, but which are perfectly natural to him.



Surely we should not interfere with such habits, but, provided that he remains in his own environment, adapt Christianity to his customs, and attempt to change only that in his life which is in conflict with the teachings of our Lord.

In South Africa, contact with other races, Asiatics and Coloureds as well as the ten million Bantu, is made more difficult by the strict social barriers. The European South African grows up with an inherent feeling of superiority over his black brothers, the European immigrant usually acquires this feeling quickly, and even where the desire for inter-racial contact is present, this is made difficult by the entire social structure and the stigma attached by society to such contact. The recent Immorality Act which aims at preserving racial purity, creates a further barrier, and makes marriage between a European and a non-European a criminal offence.

As was pointed out in this magazine recently, for the Christian these barriers do not exist. "There is neither Jew nor Greek, there is neither bond nor free." However, though the Christian recognises this fact, there is the sensitivity of the non-European, a sensitivity which is often acute, which makes him shrink from social contact with his European brethren, contact which is so much part of our brotherhood.

The loneliness of the non-white brothers or sisters is a problem to be overcome. They must have those of their own kind with whom to mix and marry. The need to increase our number of non-European brethren is urgent. Ideally, entire non-European ecclesias would be a solution, but this raises a further problem, for as yet our coloured brethren are too few and too scattered to be able to organise and run such ecclesias.

Coming closer to our own culture, we look at the problems of preaching to the Afrikaans people in our country. Here, as with other groups, there is the language obstacle, for although some Christadelphians know the language, a large number do not have a working knowledge, and there is, virtually, no literature available.

These and other problems are at present preventing us from preaching effectively to the other race groups in our country. Most of us dismiss the problem with varying degrees of

regret, and concentrate on spreading the gospel to those with whom we are in closest contact, a valuable work in itself, but only part of our work.

Only a few reach out to the groups beyond our own — a valiant work, but only a drop in the ocean. We desperately need to sow the seed in sufficient quantities among these peoples for it to take root and spread among them so that they may eventually be able to establish their own ecclesias.

There is an unbalance in our community, an unbalance revealed in the fact that there are ecclesias so large that capable and willing speakers and workers have insufficient opportunity to use their talents, whilst other small ecclesias carry burdens too large for them, particularly in the missionary field as mentioned above.

There are two ways of helping to restore balance here. Firstly we can take the step of uprooting ourselves and moving to somewhere where we feel we can better use our talents, as some of our brethren and sisters are already doing in Europe. We are aware of the hardship in which this has involved them, but equally aware of the good work they are doing and the vital needs they are filling. There is unlimited scope for preaching and for all the administrative work that lies behind the organisation of campaigns and ultimately the formation of ecclesias.

Secondly, for those who are really unable to emigrate or move, there is valuable work to be done in the field of translation. The languages of this country, Afrikaans and the native languages, are all relatively simple to learn, and yet how many of us have ever considered learning one of them and making available to millions some of our literature in addition to the Bible?

The phrase "The harvest truly is plenteous, but the labourers are few" is as apt in this context as any. Our Lord may return at any time. When He comes, will these millions have heard the message we should be bearing to them? Will we have discharged our responsibility towards them? Or will we find ourselves in the position of the servant who hid his talent in the earth? May it be our endeavour to help all those who need us.

A Family Prayer

FATHER in Heaven, we pray together this night with thankfulness.
We are grateful for the purpose we have in life,
And for the joy we find in the part we play.

How often we have longed for a little one to hold,
For the patter of tiny feet and the chatter of an infant tongue,
Is known only in the courts above.

Though, sadly, we have no family to call our own,
Yet, gladly, we share in the family called by the Name of our Lord.
Help us to know how much we can help the children growing around us,
By our example and by our encouragement.

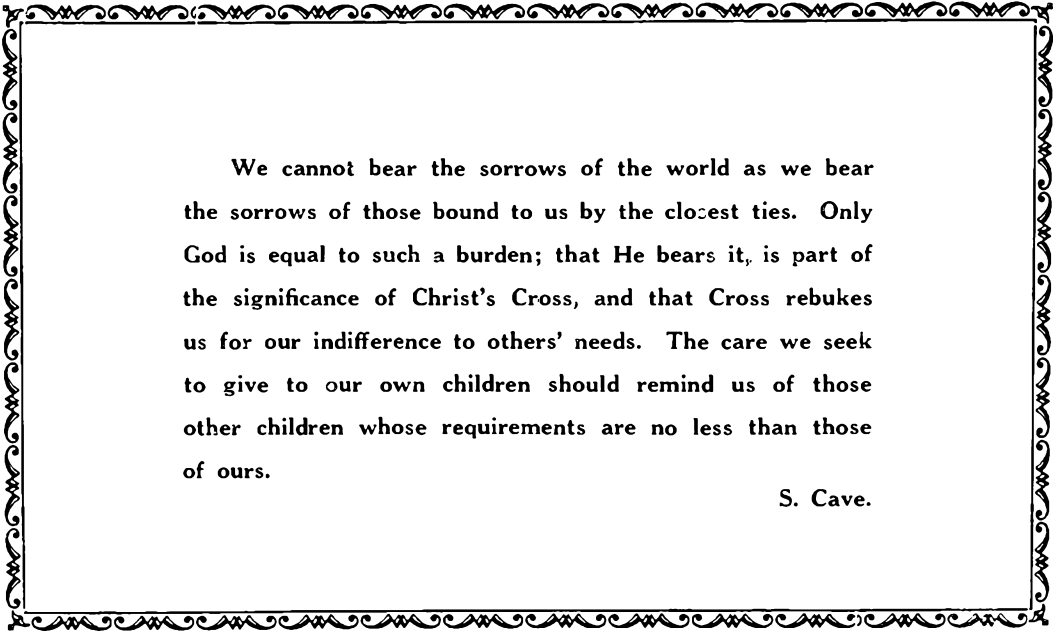
May the door of our home be open to those who walk in the Springtime of life,
To those who are in trouble, to those who feel guilty,
To those who are puzzled, to those who are afraid.

May the guidance we offer be through the Guidance we ourselves receive.
May we give it with humility and understanding.
And may we know that we do not labour in vain.

In our elder Brother's Name do we ask these things.

Amen.



A decorative rectangular border with a repeating scrollwork pattern surrounds the central text.

We cannot bear the sorrows of the world as we bear the sorrows of those bound to us by the closest ties. Only God is equal to such a burden; that He bears it, is part of the significance of Christ's Cross, and that Cross rebukes us for our indifference to others' needs. The care we seek to give to our own children should remind us of those other children whose requirements are no less than those of ours.

S. Cave.

THE
ENDEAVOUR
MAGAZINE



SUMMER 1963

One Shilling

SUBSCRIPTIONS

Subscriptions and all business communications should be sent to:

The Endeavour Magazine,
Langdale,
Melkridge,
Nr. Haltwhistle,
Northumberland.

Single copies of the magazine cost 1s. 4d. post free.

Annual subscriptions (post free)

Great Britain	5s.
Canada and U.S.A.	\$1 (dollar bill preferred)
South Africa	50c

In order to facilitate printing arrangements the magazine will be published, in future, on the 18th of the last month of each quarter.

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,
Arnold,
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.

THE ENDEAVOUR MAGAZINE

SUMMER 1963

No. 8

FOR
CHRISTIAN
THOUGHT
AND
ACTION

OUR COVER DESIGN

He maketh me down to lie
In pastures green.

As we see the sheep grazing beneath the summer sun, we think of the 23rd Psalm and of ourselves in the pleasant ways of life, with Jesus as our Shepherd.

Less often do we care to think of the dark vales. And yet it is when we walk through the shadows that we feel His presence most of all. When human help can aid us no longer, then His rod and His staff comfort us.

And how is it so?

It is because we are assured that no matter how great our trial, nor how deep our grief, if we follow our Shepherd He will lead us to green pastures, such as human thought cannot comprehend. "For I am persuaded, that neither death, nor life . . . nor things present, nor things to come, nor height, nor depth . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Contents

Page

"RENDER UNTO CAESAR . . ."	2
"BE APPROVED MONEY CHANGERS"	3
MEETINGS FOR PRAYER	5
MORE THAN CONQUERORS	10
THE ANTIQUITY OF MAN	11
FREEDOM FROM HUNGER CAMPAIGN	21
THE TEMPLE VISION AND "THE PRINCE"	23
"DENYING THE POWER THEREOF"?	28
CORRESPONDENCE	31
NATIONAL NATURE WEEK	33
EDITORIAL	35
THE ENDEAVOUR SERVICE COUNCIL LTD.	36

“Render unto Caesar . . .”



Jesus' answer to the Pharisees and Herodians who questioned him about the propriety of a Jew's paying tribute to the Romans had more force than appears on the surface, for Jews were subject to two kinds of tax, and two kinds of money were used to pay it. They paid tribute to Caesar, and they paid a tax to the temple in Jerusalem. Roman taxes and levies were paid in Roman coins. Above we show a Roman denarius, and this is the actual word used by Jesus when He asked to be shown the coin. The A.V. translates it "penny." It is a denarius of Tiberius, who was the emperor from A.D. 14 to 37. The "image" on the obverse is a fine bust of Tiberius, and the "superscription" reads: TI(BERIVS) CAESAR DIVI AVGVSTI F(ILIVS) AVGVSTVS, i.e. Tiberius Caesar, son of the divine Augustus, Augustus. It continues on the reverse: PONTIF(EX) MAXIM(US), high priest. It is not certain what the seated lady on the reverse signifies.



“. . . and unto God . . .”

The temple tax is referred to in the episode in which Peter was told to go fishing, and caught a fish with a coin in its mouth. The subtlety of Jesus' words has been expounded in *Endeavour*, Winter 1962, p. 19, by Ken Drage. In this passage the A.V. speaks of "tribute," but the word is really *didrachma*, or double drachma, the name of a silver coin. Drachma was the name of a Greek coin, and, indeed, is today the unit of Greek currency. This Greek standard was, however, correlated with the old Semitic weights, and four drachmas equalled one shekel. Thus the temple tax in Christ's time was half a shekel. Every male Jew of twenty years and up, whether living in Palestine or not, was expected to pay this half-shekel once a year. Payment in Jerusalem had to be made in Tyrian currency. Up to this time the Jews had not minted their own shekels and half-shekels and were forced to use Gentile coins. (The silver shekels with the old Hebrew writing on them, that older reference books attribute to the Maccabees, are now known to have been struck after the time of Christ.) Above we show a Tyrian half-shekel of the most common type, which was minted frequently between 95 B.C. and A.D. 70. On the obverse is the head of the Phoenician god Melqart, though done in the Greek style. The reverse shows an eagle, though due to damage or poor striking its head is partly off the coin, but the beak is clear. The Greek lettering, to be read from the eagle's head clockwise, says, "Of Tyre, the holy and inviolate." The three symbols by the eagle's breast are the numeral 191. This is the year of the Tyrian era in which the coin was minted; it corresponds to A.D. 65/66. The shekel piece, such as Peter found in the mouth of the fish and used for himself and Jesus, was of the same design but bigger, containing twice as much silver.

The coins shown above are in the British Museum. They are of silver and are shown one and a half times their natural size. They are reproduced by kind consent of the Trustees of the British Museum.

"Be approved money changers"

(Uncanonical saying of Jesus)

"Prove all things; hold fast that which is good"

(Paul)

By Wilfred Lambert



THE idea that genuine sayings of Jesus could be preserved outside the four gospels may come as a shock to some. Yet it is not surprising, for Paul in Acts 20: 35 quotes, as words of Jesus, "It is more blessed to give than to receive," a saying not found in any of the four gospels. Long before any gospel was written the early believers were passing round sayings of Jesus by word of mouth, and this practice did not suddenly stop when all four gospels were finally circulating. From the writings of the early "Fathers" and from apocryphal gospels it is possible to collect literally scores of extra-canonical sayings of Jesus. Most of this number are chaff, reflecting all too clearly the heresies which spawned them, and having little in common with the Teacher on to whom they have been foisted. A few grains of wheat remain: sayings which bear every resemblance to the authentic utterances. One of these apparently genuine sayings heads this page. It is, indeed, the most frequently quoted saying of Jesus not found in our gospels. An industrious German scholar, Alfred Resch, collected 69 citations in over 30 different authors. Not only do they attribute the words to Jesus, but they also understand the saying as teaching the same lesson as the words of Paul which we quote above. Quite a number of these early Christian writers quote the two passages together, for example, Jerome (c. A.D. 400):

... Let him know that I gladly heed that saying of the Apostle, "Prove all

things; hold fast that which is good," and the words of the Saviour, who says, "Be approved money changers," and if any coin is spurious, and does not bear Caesar's image, nor has the imprint of currency of the realm, let it be rejected.

Jesus' teaching was often crisp in expression and pregnant with meaning. On one occasion He told His followers to be fishermen. Here He tells them to be money changers. The money changer was a familiar sight in the Jerusalem of Christ's time, seated behind his table. His business was just like that of any modern *Bureau de Change*. Pilgrims to the holy city would mostly bring their money in gold to save carrying a large weight of the less valuable coins. Several currencies in addition to Roman were regularly exchanged in Jerusalem. For paying the temple tax, which was required of all Jews, a special currency, the Tyrian, was used, and pilgrims would need to visit a money changer to obtain this. Vast numbers of coins were changed before such occasions as the Passover, and as a result Jerusalem became a banking centre for the whole region.

In this saying Jesus was not thinking of those money changers whose desire for ready business overcame their sense of propriety, so that they pursued their vocation inside the temple precincts. Nor was He concerned with their professional knowledge of rates of exchange.

The one aspect of their work which gives the saying its point was the skill needed to avoid taking forgeries. Ancient coins were hand-made and did not have the precision of their machine-struck modern equivalents. Ancient silver coins were of almost pure silver and due to their softness they soon became worn. The skilled money changer's eyes were sharp, his fingers were sensitive to the proper weight and feel of the different coins, and his ears warned him if a doubtful one did not give its proper ringing sound. So he sat at work, sorting the spurious from the genuine, and only accepting the latter.

The true disciple of Christ is like this. All his life he has to sort the good from the bad. There is no rule of thumb by which to tread one's way through the intricacies and infinite diversities of life. Decisions constantly have to be made, and in all important issues of life there are only two possible judgements: right or wrong, genuine or spurious. The influences on our life are equally diverse, and in most cases of our own choosing: our work, our relaxation, the books and newspapers we read, our friends. Like the money changer, we should select the good, but reject the bad. As a community we have the same responsibility. We may not shut ourselves off from the world: we are in it and must judge what we find, whether it be good or bad. Internal matters have to be settled in the same way. In the young church at Thessalonica

in Paul's day the phenomenon of prophecy was causing trouble. As we know from the First Letter to the Corinthians, there were dangers in these ecstatic utterances. The simplest way to deal with the matter would have been to suppress it altogether, and some, it seems, were disposed so to do. But Paul counsels that it should be preserved as a form of religion, but each individual case should be scrutinised, like the money changer watching the coins that come his way.

We are no longer troubled by prophecy, but we have other problems to face. Deriving our doctrines from the Scriptures, and having no authoritative voice to settle points of dispute, we are confronted with the infinite variety of truths which are to be found in the Bible. Serious students will sooner or later come upon some aspect of truth not commonly known. Some, the moment any new idea is heard, desire nothing but the complete suppression of all independent study and constructive thinking. Their profession to have examined the new idea and to have found it wanting is often couched in words which show that the point has not been grasped. The more mature and soundly-based followers of Jesus will prefer to follow Paul's example, based, apparently, on words of Jesus Himself. Like approved money changers they examine whatever comes their way, accepting the good, but rejecting the bad.

EDITORIAL NOTE

In view of the time lag in the receipt of the magazine in South Africa, the Supplement has been discontinued and a news sheet prepared in South Africa is being circulated. We are sorry the Supplement has proved impracticable but we are glad that we are to receive continued support from South African readers.

Owing to our build up of material the four extra pages are being retained. We regret that the next instalment of *The Life of Christ* and *Book Reviews* have had to be held over through lack of space, until the Autumn issue.

Readers have asked us to publish the magazine more frequently, but the labour involved prohibits this at present.

MEETINGS FOR PRAYER

By Henry Hacking

AN encouraging, if somewhat spasmodic, feature in ecclesial life, at the present time, is interest in meetings specially given over to devotional themes, meditation and prayer. One hears of an occasional ecclesia which has held a meeting chiefly for prayer, for example. A memorandum was circulated to ecclesias on this subject, from an ecclesia which periodically held meetings for prayer. Readers may remember a reference I made to prayer meetings at the Ashton-under-Lyne ecclesia in an article published in Spring 1962. When the interest in the matter is added together it would appear to be substantial. It is an intriguing question as to whether the hand of God is behind this movement of ideas, provoking brethren and sisters into a deeper spiritual relationship with Himself. I believe the answer to this is "yes."

The time appears to have arrived when the subject of ecclesial prayer should be more widely considered than it has been up till now and the purpose of this article is to try and foster a general interest out of which, it is hoped, some action may take place. As *The Endeavour Magazine* is devoted to "Christian thought and action" it is a suitable vehicle for an article of this type.

At the outset it should be stated that the concept of brethren and sisters meeting together to engage specially in prayer is fairly new to our fellowship. Because of this, it is necessary both

to elaborate the reasons why such meetings are desirable and also to answer a few objections (based on a fear of breaking with tradition) which have been encountered.

It is probably a true comment to say that the majority of Christadelphians rely very largely for their spiritual nourishment on group activities. The chief of these is, of course, the Sunday Memorial service, followed by Bible Lecture meetings, Bible Study classes, Fraternal Gatherings, etc. The wholesomeness and value of communal spiritual exercise is, as readers will know, the subject of scripture exhortation (Hebrews 10: 25; Malachi 3: 16), and the importance of fellowship of this kind is known to us all. It is true also, as again will be generally admitted, that private spiritual exercise, whether of reading, study, good works, or prayer, is important. Few individuals, however, are strong enough to stand alone. Hence there is the need to meet one with the other, and for the constant emphasis which is put upon the importance of regular attendance at meetings. Why not meet together specifically to engage in prayer?

PRAYER IN THE BIBLE

The Lord Jesus sets the example in prayer. He spent long periods praying to His Father. We read, "He went out into a mountain to pray, and continued all night in prayer to God" (Luke 6: 12). On occasions He referred to the value of sustained prayer, for example in Matthew 17: 21, "This kind goeth not out but by prayer and fasting." Obviously, this was chiefly private prayer, but there is evidence of the value placed on communal prayer. Jesus prayed openly for the apostles in their presence as is seen in John 17. Certainly the idea of groups of people praying together found great favour



in the early days of the church. This was to be expected not only from the teaching of Jesus but from the spiritual background of the Jewish nation as well. See 2 Chronicles 6. In fact, synagogue services might have seemed to us very much like meetings for praise and meditation. It is reasonable to believe that the spiritual life of early Christian believers found continual expression in a ready use of prayer in all circumstances. "Pray without ceasing" was the exhortation. Thus the church was a prayer-based community out of which sprang power, the directing influence of God, and increasing faith and service towards God and the Lord Jesus Christ.

Acts 1: 14 — "These all continued with one accord in prayer and supplication."

Acts 6: 4 — "We will give ourselves continually to prayer, and to the ministry of the word."

Acts 2: 42 — "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Acts 12: 12 — "He came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying."

Acts 20: 36 — "And when he (Paul) had thus spoken, he kneeled down, and prayed with them all."

There are some in our community, myself included, who take the view that the prayer life of our body is inadequate for the work of God which we attempt to do, and that herein is a fundamental and basic weakness which must be remedied if we are properly to play the part allocated to us in these "last days." The ordinary ecclesial meetings do not allow more than very limited periods for prayer as they are convened for other purposes. They are not organised to allow for prayer sessions, and fuller petitions than those normally offered would be out of place. Our communal prayers are limited to a very few of the members present and are expected to be fairly brief. Otherwise it would be inconsiderate for the whole congregation to stand for the

duration of a prayer, as invariably is the case at present.

We can all ask ourselves the question as to whether the spiritual life of the ecclesias today is on as high a plane as that which comes to our imagination from a study of the apostolic writings. Indeed, the impression gained is that the early church had something, even apart from the special Holy Spirit gifts, which is lacking today. Perhaps it was a deeper spiritual life and a more personal experience of the grace of the Lord Jesus in their lives. The excuse may be made that we are living in "different times." Sometimes the phrase "Laodicean age" is used, almost as though God had done something to change matters. Is it God who has changed, or has the availability of the power of the Lord Jesus failed? Or is it not rather that our life energies are not used in the kind of way which allows the grace and power of God to work. Newly baptised brethren and sisters are quickly pressed into habits of Bible study — and there is nothing wrong with this — but the emphasis on prayer is much more limited. Yet with the apostles, prayer was always *first*, and other activities followed on. We can note the message concerning Saul (Paul) while he waited at Damascus, immediately after his conversion, "For, behold, he prayeth" (Acts 9: 11).

AIMS OF ECCLESIAL PRAYER MEETINGS

Some reasons in favour of meetings for prayer are given below.

1. A first objective would be to give stimulus to prayer in general. In no sense would communal prayer be intended to replace private prayer. Prayer activity by groups of brethren and sisters would be expected to lead to a greater desire for individuals to engage in private prayer.

2. A unity of purpose and spirit is essential when people mutually engage in prayer. To meet together in groups for prayer would require love, understanding and forgiveness, the one toward the other. The development of these attributes would be of considerable value. A group of

dedicated members in unity before God, directing their hearts and minds to Him in praise and supplication is surely a glorious concept: can we doubt that it is very acceptable to our Heavenly Father? In other words, such an assembly is a perfect basis for the giving of grace and favour and the supplying of temporal needs.

3. A deepening experience of God is likely to result. Christianity is essentially a religion which can, and should, be tried out on the anvil of experience and "proved" to be right. Prayer meetings would engender a more personal relationship with God. An aim would be to "know" God by entering into His life and grace as He reveals Himself, rather than just knowing about God by academic knowledge.

4. Prayer is a work of God, and on behalf of God. Anna "served God with fastings and prayers night and day" (Luke 2: 37). We do not know all the reasons why this is so and we should not unnecessarily exercise our minds trying to find all the answers. It is clear from Scripture that prayer can be used by God to effect His purposes. In the highest possible sense, those who sincerely pray together are co-labourers with God. This is not to eliminate other avenues of service such as preaching, but to provide a foundation whereby preaching and other activities could become effective. How often we are discouraged by the seemingly paltry results which accompany so many of our highly-organised "special efforts." Is the prayer foundation too flimsy?

OBJECTIONS TO PRAYER MEETINGS

Possibly because prayer meetings form no part of the tradition of our body, some worrying questions concerning them have arisen in the minds of sincere brethren. A few specific points which have been mentioned are dealt with in this section.

1. Objection: There is a danger of exploiting the emotional side in religion.

Answer: We should behave in a disciplined

but nevertheless natural manner. There is no reason to be ashamed of the kind of constitution or nature we bear. Jesus was not ashamed to weep when the occasion so demanded (John 11: 35) neither were early disciples (Acts 20: 37). No one wishes to see emotion, whether expressed in weeping or any other form, exploited for its own sake. There is, however, a time and a place for various kinds of behaviour. There appears to be a near inhibition of all kinds of feeling at many of our meetings which leads to a most unspiritual coldness. It is worth mentioning that when the news of the death of Dr Thomas reached this country the proceedings at a meeting had to be temporarily suspended because members were overcome by emotion. Who would have had it otherwise?

Experience has shown that brethren and sisters behave in a sensible way at special prayer meetings.

2. Objection: An obvious danger of prayer meetings is the tendency to exhibitionism in religion.

Answer: Religious activities of all kinds can, and sometimes do, lead to exhibitionism. But this does not mean that no public service, whether presiding, exhorting, lecturing, recording, writing, or even playing the organ, should be undertaken. It is defeatist and makes nonsense of fellowship to avoid doing what is right because of the possibility that some evil may occur. In fact, it is more difficult to be exhibitionist in prayer than in almost any other activity. For example, a speaker may seek to shine like a stage personality as he works his way through carefully prepared material, and he may have some success in impressing the congregation with his powers of oratory. In contrast to this, it is found that, in prayer, success comes from a humble and contrite spirit exercising "full assurance of faith" (Hebrews 10: 22). A sure way for the praying person to cut himself off from God and real prayer value is to let a consideration of how the prayer is sounding to his audience pass through his mind. I fail to see how it concerns us what happens as regards exhibitionism in other religious bodies. In any event, from our very second-

hand, or even third-hand, experience of what occurs in other circles, we are in no position to judge the sincerity of their prayers. It is chasing a most unprofitable hare to worry about other organisations in this connection. Our job is to set about making our prayer life as apostolic as possible.

3. Objection: Prayer should be the last thing to be organised. Our prayers should be spontaneous and individual.

Answer: One has some sympathy with this objection. The trouble is that we are, generally speaking, a long way from being ready and spontaneous praying Christians. It would be quite delightful if, every time a group of brethren and sisters met, even informally, there was spontaneous prayer. This kind of spontaneity was true in New Testament times but is almost completely lacking in our midst today. Organised prayer meetings ensure that at least some time is given over to group prayers. Ideally a meeting for prayer should not be too highly organised, but, whatever the method of conduct of the meeting, some benefit would result and a serious start would have been made in promoting prayer at a high level.

A SUGGESTED ORGANISATION TO PROMOTE PRAYER MEETINGS

Is it too ambitious to envisage a "Christadelphian League of Prayer"? The function of the organisation would be to foster prayer meetings and give advice and direction where necessary, also to stimulate interest in prayer. A special feature might be the arranging of inter-ecclesial prayer meetings. Obviously, the more adequate individual ecclesias became, the less would be the need for "parent" help. In the nature of things in our body, with many of the ecclesias having only a limited membership, support from some central body would seem to be very desirable.

A valuable sideline in the work of such an organisation could be the provision of special prayer help to either ecclesias or individuals when requested — this help consisting of a visit by a selected number of dedicated praying members. At present it is extremely difficult to draw on such help. How acceptable it would be if a brother or a sister in distress, say gravely ill, could ask to be visited and prayed for by such a group. Individuals in the Body differ in gifts and capabilities (1 Corinthians 12: 12-27) and some of our number are more gifted in prayer than others. We have specialist speakers, etc., and no one objects. Why not members who excel in prayer, perhaps the highest service of all?

SOME SUGGESTIONS ON HOW TO CONDUCT A PRAYER MEETING

It would be impertinent to lay down special rules for the conduct of meetings for prayer, but a few suggestions are made here by way of help, particularly to those to whom the idea of these meetings is quite new.

The first thing to say is that it will usually be necessary for someone to preside or lead the assembly. If the order of the meeting is carefully pre-arranged and the various participants appointed beforehand to specific duties, then the president's task will be straightforward, and the meeting will run a smooth and organised course. Differing from this is an alternative method which gains because it is less stiff and formal, and where the only pre-arranged appointment is that of the president. Perhaps "leader" would be a better description. The meeting will proceed under his jurisdiction and direction, and he will bear a fair degree of responsibility for the success or failure of the gathering. This method, while calling for qualities of leadership, allows scope for freedom of activity in the meeting.

A suitable order of meeting might be as follows:

- (1) A short dedicatory prayer.
- (2) Hymn (if an instrument is available).
- (3) Few-minute talk by the president, mentioning specific object of the meeting.
- (4) Short Bible reading.
- (5) Prayer. (4) and (5) could be repeated by other members. (Suitable readings may be found in the Psalms and other passages which particularly refer to prayer or praise.)
- (6) Hymn.
- (7) Closing prayer — probably by the president.

Some brethren may be too shy to pray but may be prepared to read. Other brethren, perhaps more used to public service, would form the mainstay of the prayer activity. It may be possible for the president to note those present just before the meeting commences and tactfully give invitations to individual members to co-operate. A prior aim should be to make everyone present feel they are wanted and that their presence and assistance has value. It is true, and can be mentioned, that the silent mental reactions of those who follow the member praying audibly have a real bearing on the spiritual success of the meeting. The members meeting together should seek to employ fellowship at its highest level. My view is that some time should be allowed for extra prayers after the initial organised part of the meeting is concluded. A sense of the presence and reality of God can build up, leading, as time proceeds, to a greater freedom of utterance and an increasing awareness of the riches of His grace.

As soon as there is any feeling of conclusion, i.e. when it is obvious that the meeting has run its full course, the president should close. He must ensure that there is no atmosphere of anticlimax at the end.

After the formal conclusion is finished, in the enthusiasm generated, it is as well to make arrangements for the next meeting, as indicated earlier. The invariable cry is, "We must do this

again," or "How good it has been; why don't we meet like this more often?" But being creatures of this world, the enthusiasm for prayer is easily lost in humdrum activities of everyday life. It is not for nothing that the Bible has a good deal to say about a certain "Adversary." We have to be very watchful of "his" deadening influence.

SUMMARY

I would like to sum up by making the following points:

1. As a community we apparently fail to enter into the activity of prayer to anything like the same extent as the faithful ones of old. This may, in part, be the result of the pressures of modern life, but at least it seems to be true.

2. Without adequate prayer we shall fail to do the work of God as He would have it done. Prayer serves God, and is effectual to the salvation of men and women.

3. A good way to encourage the use of prayer is by meetings of brethren and sisters convened essentially for the practice of prayer. It is believed that this would improve the spiritual tone of ecclesias and individuals and also give a stimulus to private prayer. In meetings for prayer, we can help one another to pray. The meetings themselves will both glorify God and allow Him to bless and sanctify those who pray.

4. We are a disciplined body of believers. Experience has shown that where meetings for prayer have been held in our community they have been only beneficial and edifying.

5. Because meetings for prayer occur very infrequently in the ecclesias as a whole, it is suggested that an attempt should be made, if necessary through the efforts of a special or "central" organisation, to hold them more frequently and more widely throughout the brotherhood.

MORE THAN CONQUERORS

Arranged by Sheila Harris

(3) ANOTHER READER'S THOUGHTS

SHARING LIFE WITH GOD

THERE is a state of mind that resents loneliness. How often do we hear a brother or a sister say, "I do not like my own company"? Paul told the Athenians that the Lord is not far from every one of us, and "In him we live, and move, and have our being." If we truly believe this, then surely when on our own we know that we are not quite alone.

If we belong to a family and share a home, then we share our joys and sorrows and bear one another's burdens. When we live alone we still have the desire to share our life with someone. What a wonderful experience it is to share it with God and His dear Son!

After a hard day's work, we return to an empty house, not really empty, though, because the Lord is there. He has been with us all day and He is with us as we return home. Our first thought should be to thank Him for a safe journey home. We cannot unburden the trials of the day into a human ear, but the Lord's ear is not heavy that He cannot hear.

A quiet evening going about our tasks, gives plenty of time for reviewing the events of the day, considering where we went wrong and where we can improve. Let us remember all the blessings and be thankful. In our solitude we

can draw very close to God through our Lord Jesus Christ, and receive strength and guidance to face a lonely life.

There is a loneliness which is self-inflicted and can even be experienced by one who shares family life. It is experienced by the person who expects others to do all the visiting and arranging, and who has the sorry experience of waiting for others to act — and is disappointed. Christ "came not to be ministered unto, but to minister, and to give his life a ransom for many." His example shows clearly that we should not look for what others can do for us, but what we can do for them. In this attitude of mind there can be found great joy and gladness, and self can be forgotten.

There are some in Christ who find it hard to help others. They are shy and slow to make friends, sometimes awkward in speech, languid by nature. These characteristics tend to loneliness, but nothing is impossible with God. If this problem be made a matter of prayer, and there is a sincere and earnest desire to serve God better, then He will most surely help.

An elderly sister who lives alone and has few visitors finds much pleasure in creating things. In her old age she has taken up sewing and knitting and, although now over eighty years of age, still makes some of her own clothes. This creative activity has helped pass the many hours she spends alone. It is a delight to visit her because her mind dwells on the things of God and she is so thankful for her blessings.

Whatever our circumstances, we all have reason to be thankful for the precious Word that God has given to us. He "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." So we faint not, knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4: 6 and 17).

THE FROM WORDS

This article is from the pen of the late Bro. W. J. Young. As a physician and surgeon he was well qualified to assess the anthropological problems raised by the evidences of early man. The article is the product of research conducted before 1930, and followed his visits to a number of (European) prehistoric sites. The article is of course "dated" to some extent and many new discoveries have come to light. Bro. Young was a friend and confidant of the then editor of "The Christadelphian" with whom these researches were often discussed. The point of view expressed indicates that recent discussion on the subject follows no new path but held its fascination for a previous generation.

It should be pointed out that the reference to suppression of information on this subject by the Roman Catholic hierarchy no longer holds as the hierarchy has long since lifted any obstacle to discussion of the topic.

THE ANTIQUITY OF MAN

By W. J. Young

THE passage of human life down the stream of time, so far as it is known to us since man, sinful and suffering, began to wander over the surface of the globe, reveals itself in four stages, styled by historians and prehistorians, Ages: the Iron, the Bronze, the Neolithic and the Palaeolithic. These Ages are not fixed periods for the whole world, but stages in the development of peoples, and differing in their time-incidence in different parts of the world. For instance, the Bronze and Iron Ages began in Asia many centuries before they reached the west of Europe. Briefly, the Palaeolithic or Old Stone Age is characterised by the use of chipped and unpolished implements of flint or other hard stone, on the part of people who were hunters and who knew nothing of pottery, of agriculture

or of domestic animals. The Neolithic or New Stone age is evidenced by the presence of ground and polished flint tools, of pottery and of domestic animals and the pursuit of agriculture. Most of the megalithic monuments belong to the Neolithic Age. In the Bronze Age, first copper and then bronze furnished the material for tools and weapons and finally iron came into use. This sequence seems pretty clearly indicated in Gen. 4, 20-22; the Peruvians were still in the Bronze Age when their country was discovered by the Spaniards; an antecedent Neolithic culture appears to be alluded to in Exod. 4, 25 and Josh. 5, 2; the Tasmanians on the discovery of the island were still living under simple Palaeolithic conditions, and the Bushman of S. Africa is a surviving remnant of Palaeolithic man.

One cannot read of these cultures and ages without being confronted with the attempts of historians and archaeologists to fix dates and settle epochs. Their estimates of the times, though they may vary greatly from one another, agree in indicating that man has been upon the earth a very long time indeed, and in consequence the mind of the earnest lover of truth cannot fail to be disturbed if he has previously accepted without question a very much shorter period for man's tenancy of the earth. A candid discussion of the matter in the light of modern knowledge would therefore appear desirable and timely, and this is what I shall try to do in what follows.

THE QUESTION AT ISSUE

First let us take a clear view of the actual issue. According to the teaching of the churches, Jewish and Christian, from early times, based upon interpretations of Old Testament chronology, the first appearance of man upon the earth was some six thousand years or so ago; according to interpretations of data culled from various other sources, man's first appearance was a very long time earlier than that.

THE CHRONOLOGICAL EVIDENCE

The positive evidence for the more recent date for the creation of man is confined to the chronological figures given in the Old Testament; that for a more remote date is to be sought in geology, geography and archaeology. We may note, in passing, that it will thus be seen that the first chapter of Genesis does not come into the question at all; this divinely inspired record, whose "days" we believe to be vast stretches of time, whilst placing the creation of man in its proper sequence, is quite silent about dates. And if we apprehend that man's likeness to the divine is more related to his intellectual and spiritual potentialities than to his physical endowment—as seems expressed by Solomon in Ecc. 7, 29: "God made man upright"—we shall probably not greatly err.

If we turn now to Scripture chronology, the first thing that strikes us is that there exists no general agreement among the chronologists. Some three hundred of these investigators have given us over a hundred and twenty different dates for the Creation, ranging from 5586 B.C. according to the computation from the Septuagint version, to 3760 B.C., the current Jewish reckoning.¹ Thus we are faced at the outset with differences amounting to over 1,800 years, yet all the calculations claim to rest upon the basis of Old Testament figures. To the seeker after truth it would appear a natural inference that such wide discrepancy as is here acknowledged to exist, must have sprung, in the main, from defects in the records as they have come down to us, though this idea is repudiated by some who, whilst admitting "the wide discrepancies of chronologists," contend for the entire dependableness of the Old Testament data.

If, however, we take note of the number and nature of textual errors due to the mistake of copyists, and of the differences of reading between the various manuscripts and versions,² it will, I believe, become obvious to all that Old Testament chronology cannot be treated as an exact science, but that many of the figures given for the most ancient times must be regarded as uncertain, and the judgements of even the best and wisest of the chronologists as unreliable and destitute of authority. In the upshot, whatever our loss may seem to be for the moment, we reap the gain of finding ourselves left free to pursue our investigations devoid of bias, and to accept truth from whatever source it may come.

CLEARING THE GROUND

Further to clear the ground, there exists a

¹ It should be clearly understood that the chronological figures given in the margins of the Authorised Version form no part of the Sacred Text. They are taken from a work by James Usher, Archbishop of Armagh, published in 1650. Who first inserted them in reference Bibles is unknown.

² Some of the differences are evident on comparing, for example, the early chronologies of the Hebrew, the LXX, and the Samaritan version.

certain widespread notion that demands attention. It is "a very ancient tradition" that as God took six days for the Creation, so should the preparation of the earth for the Millennium take up a period of 6,000 years. All that need be said about this is that there never was any support in Scripture for such a period, and inexorable time has shown this tradition, like so many traditions, to have no foundation in fact; it therefore need no longer detain us. The sole passage of Scripture that I have known to be cited in its favour — Hebrews 4, 9 — says not a word about it!

A little space must also be devoted to the consideration of a certain argument in favour of the creation date of 6,000 years ago — the argument from population. It is very seldom heard of nowadays, but fifty years ago it was set forth as "a downright confutation" of the theory that man had been on the earth for many thousands of years. In brief, the argument is that since the world's population has increased, and is increasing at the present time, it is needful only to determine the rate of increase, to make due allowance for contingencies, and then to work backwards, in order to arrive at an approximate date for the effectual beginning of human habitation of the globe. By this process, it was claimed, it could be shown that the continuity of human life on the earth could not be taken farther back than to about the middle of the third millennium B.C., and that therefore a very much longer period for man's continuous existence on the earth was impossible.

In default of relevant tangible facts, armchair reasoning such as this has its function and value, but facts must take first place. There was once a philosophical opinion that the rate of fall of a falling body varied according to its weight; and indeed what opinion could appear more reasonable than "the heavier the weight the faster the fall"? And this armchair pronouncement held men's minds in thrall for 2,000 years, held its place, in fact, until Galileo by actual experiment from the leaning tower of Pisa demonstrated the truth of the matter, and so

shattered it for ever. And likewise in this instance: there is no need to discuss the soundness of the argument; history supplies us with abundant facts, facts which show conclusively that the argument in question is wholly without weight and does not merit serious refutation. The truth of the matter may be summed up in the general statement that in some circumstances populations tend to increase; in others to remain stationary, to decrease, or even to disappear entirely. See Jer. 30, 11, etc., also *Eureka*, vol. II, 195-209, for the depopulation of the Roman Empire in the third century.

Another armchair opinion that must be mentioned is that man's advent on the earth must have taken place far back in very remote ages in order to afford time for the extremely slow evolution of modern man from his anthropoid ancestors. This dictum will not be taken seriously by those who are not fettered to the Evolution (Transformist) Theory, nor permitted to add any weight to such evidence as may be forthcoming. My task is to deal with the evidence alone and to put it as simply and plainly as I can, in the conviction that *truth can never be the enemy of truth*.

THE ANCIENT CIVILISATIONS

As I have already said, the evidence cited in favour of a more remote date than four or five thousand years B.C. for the creation of man, is drawn from three chief sources: archaeology, geography and geology. It may be found convenient for us to consider these in that order; we shall, therefore, begin with the ancient civilisations of the Near East.

The discoveries made by archaeologists in Egypt, Syria, Babylonia and the Indus valley during the past seventy years, have rendered it as certain as well can be that a great and complex civilisation, comprising a very large population and exhibiting a high development of industry, commerce and art, flourished throughout the Near East in past ages, and reached back,

according to a general consensus of opinion on the part of those best qualified to judge, to about four thousand years before Christ.³ In this connection it should be borne in mind that the great inundation which wrought so much damage at Ur and other places in the Euphrates valley did not, apparently affect the rest of the world; at all events, no trace of any associated inundation has been found elsewhere. If this approximate date can be regarded as correct enough for practical purposes—and it does not appear to have been seriously called in question by anyone with claims to knowledge of the discoveries (I cannot personally claim first-hand acquaintance with the evidence) then it would appear obvious that a further very considerable period of time must have been occupied prior to 4,000 B.C. in the process of increasing the population from few to many, and of developing a civilisation in which room was found for the graces and luxuries of life revealed by the excavations. That such a development did actually occur seems more than indicated in Gen. 4, 20-22, as has been already noted.

It should be remarked here that fifty years ago serious inquirers felt repelled by the way in which archaeologists of the day dealt with times and dates, treating a thousand years, for example, as though it were quite a little thing instead of being, as it is in reality, a very long period indeed. Their way of speaking of, say, one bit of pottery as belonging to 5,000 B.C. and another to 9,000, and so forth, without any semblance of proof for such long lapses of time, caused the lover of truth to discredit the whole system of archaeology and to suspend judgement on even its more reasonable conclusions. Fortunately for archaeology, for the student and for truth itself, the modern spirit is much more conservative; archaeologists generally are nowadays extremely careful to economise time and fix dates as late as possible. This is all to the good, and therefore, if we take into consideration the antecedent neolithic age in these regions,

³ Sir Flinders Petrie, in his book, *Ancient Egypt*, gives 4326 B.C. as the commencing date of the First Dynasty.

evidences of which have been unearthed at Anau in Turkestan as well as at Susa, we shall probably find little or no difficulty in keeping an open mind as to the date of the creation of man.

GEOGRAPHICAL CHANGES

The geographers and geologists tell us, and indeed the fact is well known and obvious to all, that the surface of this world of ours is undergoing continuous change; some parts of it are rising and others sinking, with consequent encroachment of land on sea, and sea on land. The most striking instance of this process in England within historical times was the overwhelming of a part of Kent some 850 years ago, which gave rise to the Goodwin Sands. And again, the silt brought down by the rivers of the world, amounting to an enormous quantity each year,⁴ goes to increase the deltas and to raise the level of the ocean bed. It becomes at once evident that, with the lapse of time, great and far-reaching changes must have been wrought in past ages, and the correct understanding and interpretation of these changes constitutes a fascinating exercise for the student.

From known and demonstrated facts it is concluded that at one time there existed land bridges from Africa across to Italy and to Spain, that the English Channel of today was at that time a river valley, and that much of what is now the North Sea, including the famous Dogger Bank, was dry land.⁵ Hence, the remains of African animals such as the elephant and the hippopotamus have been found in many places on the continent of Europe and in England, the fossilised bones of many land mammals have been dredged up in large quantity from the Dogger Bank, and similar finds have been made in the Channel Islands. Now, whether we regard

⁴ The Yangtse, for example, "annually discharges 6,000,000,000 cubic feet of silt;" that is, enough to cover an area of over 200 square miles a foot thick. "Large islands stand out in the delta which within living memory were but shallow strips of scrub" (*Daily Telegraph*, 9th September 1931).

⁵ To restore the land bridges, the floor of the Mediterranean would have to be raised about 1,200 feet, and that of the Channel about 300 feet.

the submerging of all this extent of land as a sudden happening, as a rapid or a long, slow process, it is clear that it must have taken place a very long while ago, long before historical times. This much once granted, we shall leave the question of its bearing upon the antiquity of man until we have dealt with the next part of our subject, the evidences furnished by the Great Ice Age.

THE GREAT ICE AGE

One of the most remarkable phenomena of the earth's history is the overspreading of a large part of Europe and N. America by ice, enormous glaciers and immense sheets of ice. It would take too long and lead us too far afield to deal here with the evidence of its actual occurrence: the student will find all he needs in *The Quaternary Ice Age*, by W. B. Wright. Let it suffice for the present that the evidence is regarded as abundantly adequate by geologists, in spite of the objections urged in *The Glacial Nightmare and the Flood*, by Sir Hy. Howorth — a now antiquated book and one very wearisome to read.

Briefly to sum up the phenomena of the Ice Age as manifested in western Europe, according to the geologists. The climate, which had previously been very warm, as is shown by the presence in Europe and in England of tropical and subtropical animals, became very cold, and great masses of ice accumulated in the mountainous regions, whence they flowed down the valleys to the plains. The warmth loving animals eventually disappeared, their place being taken by those generally regarded as arctic or subarctic, such as (Fig. 1) the hairy elephant (the mammoth), the reindeer, the arctic fox and the woolly rhinoceros. After a while warmer times set in, and the ice retreated, with certain periods of advance, until present-day conditions became established. When the last glaciation was at its height, arctic conditions reached as far down as the south of France and the north of Spain, as is shown by the finding of remains of the above mentioned animals in those districts. As to the

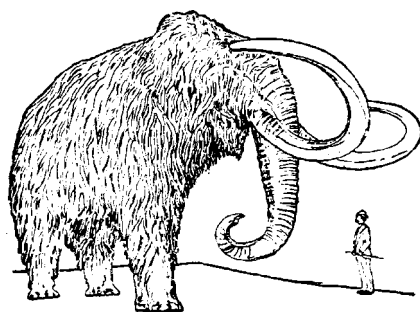


FIG. 1 — The Mammoth. *Elephas primigenius*, from the stuffed specimen in the Leningrad Museum

causes of the advance of the ice, and the time it took to overspread western Europe, it is quite impossible to state. Some mighty convulsion of the earth itself, some great and sudden influence from inter-stellar space, may have brought it about within a short period of time, geologically speaking; or it may have been a gradual change of climate due to slowly developing causes. But whatever the causes, or the time taken, there can be no doubt of the profound effects of its fierce and prolonged grip on the face of the earth, effects many of which are easily recognisable today. Eventually, however, the Great Ice Age, with its several successive spells of advance and retreat, definitely passed away, leaving Europe greatly changed from what it was before, and much as it is now; with new coastlines, new levels of sea beaches and river valleys, our modern climate and the flora and fauna we have at present.

One of the many questions which naturally come to mind is: How long did it take the ice to accomplish its final retreat; how long since mammoth and rhinoceros and their associated animals vanished from Europe, and the reindeer from southern lands to its present home here? And here, though we cannot tell for certain, we are not left entirely to guesswork, nature having given us material for arriving at some estimate of the time.

A river that rises from a glacier will evidently be much more full and strong in summer when the ice is melting fast, than in winter when the

melting is slight. Therefore, the silt carried down by the stream during the summer will be, in general, coarser than that carried down in winter. The silt is deposited on reaching still water, and in favourable situations the layers of coarse and fine deposit can be recognised. Now, everyone knows that the age of a tree can be ascertained with more or less accuracy by counting the rings in a cross section of the trunk; so it occurred to a Scandinavian archaeologist, Baron de Geer of Upsala, to seek out and to count the layers of deposit laid down by the glacial rivers during the retreat of the ice from the south to the north of Sweden, where conditions were adjudged to be favourable for the undertaking. This he succeeded in doing, and was fortunate enough to be able to bring down his count to the present time. His work has been subjected to criticism, but, in the considered opinion of geologists, "the annual character of the layers is of course not susceptible to direct proof, but any one who has seen these sediments cannot long remain in doubt on the subject. If the fundamental idea be once granted, then it is clear that we have in these laminae a record of the lapse of time during the retreat of the ice" (Wright). By actual count from the south to the north of Sweden and in the drained Lake Ragunda, and by calculation, from the results of this count, of the time taken by the ice to retreat from its known southern limit to the starting point of the count, it has been reckoned that the final retreat of the ice began not less than 15,000 years ago, that is approximately 13,000 B.C. As I have already indicated, there seems to be no corresponding means of finding out the time taken up by the several glaciations of the ice age and the warm interglacial periods, nor does it much matter for our present purpose, which is to determine if possible what, if anything at all, the Great Ice Age, and particularly its last glaciation, has to do with the question of the antiquity of man.

PALAEOLITHIC MAN

There can be no question as to the relation of the Ice Age to the animals, surviving and

extinct, which we have already mentioned. Their fossil remains in countless numbers demonstrate their presence in Europe and in England before, during and after the Ice Age, and there can hardly remain a doubt that the disappearance of the reindeer and other "tundra" and "steppe" animals from southern lands must have been associated with an ameliorating climate. This reasoning, then, so long as it concerned itself solely with plants and animals, would not be likely to meet with a great deal of antagonism or cavil, but when it came to be stated that human remains had been discovered in association with those of extinct animals, a fresh element was brought into the discussion, the element of sincere and long-established religious belief. This naturally caused people to seek some explanation of the facts in harmony with the hitherto generally accepted date of the creation of man.

So when a human skeleton, fossilised and coloured with red ochre, was found in 1822 associated with the remains of extinct animals in a cave at Paviland in S. Wales, four alternative hypotheses seemed conceivable: (a) that a man of comparatively recent times had been buried deep in the cave; (b) that the whole thing was a fake and a hoax; (c) that the human being, with the remains of the animals, had been swept into the cave by the waters of the Deluge; (d) that the man had been contemporary with the animals in time long gone past. The state of tension on this matter then existing may be induced from this, that when a Roman Catholic priest (MacEnery) investigated Kent's Cavern near Torquay in 1825, he dared not publish his finds, nor were they published till after his death. And the disputing might have gone on indefinitely without hope of settlement, but for the fact that similar finds in great number have since been made elsewhere in England and in many places all over central and western Europe. And in addition to human bones, palaeolithic tools of many kinds have been found, fashioned out of flint and bone and horn and mammoth ivory. There are axeheads and arrowheads, knives and harpoons, awls and needles, in countless

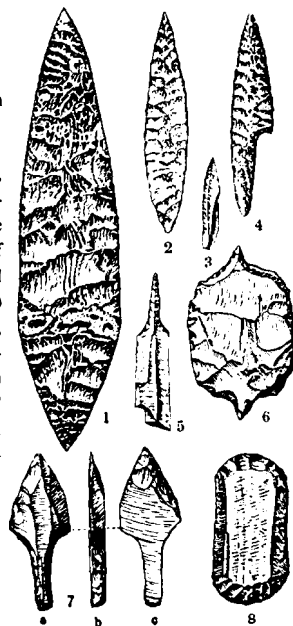
thousands (Fig. 2). The nature and abundance of the material discovered effectively ruled out hypotheses (a) and (b); and the evidence of careful burials, the stratification of the cave deposits in the same regular and unvarying sequence in all the sites, along with other reasons, rendered the diluvian explanation (c) no longer tenable. Thus there remained only the conclusion that man was contemporary with the animals, hypothesis (d).

But before we proceed further with the tale of discovery we must pause to consider another and very special explanation of these finds, one which was put forward eighty years ago in order to account for such prehistoric discoveries as were then known, whilst admitting their genuineness and also their vast age. This explanation is that, prior to the creation of 6,000 years ago, the earth had been the dwelling place of the "angels who kept not their first estate," and that these "angels" had suffered "the total wreck of their abode, and their entire submergence, with all the mammoths of their estate, under the waters of an overwhelming flood." This theory, which it is possible may still be held in certain quarters, must of course depend for its acceptance upon whether it fits in or not with the evidence, which it is our task to consider. We shall just remark here that the Scripture seems rather to favour the view that these "angels" were the men who "perished in the gainsaying of Korah" (Numb. 16 and Jude v. 11), and that no place can be found for them in the creation narrative of the first chapter of Genesis, which, in its complete harmony with all the facts of the earth's history hitherto discovered, is one of the marvels of inspiration. Let us now take up our tale.

What was it that the archaeological priest discovered and dared not publish? Just this: immediately below the surface earth of the floor of Kent's Cavern he found a layer of stalagmite, a very slowly forming calcareous deposit, of a thickness up to three feet; and below this another three to five feet of red cave earth containing the bones of extinct animals, mammoth and woolly

FIG. 2 — Solutréan flint implements.

(1) Laurel leaf points, from Volgu, Ringy sur-Arronx, Saone-et-Loire ($X\frac{1}{2}$). (2) Willow-leaf point ($X\frac{1}{2}$). (3) Small pointed flake ($X\frac{1}{2}$). (4) Shouldered point, Grotte d'Eglise, Dordogne ($X\frac{1}{2}$). (5 and 6) Borers, Grotte d'Eglise ($X\frac{1}{2}$). (7) Tanged arrow-head, La Font-Robert Correze ($X\frac{1}{2}$). (8) Double Scraper Grotte d'Eglise.



rhinoceros, in abundance; and along with these remains were *implements obviously fashioned by the hand of man!*

Much water has flowed under the bridges during the past hundred years, and well over a hundred prehistoric sites have now been discovered and investigated in central and western Europe, including England. Parts of the same story are told in them all, and always, as has been already remarked, in the same sequential order. From Kent's Cavern alone, between 1864 and 1880, many thousands of fossils were taken and classified. At Predmost in Moravia, with "mammoth bones massed in hundreds," thousands of flint implements and the remains of forty persons—men, women and children—were found. At Brixham, under a layer of stalagmite about a foot thick, flint tools were found along with bones of the mammoth, woolly rhinoceros, hyaena, lion, bear and reindeer. The Pin Hole Cave in Derbyshire has yielded during the past seven years evidences of human occupation in association with the same animals.

At La Ferrassis, explored in 1909, human skeletons—man, woman and parts of two children—were found more than ten feet deep in the deposit, along with implements and the remains of reindeer, bison, horse, etc. At Solutré, well underneath a deposit containing a vast accumulation of horses' bones, were the skeletal remains of two men, a woman and two babies, and the sixty feet of the strata of this station yielded specimens belonging to four periods of Old Stone Age culture. In the Cheddar "New" Cave, lying eighteen inches deep in the cave earth beneath a layer of stalagmite from five to twelve inches in thickness, a human skeleton was found amid abundant remains of extinct animals, with flint tools and bonework.

It may be well to point out here, that not only the discoveries at Paviland and Torquay were doubted, but that pretty much the same is true of a number of other finds; one may indeed say that the earlier history of palaeolithic research is a story of scepticism. However, from a long and minute study of the numerous prehistoric sites, the archaeologists have definitely concluded that hypothesis (d) supplies the only possible explanation of the facts; that palaeolithic man was in life the contemporary of the animals with whose fossil remains his own are found mingled in death; that he lived and died as men have lived and died since the world began, and that man's tenancy of the earth has been uninterrupted from his creation down to the present time.

CAVE ART

But we all know that it is often harder to unlearn than it is to learn; the mind that has yielded assent to new ideas with reluctance and trepidation tends to be "of the same opinion still." Hence it is possible for one to think, or perhaps rather to feel, that after all there may be some alternative to the foregoing conclusion, and that man has not been upon the earth for nearly so long a period as the evidences seem so definitely to show. It is here, therefore, that

the remaining piece of evidence in the case comes up for examination, evidence which furnishes the most remarkable feature of all the ancient finds, a feature as amazing as it was altogether unexpected—the existence of Cave Art. In many of these prehistoric sites, from Austria to Spain, there have been found, carved on bone and horn and ivory, graven, drawn and painted in monochrome and polychrome on the walls and roofs of caves and rock shelters, naturalistic representations of many varieties of animals extinct and surviving, ranging from the elephant to the grasshopper. For example, a piece of reindeer's rib bearing an engraving of a human figure was recently found in the Pin Hole Cave; an engraving of a rhinoceros on a piece of schist was found in E. France, and so forth. A chronological list of many of the artistic discoveries down to 1913, with outline drawings of a great number of them from more than a hundred sites, is given in the *Repertoire de l'Art Quaternaire*, by S. Reinach; some are also given in *Our Forerunners*, by M. C. Burkitt, including finds down to 1920.

The evidence for the genuineness of these works of art need not take long to discuss. The animals found depicted on cave walls (see Fig. 3) are birds, bison, cave bear, chamois, cave tiger, elk, elephant, fish, hind, horse, ibex, mammoth, ox, reindeer, rhinoceros, stag, wild boar and wolf. Some of these animals have been long extinct, some are extinct in the localities concerned, whilst others survive. Leaving these last out of account, we may ask ourselves the question: Can any but contemporaries have made such faithful pictures of vanished animals? That the pictures are naturalistic is at once evident in the case of the bison and the reindeer, animals still surviving elsewhere, though they disappeared from France long ago; and we can now, fortunately, test and prove their fidelity in the case of the two most striking of all, the mammoth and the woolly rhinoceros, for many carcasses of these animals, in whole or in part, have been recovered from the frozen wastes of northern Siberia. One mammoth was so perfectly preserved in the ice that it was

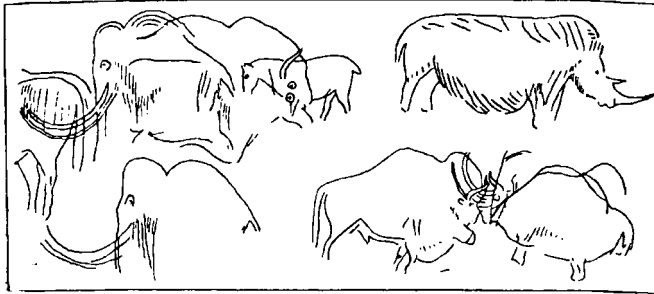


FIG. 3 Wall figures at Font de Gaume. Engraving of mammoths and horse, group of bison and mammoth painted in polychrome, woolly rhinoceros in red.
From *Repertoire de l'art Quaternaire* by Reinach.

stuffed and set up in Leningrad museum (Fig. 1) whilst a specimen of the woolly rhinoceros, and also one of the mammoth, perfectly preserved in the bed of oil-bearing earth in which they were found, are now in the museum at Lemberg in Galicia. I have this from a friend who has seen them in this museum. Again, some of these drawings and reliefs, we are told, were found deep underneath strata so consolidated as to have taken a very long time to remove. Lastly, some of the paintings and engravings have been found covered with thick deposits of stalactite, proof positive that they are neither modern nor medieval forgeries—a conclusion already forced upon the mind by their great number, by the situation of the sites usually far remote from towns, and by the pictures themselves being often in the deep recesses of caves. These evidences, weighed and considered with the utmost care, seem to leave no loophole of escape from the conclusion that man was the actual contemporary in those far off days of the animals whose representations we find in such profusion.

Another important consideration comes in here. I have already mentioned the "conservative" attitude of the modern archaeologists in respect to dating; much the same may now be said of the best of those who have made special study of palaeolithic man. The mind turns away with a feeling of hopelessness from those who would assign periods of time running into millions of years for the glacial epoch, as also from such as would demand hundreds of

thousands, if not millions, of years for the "evolution" of men. We, who are free from transformist or other bias, are to be influenced solely by the evidence in the case, and this does not require such vast periods of time as some have demanded. As Burkitt puts it: "Those who hold the shorter chronology do not claim that there were untold aeons of time between ourselves and Palaeolithic Man;" and we may possibly find ourselves inclined to agree with the careful summing-up in his "Prehistory;" "All recent investigation points to the conclusion that Palaeolithic Man lived in England before, during and after glacial times."

SOME FURTHER CONSIDERATIONS

But there are one or two matters still to be dealt with before we finish. We have realised the necessity for the land bridges in order to account for the presence in Europe and in England of normally southern animals. It seems most unlikely that these animals can have entered Europe from the east, as the hippopotamus, the bones of thousands of which have been found in Sicily and Malta (the remains of an ancient land bridge), has not yet been found in eastern Europe or in Siberia. It would, seem, therefore, reasonable to think that man, too, first came into Europe by the same route on the trail of these animals, and gradually pushed his way to the north as far as climatic conditions would allow. What may be regarded as confirming this view are the facts that, apparently, the earliest palaeolithic culture in Europe is associated with the presence of southern animals, arctic animals being entirely absent; and also that sites exhibiting the same type of culture have been found in northern Africa.

The glaciations of the Ice Age not only brought eventual extinction to many of these

animals, but the advancing tide of ice drove south before it the normal denizens of the far north, such as the mammoth and the woolly rhinoceros. Incidentally, it may be well to note that there seems no evidence to show that these animals "evolved" from any hairless species under stress of environment and struggle for existence. They appear to have persisted in Europe right through the last glaciation, and to have retired northwards again as the ice retreated; some to England where, as we have seen, their bones are found with those of man, and some to that part of central Europe which is now submerged beneath the North Sea. The epoch of this submergence, to which allusion has already been made, is thus shown to be post-glacial, for the remains of both animals have been dredged up in abundance from the Dogger Bank; and, on De Geer's principle of reckoning, its beginning would possibly be about 12,000 years ago.

For the sake of clearness and conciseness I have kept pretty close to central and western Europe. It may now be added that much the same story of palaeolithic culture is to be read at many places on the earth's surface, in Africa, in Asia, and even as far away as Tasmania, as we have already seen. But it is chiefly from the evidences furnished by western Europe that we are enabled to arrive at some estimate, however vague, of the antiquity of man. If the evidence may be regarded as fairly strong that man has existed in Europe ever since the ice began its final retreat, that same evidence, as we have seen, is just as strong for his existence in Europe before the last glaciation at least. Without pushing our inquiry farther back than this, or seeming to strain the evidence at all, we must therefore add to any calculation of post-glacial time, any needful time for the last glaciation and the preceding interglacial period. Calculations of the duration of this period have been made on various bases, but all that one can feel justified in concluding, at present, is that it can hardly have been shorter than the time of retreat; and for this the only figures of any

apparent value are those of De Geer's count, which we have already considered.

But whatever figure we may take for the whole period for the sake of having some sort of estimate, it is clear that further addition must be made to it for the period before man's arrival in Europe, whilst he was still wandering from his original home and gradually peopling the vast continents of Asia and Africa. For such a calculation as this there do not seem to exist any data at all, nor does it appear probable or even possible that any reliable basis of reckoning will be forthcoming; but a very considerable lapse of time would doubtless be involved.

Our summing-up will not take long, and I fear that it cannot appear as satisfactory as we should like, for we all prefer clean-cut opinions, and we all desire positive knowledge of just how and when. We have been dealing with problems involving recent and still very incomplete research, with matters on which the available evidence is still scanty, with opinions which, like so many opinions, have been or may have to be modified or thrown overboard as our knowledge advances. But this much I believe we can now say with confidence in its truth; that the only evidence adduced for the comparatively recent creation of man, the chronological, definitely breaks down under examination; that certain arguments that have been used in support of that thesis are seen to be of no weight or value, leaving us therefore with minds free and open to the reception of truth from every source; that, after critical examination, the evidence for a much more remote date for man's creation, derived from a consideration of the old civilisations, of world changes, and of human movements and cultures, seems to amount to demonstration; and, finally, that in all human probability man's sojourn on the earth covers a very long period of time, but that there seems at present no method of arriving at even an approximate expression of this duration in terms of years.

FREEDOM FROM HUNGER CAMPAIGN . . . A composite report

WHY?

THE World Freedom from Hunger Campaign was launched in 1960 by the United Nations Food and Agriculture Organisation (F.A.O.). Forty-one countries are co-operating and it is hoped that by 1966 the world's most acute hunger problem will have been reduced considerably. In Britain, the campaign, started in June 1962, is intended to continue for three years and will concentrate on projects of lasting value. Affiliated to the campaign are many of the refugee organisations including the Oxford Committee for Famine Relief, War on Want and the Save the Children Fund. There are several reasons why such a campaign should be necessary. In the first place, there are more people in the world now than ever before and the number (3,000 million) is increasing by 140,000 every day. At this rate, if life were to continue as at present, the world's population would be doubled within forty years. Also, as a result of advances in medical care, old people live longer and the infant mortality rate is lower. This means that more and more mouths must be fed, and at the moment food production is not keeping pace with the growth in population. Furthermore, not only have we insufficient food for the future, but even now more than half the people in the world are living below the "minimum subsistence" level.*

All this presents rather a gloomy picture and one is tempted to turn away to more pleasant subjects. But freedom from hunger is a definite possibility if we get down to it now. The problem is not so much that the world cannot produce enough food, but that the farmers in the worst-hit areas either do not know how to get the best out of their land, or cannot afford to buy the modern tools which will enable them to do so. If the standard of farming attained in the Netherlands could be reached throughout the world, we would be able to support ten times the present population. Thus, much of the work of the Freedom from Hunger Campaign is to "help the hungry to help themselves" by teaching the correct use of

fertilisers, family limitation, introducing better seeds and more efficient tools, and by showing how to prepare balanced meals from the foods available.

THE WORK TO BE DONE

Projects decided upon were allotted to different parts of the country whose responsibility it then became to raise the money needed. One such project, that of Thesprotia in N.W. Greece which was given to one district in Britain, is worth describing. It might seem strange that there should be anyone in a country like Greece in need of help, yet this area has suffered considerably during the first half of this century through political disturbances, and after the last war was frequently raided by communists from Albania, just across the frontier. Apart from this, the limestone hills are almost infertile, although the valleys, when drained and irrigated, can become productive. The villagers live in the worst of poverty, lacking sufficient food and sometimes having to carry fresh water uphill for three miles. Although the minimum subsistence level is reckoned at £48 per head, the annual income is only £34, despite hard work on the part of the inhabitants. Olives are the most important crop but many are wasted because surplus produce cannot be efficiently canned.

To put an end to all this the Greek government has instituted a Four Year Development Scheme which is to be helped by the Freedom from Hunger Campaign. Under this scheme farmers will be shown better ways of cultivating olives, cotton, oranges and lemons; improved strains of livestock and crops will be introduced; an olive canning factory and a cheese factory will be set up which will provide goods to be sold on the national market; marshes will be drained and irrigation will overcome the summer drought; and, to link up all the villages to the seaport, a 16 mile road will be constructed. Towards this, the Freedom from Hunger Campaign has promised to give £60,000, which will be supplemented by £109,000 from the Greek government and local sources.

* See "How the Other Half Lives," *Reader's Digest* (British Edition), March 1963. Page 132.

RAISING THE MONEY

During the week 17th-23rd March a concentrated effort was made to obtain money needed for the projects. To back up the campaign, several newspapers and magazines carried articles drawing attention to the cause, and similar work was done by the radio and television companies. Also, shops and private houses displayed Freedom from Hunger posters and the Post Office produced a special stamp. Permission was given to hold collections in schools and some of the older pupils arranged competitions, hunger lunches and the selling of sweets and cakes. Younger children sold tickets at 1s. each, the cost of building one foot of roadway for the scheme in Greece, while a group of London students, carrying tins and banners, hitchhiked to Scotland in the hope of persuading a farmer to grow a field of wheat for the campaign.

Contributions came in from private individuals, banks, offices, industry, the government and churches, but most of the estimated total for Britain—£5 million—is expected to come from the house to house collections. This money was received by leaving an envelope and an explanatory leaflet at each house in a street and calling back later with a sealed box. The publicity had obviously been successful as everyone had heard of the campaign, and only a few people were unsympathetic. In a working-class area four of us, working most evenings of Freedom from Hunger week, collected £43 in 344 envelopes—approximately 2s. 4d. per envelope—but in one of the wealthier districts we heard of a helper receiving £200 in an afternoon.

HUNGER LUNCHES AND FASTS

As a gesture of sympathy many people replaced their mid-day meal by bread and cheese or less and donated the money saved to the campaign. Others, simulating the conditions of the refugees, lived for a time on reduced or non-existent rations. One helper, feeling that some outside our community were setting an excellent example by more rigorous fasting, so identifying themselves with the starvation of the needy, decided to fast until the evening, during Hunger Week. The missing of all meals during the daytime is not the rigorous task that many imagine it to be. Our usual feeding habits, in this country, provide us with more than our actual needs and we would be benefited by eating less. What is more important—if we were all willing to deny ourselves food during the hours of the day, for one week, the amount of money saved would go a long way to give bread to those who know only a starvation diet. Has the biblical practice of fasting no relevance?

In the Old Testament Joel called a solemn fast to mark national repentance. Strong feelings found expression in fasting and earnestness was reinforced by it, as in the case of a request (II Samuel 12: 16). In the New Testament we find Jesus presuming that the disciples would fast (Matt. 6: 16-18). No set fasts

were enjoined, but spontaneous fasts were undertaken (Acts 13: 2; 14: 23). The Pharisees sought acclaim for their fasting; so Jesus commanded secrecy that the disciples did not outwardly appear to be fasting. But because a practice may be abused we should not thereby abandon it, nor presume that those who fast (or give to charitable works) are necessarily doing so for exhibitionist reasons.

Nowadays we lack the sense of occasion which might promote fasting. We are seldom in danger or distress, and we have no yearly rhythmic celebrations, such as other churches have in Lent. Our nearest equivalent to such a practice is a secular mid-winter celebration which is not a fast. There is, nevertheless, a pointed appropriateness to our own times and situations in, "Is not this the fast that I have chosen? . . . Is it not to deal thy bread to the hungry . . . ?" (Isaiah 58: 6-7).

Those of us who had no mid-day meal during the week (or a very reduced one) did not find this difficult. There was a joy and satisfaction about it. More than missing the family meal we missed the bustle of arriving home for lunch and the happy talk and exchange of news, which lacking its usual centre, was not so forthcoming. When the week was over the youngest member, who had insisted on co-operating, enthusiastically remarked, "Isn't it smashing we are going to have dinner today!" But millions of the world's children have no such expectations at any time. The valuable, happy relationship of meal times has never been theirs. Many of the hungry have no interesting work to ease the boredom of the long day. No bookshops or libraries to absorb, in swiftly passing time, the new-found leisure of the missed meal!

In the prosperous West we have the privilege of happily gathering round a good meal. We can have celebratory occasions by employing all the best that culinary art can devise. We may rightly regard this as a blessing for which we may give God thanks. But in enjoying this right let us have regard for the corresponding obligation towards those who go hungry.

In the presence of human misery the whole western world is on trial and not least the Christians in it. This is the "rich man" and "Lazarus" of the parable on a colossal scale. The beggar may not be physically at the gate but only by deliberately turning our backs can we disclaim knowledge of the needs or the avenues of help. To borrow from another parable it is still possible to "pass by on the other side" even if only in our hearts. The most efficient proclamation of the gospel is bound to meet with indifference so long as it fails to proclaim the judgement of God on this situation.

"The kind of religion which is without stain or fault in the sight of God our Father is this: to go to the help of orphans and widows in their distress and keep oneself untarnished by the world"—James 1: 27 N.E.B.

The Temple Vision and "The Prince"

By Albert Collins

THE article on Ezekiel's Temple, in the Summer, 1962, number of *Endeavour*, put forward the untenable idea that the Temple is not a real House of Prayer on whose Altar animal offerings will be made in the Kingdom, but is a record of a system of worship which God offered to Israel, for their acceptance or rejection, at the time of the exile. Its realisation was "contingent" upon whether or not they were ashamed of their evil ways, and turned to God. Had they been repentant, the Temple would have been built on Mount Gerizim, a successor to Zedekiah would have reigned from David's throne over the restored nation of the twelve tribes. This King would have been "the Prince" referred to in the prophecy. But, as Israel did not rise up to God's conditions, the prophecy was not, and will not be, fulfilled in the literal sense. It remains in the Scriptures as a word-picture of what might have been, affording a magnificent allegory of a spiritual temple which is the church, the body of Christ.

This is not a new idea. Other writers have put forward similar ideas. Perhaps, significantly, they have been without understanding of the Truth; but one or two brethren have, unfortunately, been influenced.

Another brother and the present writer felt that the above view was so contrary to Scripture that we issued a leaflet setting forth a number of passages which show, beyond doubt, that there will be a real Temple, Altar and Sacrifices in the age to come. The present article is a sequel to that.

Editors are not always willing to accept papers which controvert articles which have appeared in their pages, from writers who disagree with the editors' general policy as well, but *Endeavour's* editors are an exception—to their credit. It transpires that they would even have been willing to publish our leaflet in the magazine—which is disarming.

There are several peculiar features in the prophecy which establish, beyond doubt, that it is not foretelling a restoration of the Mosaic ritual and law under a mortal prince after the Exile, contingent upon Israel's repentance.

REMOVE THE MITRE, TAKE OFF THE CROWN, THIS SHALL BE NO MORE

First, God had declared categorically in this prophecy (and elsewhere) that the Kingdom would not attain to greater glory in those days. The monarchy and the priesthood were to fall in a great overthrow, and they were to be no more "until he come whose right it is" i.e. the Messiah (Ezekiel 21: 25-27). The holy place was to be robbed and defiled (7: 21-22). The people were to be scattered among the nations and their land laid waste (6: 6-10; 4: 13; 36: 19). They were a "rebellious house," and would lie politically extinct, like a valley full of dry bones, until the "Son of man" resurrected them, united them, into one nation once more, and they were brought from among the heathen on every side into their own land, under one King. Then

God's Sanctuary will be in their midst for evermore (37; 36: 21-38, etc.). All the prophets, of course, from Moses onwards, testified substantially to the same things. Hosea (3: 4-5) had declared that the children of Israel should abide many days without a king, a prince, a sacrifice, or the symbols of their religion but "*afterward* shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear Yahweh and his goodness in the latter days." This, like the preceding quotation, is categorical, not "contingent."

Clearly, there was to be no great period of national reformation and restoration such as Brother Storer's "contingent" interpretation postulates. There is absolutely nothing in Scripture to suggest that David's throne would be restored after Zedekiah, a restoration of the twelve tribes under a righteous prince with a great sanctuary and acceptable sacrifices. Everything points the other way. According to the Word the nation will only repent and reform, when they "look upon me whom they have pierced, and they shall mourn for him" and receive the "Spirit of grace and supplications" under the New Covenant, in the day when Christ ascends the throne of His father David and reigns over the house of Jacob for ever. (Zech. 12: 10-14; 13: 1; Ezek. 36: 25-28; Jer. 31: 31-34; Isa. 9: 6-7; Luke 1: 32-33; Acts 2: 30; 15: 16-17; Ezek. 11: 17-19.) Is it not unwise to try to spiritualise, or localise, whole masses of prophecy merely to accommodate a narrow interpretation of a solitary text, viz. Heb. 10: 10?

A NEW AGE IS FORETOLD

There are singular features in Ezekiel's vision of the future Temple which show that it is contemplating a different order of worship from the Mosaic. Although there are similarities between the systems, there are substantial differences, which prove that it does not belong to the old dispensation before Christ, but to a new age.

Three things "which formed the very core of the old Levitical system" are absent, (1) the Ark of the Covenant with the mercy seat surmounted by the Cherubim, (2) the Levitical High Priest, and (3) the Day of Atonement. These would have been essential under a successor of Zedekiah.

CHANGED OFFERINGS

Also the offerings to be rendered in connection with the Passover and the feast of Tabernacles differ from those specified under the Mosaic Law. Compare Ezekiel 45: 18-24 with Numbers 28: 16-25 and Ezekiel 45: 25 with Numbers 29: 12-39. Commenting upon Ezekiel 45: 23 *The Speaker's Commentary* notes the differences, pointing out that in both feasts, "seven bullocks and seven rams are offered daily the seven days, while the accompanying meat offering is also changed (v. 24) to one ephah for one bullock, and one for a ram, and so the covenant number *seven* is preserved throughout to indicate a *perfect in lieu of an imperfect covenant with God.*"

Obviously, in Ezekiel, God is not speaking of a continuation of the Mosaic Law in the old dispensation, which was "ORDAINED" to extend from Moses to Christ (Heb. 1: 3; Matt. 11: 13; Gal. 3: 23-24). God is speaking of a new order of worship adapted from the old, and suited to the needs of the mortal populations in the millennial age, as we hope will be apparent from what follows.

The master-key to the whole matter is to be found in the fact that this section of the prophecy is concerned with the *return of the Glory of the Lord*, which the prophet had seen depart in ch. 11: 23. See ch. 43: 1-3. "The latter glory of this house shall be greater than the former" (Hag. 2: 9, R.V.). The *shekinah* did not reappear in the second Temple nor in Herod's, but "the glory of the Lord shall be revealed" when Christ comes in "great power and glory."

NO ARK

In the Kingdom there will be no Ark of the Covenant.

"At that time" . . . "they shall say no more, the ark of the covenant of Yahweh; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more . . . they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of Yahweh, to Jerusalem. . . . In those days the house of Judah *shall* walk with the house of Israel, and they shall come together . . . to the land that I have given for an inheritance unto your fathers. . . . Thou shalt call me, My Father" (Jer. 3: 14-20).

The manifestation of divine glory in that age will surpass in magnitude and grandeur all previous revelations. (Compare Isa. 40: 5; Zech. 2: 5, 11, 12; 6: 12-13; 8: 3; Haggai 2: 9). The Ark would not be appropriate for that; and this is the theme of the prophecy as mentioned above.

Hence, in Ezekiel's vision there is no Ark. He saw the glory of Yahweh in *living* manifestation in the Cherubim ("the living creatures") *fill the house*, and he heard the divine voice say, "Son of man, (behold) the place of *my throne*, and the place of the soles of *my feet*, where I *will dwell* in the midst of the children of Israel *for ever*." Significantly, too, Ezekiel himself was taken up by the Spirit into the midst of the glory (Ezekiel 43: 1-7; 10: 13).

THE MILLENNIAL SETTING

This vision follows in beautiful sequence "the word of the Lord" concerning the destruction of God "in the latter days," when Israel has returned "out of the nations," the outcome of which is "my presence," and "I will be known in the eyes of many nations," and "I will set my glory among the heathen," "the day that I shall be glorified." The last two chapters (47 and 48) fall into place perfectly with this, con-

firming the millennial application. The application is to the time when "this land shall fall unto you for an inheritance" according to the oath to the fathers, and it is distributed to all the tribes, which shows the reunion and the purification of the whole nation, as well as *requiring the resurrection of the fathers* (chapters 38: 16, 18, 20, 23; 39: 21, 22, 24, 25, 29; 47: 14, 21, 29, etc.).

The Dead Sea is healed by the waters flowing out of the Temple (47: 8; Zech. 14: 8-9). And the name of the city is changed to "Yahweh is there" (48: 35). And he is there "for ever" (43: 9) not contingently nor temporarily. It is from that day forward. (Compare Matt. 5: 35, Psa. 48: 2).

Is this when the Temple is built? It is. "The Sanctuary of the Lord shall be in the midst thereof" (chapter 48: 8, 10). Whatever difficulties we may feel about Christ's sacrifice being "once for all" we cannot surely set aside, or spiritualise, all these testimonies. We will return to this point later.

NO LEVITICAL HIGH PRIEST

Meanwhile, what is the significance of there being a Levitical Priesthood without a Levitical High Priest? It cannot be understood on Brother Storer's "contingent" theory. A High Priest was essential under the Law.

In Ezekiel's vision "the Prince" takes his place, presiding over all the offerings and feasts, and making "reconciliation for the house of Israel," ch. 45: 17; 46: 9-10. Clearly this "Prince" is unique, uniting in himself the functions of King and Priest. (Compare Zech. 6: 12-13.)

He is a great land owner which no Levitical priest could be (ch. 44: 28; Num. 18: 20; Ezek. 45: 7-8; 48: 21-22; 46: 16-17). He offers sacrifices which no previous king/prince has been permitted to do (see Saul and Uzziah. Ezek. 45: 17, etc.).

Christ is qualified exactly, for he is a King-priest for ever after the order of Melchizedek. Psa. 110: 4; Heb. 5: 6; 7: 11-12. And God calls him "the Prince," "Messiah the Prince" (Dan. 9: 25), "The Prince of Princes" (Dan. 8: 25), "The Prince of the kings of the earth" (Rev. 1: 5), "The Prince of Peace" (Isa. 9: 6), "A Prince and a Saviour" (Acts 5: 31), "The Prince of Life" (Acts 3: 15).

Have we considered why this Prince is introduced so abruptly into the Temple vision without identification or explanation but just as "*The Prince*"? chapter 44: 3.

It is surely because he has been referred to antecedently in this prophecy and in the contemporary prophecies of Jeremiah and Daniel. The definite article in the original points explicitly to a particular "Prince" who needs no introduction a third time. He has been foretold twice previously in this prophecy:

"I will take the children of Israel from among the heathen . . . gather them on every side, and bring them into their own land: and I will make them one nation . . . and one King shall be King of them all . . . neither shall they defile themselves any more . . . I will save . . . and cleanse them, and David my servant shall be King over them . . . MY SERVANT (Isa. 42: 1) David ("the Beloved") shall be their *Prince for ever* . . . I will make an everlasting covenant with them . . . multiply them . . . and will set my *sanctuary* in the midst of them for evermore. . . ." Ezek. 37: 19-28 (see also ch. 34: 25-35; Jer. 30: 9; Dan. 9: 25; Hosea 3: 5; Psalm 2: 6-7).

The Prince of the Temple vision is the Prince of these prophecies, certainly not a mortal successor to Zedekiah. How could a mortal prince survive from jubilee to jubilee, fifty year cycles, as ch. 46: 17 implies? In addition, there is the extraordinary fact that the Prince enters and leaves by the East Gate, which man is not permitted to use, but which is reserved for the

Elohim of Israel, the cherubic glory of Yahweh. Ezek. 44: 2-4; 43: 1-4.

OBJECTIONS CONSIDERED

What are the objections to this interpretation? Principally four.

1. The Prince has "sons." Ch. 46: 17.
2. The Prince is not to be an oppressor. Ch. 46: 18.
3. The Prince offers sin offerings. Ch. 45: 22.
4. Animal sacrifices are obsolete, Christ having died "once for all." Hebrews 10: 10.

As to the Prince having sons, Christ has a "sister," a "daughter," a "bride," a "seed," "brethren" and "sons." These are all different figures for His saints. See Psalm 45: 9-17; Isa. 53: 10; Mark 3: 35; Rev. 19: 7-8; Heb. 2: 11-13 (Song. 5: 5); Ps. 22: 22. In the vision "the Prince" is associated with "my princes" who allot the land to the people justly; and in view of Psalm 45: 10, "thy children (sons) whom thou mayest make princes in all the earth," and the significance of the name "Israel," it seems reasonable to conclude that "his sons" who can inherit in perpetuity, and "my princes," are one and the same class—"the children God hath given me" Heb. 2: 13.

Concerning "the prince shall not take of the people's inheritance by oppression" (ch. 46: 18) this may be understood as a reassurance to Israel that their future Prince will be very different in character from former kings. It is saying *He* will not burden or deprive His subjects as even a Solomon did. It is parallel with ch. 45: 8, and a contrast with the ancient princes whose exactions are rebuked in ch. 45: 9 and foretold in 1 Samuel 8: 11-15. The passage is showing that though there will be a difference in rank and privilege between "sons" and "servants," yet Psalm 72: 2, 4, 7 will prove true under this prince. God wills uprightness and justice, and this Prince *will* manifest these qualities where His predecessors have not.

WILL CHRIST OFFER SIN OFFERINGS ?

The Prince offers sin offerings (ch. 45: 22). Could Christ do that? The testimony is that he will not do it in his own personal worship week by week, and month by month, every sabbath and new moon. See ch. 46 which specifies burnt offerings, meat offerings, voluntary offerings. No sin offering is provided for because the Prince will never have personal sins to expiate throughout time.

Nevertheless, he is associated with a sin offering in the annual feasts of Passover and Tabernacles. He offers on behalf of the people of the land on these occasions but also "for himself"—ch. 45: 22, 25. These are *national* feasts in which He participates as Head of the people, and Head of His Body the ransomed saints—collective acts of worship. The sin offerings will be for his people's (Israel's) sins, but not for his; yet it will be "for himself" as an act of *commemoration* and *worship* before God. For these feasts are memorials of the Exodus from Egypt, the Second Exodus, and of his personal "exodus" accomplished at Jerusalem when he "died unto sin" as the true Passover lamb and obtained "eternal redemption" for himself and others (see Luke 9: 31—decease = exodus Heb. 9: 12).

It is not that animal offerings can take away sins: they cannot (Heb. 10: 4); but they will be an act of faith expressing on the offerer's part a recognition that all who participate either have, in time past, stood related to death because of sin (Christ and his immortal "sons") or, still do (the mortal population of that age). Thus the sin offerings and the others will be retrospective, pointing back to the one great God-provided sacrifice of Calvary, just as the Mosaic sacrifices pointed forward to it. Christ will participate just as he partook of the Passover and was baptised, though sinless, to fulfil all righteousness. These sacrifices are God's appointments for the coming age, as the various

Scriptures cited in our tract show; and to obey them will be "righteousness" in that dispensation.

Some words penned by the late Brother John Carter are worth recalling. "Sacrifice will be restored in the age to come. Why this should be, when the one Great Offering was made by Christ, is not far to seek. If no reason at all could be found it would be sufficient to say that God wills it. But a consideration of all the ways of God suggests a reason. Before the coming of Christ 'the blood of bullocks slain' pointed forward to his work. When offered by faith, as in Abel's case, there was discernment of this meaning. Sin brings death under God's appointment and this was ritually expressed in the offerings brought as a condition of acceptance with God. . . . The ordinance of baptism required at the present time is a symbol of death and resurrection, and unites the subject of it, when there is an understanding of the Word of the Kingdom in a good and honest heart, with Christ, through whose death and resurrection approach to the Father has been made possible. . . . Is it not fitting that there should be some way for the exhibition of faith in the age to come? It is written that without faith it is impossible to please God. But in what way will faith be exhibited? That is a matter entirely dependent upon God's will; His revelation tells us that in the day when He is visibly represented in the earth in the person of His immortal and glorified Son, a modification of the ritual of Patriarchal and Mosaic times will be restored; not now as a prophecy of something to come, but as a memorial of something that has been done."

"ONCE FOR ALL"

What has just been expounded provides the answer to the fourth objection that animal sacrifices are obsolete. It may be well, however, to add a brief comment on Hebrews 10: 10. The italicised words "*for all*" are not in the

original. The R.V. reads,* "By which will (God's) we have been sanctified through the offering of the body of Jesus Christ once" and verse 14 "For by one offering he hath perfected for ever them that are sanctified."

These texts state a fact regarding the sanctification of all in this present dispensation. The "one offering" suffices to cover any number of individuals, and a myriad of transgressions. It is efficacious unto eternal life, "perfected for ever." We all thankfully accept this. But it does not exclude other divine ordinances. We have to believe the gospel of the Kingdom, submit to baptism, partake of the memorials, obey the commandments, and so in the Millennium; the "one offering" will still be efficacious, but it

** For the sake of accuracy we must point out that this quotation is incomplete. The R.V. does retain "once for all" and this is a correct rendering of the Greek adverb. See N.E.B. "once and for all." Eds.*

will not exclude other ordinances, which God has revealed, and which are designed to focus the minds of men upon the great principle of sacrifice.

BRO. SULLEY'S DESIGN

Having come so far, the writer would like it to be understood that though he believes in both a literal and spiritual Temple, he holds no brief for the architectural plan designed by the late Bro. H. Sulley. His general concept of the age to come and its worship at the Temple was right, but on much of the shape and detail of the structure it seems likely that he was wrong. Bro. E. Wille and a group of brethren are engaged on research on that aspect of the matter at the present time, and some striking facts have come to light.

"DENYING THE POWER THEREOF"?

By Ralph Lovelock

FOR the past century those who accepted the authority of the Bible have been seeing in the more extreme forms of German Bible criticism a fulfilment of Paul's prophecy in 2 Tim. 3: 5, but with the appearance of the latest S.C.M. paperback *Honest To God* a more extreme example of this attitude has been manifested by a bishop of the Church of England. Some years ago a bishop, who was an agnostic mathematician at heart, proclaimed his disbelief in both the virgin birth and the resurrection of Jesus, and the Church proved incapable of dealing with the situation. It is not to be



Eye salve
for Christians
or capitulation
to humanists?

What do
readers think?

expected, therefore, that she will be any more adept at handling the present contretemps of a bishop proclaiming himself, in reality though not in name, a complete atheist. A careful reading of the book will reveal a muddled and confused statement of feelings which he has failed to analyse and classify, and the kindest judgement on him is probably the correct one, that he does not know what he really means,

and has been incapable of expressing it accurately. To this conclusion Professor Mascall agrees in his criticism in *The Observer* for 24th March — "Much of what he says a theologian will recognise as platitude in the form of paradox; some of what he says, if taken literally, would make Christianity in any sense that the word has ever held altogether superfluous. Some readers will no doubt think that he has abandoned the Christian religion, but I do not think he is guilty of anything more than considerable confusion of thought." Even if the Bishop of Woolwich is innocent at heart of complete denial of every fundamental of the Christian faith, his published words remain as an instrument which will form one of the most damaging attacks on that religion for many years to come, and it is important in considering these words to allow no consideration for the weaknesses of the man to cloud our judgement on his unfortunate book. These notes, therefore, should be taken as a comment on what he has actually written, and not on what he might have meant, but failed to express adequately.

There is always a tendency in the defenders of any religion when dealing with the doctrines of their opponents, to set up a line of skittles to their own pattern, and then knock them down again. This is precisely what Dr Robinson has done when dealing with the average churchman around him; he attributes to the normal worshipper a view of God as "up there" or "out there" which is incredibly crude, and the product of his own imagination rather than the content of any reasonable Christian outlook. Such a view of God is held only by those few who have a mental capacity capable of no greater analysis, and in their case it is both necessary and completely acceptable to God, even as it was in all men living before the latest advances in cosmology had moulded the new thought concepts which replace those of "above" and "below." What is most surprising however is his warm advocacy of "depth" coupled with his complete rejection of "height," in association with God. Both have their place in the Biblical expression of God, and it is Isaiah who has said of God (57: 16) that He dwells both

in the uttermost heights and also in the person of the humblest worshipper. Of course, the concept of "out there" gives a sense of "separateness" from man, but God is utterly different from man — "My thoughts are not your thoughts, neither are your ways my ways" — and the miracle of the good news of the gospel is that the High and Holy One is willing to dwell with man — "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" The real objection to the view of God as "out there" is the belittling effect on the pride and self-sufficiency of man, but Isaiah has said that it is only with the man whose pride is shattered before the majesty of God that He can come to dwell, and to reject the concept of the majesty of God is to cut oneself off from His fellowship. This book is full of expressions claiming the self-sufficiency of man. God is seen as a group personality of all mankind, and the real reason for the rejection of "out there" is the rejection of man's need of anything or anyone outside of himself. This strong advocacy of man as able to accomplish his own salvation, control his own life, set his own standards and please himself in all that he does, is the complete denial of what the Cross means in the Christian church.

One suspects that the naïve view of his fellow Christians has been culled from the enemies of Christianity, and the way in which the bishop accepts, and quotes with approval, several anti-Christian writings, confirms this opinion. The following reference to Sir Julian Huxley will illustrate the point — "Huxley himself has indeed argued movingly for religion as a necessity of the human spirit. But any notion that God really exists 'out there' must be dismissed: 'gods are peripheral phenomena produced by evolution.' True religion (if that is not a contradiction in terms, as it would be for the Marxist) consists in harmonising oneself with the evolutionary process as it develops ever higher forms of self-consciousness." The same writer is quoted verbatim a little later in the chapter, and this quotation is presented as a valid criticism of Christianity which must be

assimilated into the view of the normal worshipper—"The god hypothesis is no longer of any pragmatic value for the interpretation or comprehension of nature, and indeed often stands in the way of a better and truer interpretation. Operationally, God is beginning to resemble not a ruler but the last fading smile of a cosmic Cheshire Cat . . . Gods will doubtless survive . . . as refuges for unhappy and ignorant souls." When it is to such writers that the bishop turns for his opinions on Christians, it is little wonder that he appears misinformed about those who should be his brothers!

It is obvious in reading the book that Dr Robinson is a humanist in his sympathies. He speaks, for example, of "the deeply Christian humanism of Professor John Macmurray" and goes on to say that he accepts all that Macmurray accepts, but quibbles with that which the professor rejects. Throughout this work one is struck by the essentially humanist outlook, and a letter from one member of that group has been published in *The Observer* accepting all that the bishop advances in his book, and continuing—"Some may consider Dr Robinson's suggestion that humanists should then become Christians a somewhat impudent one. Has it ever occurred to him that Christians should become humanists? The humanists got there first after all."

The relative values which are placed upon the views of philosophical writers rather than upon the Bible itself come out well in the chapter in which "God in the Bible" is specifically dealt with. The sole contents of that section consist of quotations from Tillich in which he is "talking down" the contents of Ps. 139. This psalm is, as Dr Robinson rightly claims, "one of the most searching meditations in all literature on the meaning and presence of God," but no attempt is made to align this with any other portion of the Old Testament, and the complete treatment is an obvious rationalisation of the passage to deny its most important points. He passes on to quote, and distort, some few of Paul's words on the subject of God. His complete and inexplicable blindness to the very core

of the Bible teaching about God may be seen in his words summing up the Bible view of God—"God, since he is Love, is encountered in his fulness only 'between man and man'." It is precisely in that relationship, between man and man, that God can never be seen in *fulness*, until man has been redeemed. The book continues—"This message is focused in a passage to which I constantly find myself returning in the book of Jeremiah, where the prophet is addressing Jehoiakim the son of Josiah: 'Did not your father eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. *Is not this to know me? says the Lord.*' God, the unconditional, is to be found only in, with *and under* the conditional relationships of this life." He perpetually returns to that particular passage in Jeremiah because, wrenched from its context, it supports his own feelings, but he remains blind to the words of that same prophet. "The heart is deceitful above all things, and desperately wicked," and again—"Oh Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." As an outstandingly famous New Testament scholar he seems strangely blind, also, to the judgement of Jesus that the first and great commandment was utter and complete love of God, and that love of man was "like unto it," but not the very thing, and second to it in importance. It would seem to be lack of humility which has blinded the author to the Bible teaching, a lack of humility absorbed from humanists and rationalists.

This blindness comes to a climax when he quotes the views of Bonhoeffer with approval—"Encounter with the Son of Man is spelt out in terms of an entirely 'secular' concern for food, water supplies, housing, hospitals and prisons. . . ." That such mundane matters are the concern of a Christian cannot be denied, and one who is blind to a neighbour's need is no Christian, but that our encounter with Christ is concerned "*entirely*" with such matters is a wilful abrogation of the principle adopted by our Lord that "Man shall not live by bread

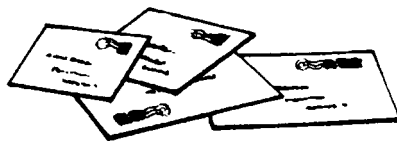
alone." In particular, he has no place for the Atonement in his theology, and he adopts Bonhoeffer's view on the Cross, which he quotes — "God allows Himself to be edged out of the world and on to the cross. God is weak and powerless in the world, and that is exactly the way, the only way, in which He can be with us and help us. . . . The Bible directs him to the powerlessness and suffering of God: only a suffering God can help." Here is a complete denial of any direct intervention of God in power, here is complete blindness to the claim of Paul that "I can do all things through Christ which strengtheneth me," and here, above all, is a complete rejection of the power of the resurrection, of the presence of the risen Lord, and of the indwelling power of God promised to all who sought it through the Cross. To Dr Robinson, it is that which modern man finds credible which is the guide, not what God has spoken, and he continues — "Most people would genuinely *like* to believe the Christmas story, but wonder whether it *can* be true. . . . But in the case of the Atonement they ask with some impatience how anything done two thousand years ago on the Cross *could* affect me now." Again, as a New Testament scholar, the first two chapters of the first epistle to Corinth should have prevented this humanist attitude in his case.

He confesses to an inability to pray regularly and with a feeling of sincerity, and one suspects that here is one of his main difficulties in accepting and believing in the God of the Bible; he even goes so far as to deprecate the advice which might be given to a man in trouble

to "go away and pray about it." So also he rejects *in toto* the idea of any imposed law from a God outside of man, and of any consequent moral obligation to a Creator. He cites as an example of a *mistaken* interpretation of the words of Jesus the idea that Jesus forbade divorce. So unbelievable is it that one who is familiar with the New Testament should so misconstrue the words of Jesus, that a few of his words are quoted — "This insistence on the parabolic character of the ethical sayings of Jesus should deliver us from the danger of taking them either as literal injunctions for any situation, or as universal principles for every situation. . . . For nothing can of itself always be labelled as 'wrong.' One cannot, for instance, start from the position 'sex relations before marriage' or 'divorce' are wrong or sinful in themselves . . . priority of persons and personal relationships over any heteronomy, even of the supernatural." This last principle, of course, is an abrogation of all idea of "divine Law."

For the student of the Bible, who may be worried about some of the "humanist" arguments which Dr Robinson advances from the Bible, the best antidote which can be recommended is, strangely enough, another S.C.M. paperback — *God Who Acts* by G. Ernest Wright. Here the importance of human action and human relationships is shown, indeed, to be the very material out of which the revelation of God is woven, but to be subservient in every aspect to the God Who does exist, Who is "out there" as well as "within the man," and Who is acting for man's salvation in this world which He has created.

Correspondence



Although a Methodist, I read *The Endeavour Magazine* each quarter with interest, having had myself close associations with Christadelphians in the past. I was stirred to write in defence of Methodism by a comment of Edgar Wille's, when he paralleled the sometimes "boring," "vague," and "insipid,"

Christadelphian lecture as being no better than a Methodist sermon. I realise that often a Methodist sermon leaves much to be desired, but to brand all Methodism in this way is, in my opinion, unjust. How thorough is E. W.'s experience of Methodist worship that he can label us so categorically; or for

that matter other denominations that he can describe them as "steeped in darkness"?

I have found that there is a considerable difference between a typical Methodist sermon and a typical Christadelphian lecture or exhortation. In defence of the former I would say, that although biblical, the Bible has not ousted the place of the Risen Christ as the centre of our adoration. Christadelphianism appears to me to be in the danger of slipping into bibliolatry. The "living," not the "written" Word is surely the rock on which our faith stands.

Roger Tate (Rev.).

We doubt whether many Christadelphians have attended Methodist sermons often enough to be in a position to pass judgement.—Eds.

I am writing about a matter which is causing no little concern among brethren and sisters seeking to maintain a sound faith in days of darkening spiritual understanding.

I feel greatly disturbed at the subtleties and the undermining influence of the articles appearing in *The Endeavour Magazine*. Such articles as *On The Brink*, *Geology and Religion*, savour of worldly wisdom so called, and lead away from those basic and eternal verities of Almighty God.

Surely the record says: In the *beginning* God created the heavens and the earth. Need we know the process and the means He employed? Are we interested in such things as "plastic" earth theories or what makes us call in question the divinely declared fact "Let us make man in our image"?

The thoughts expressed by a brother many years ago comes to mind. "We are not perplexed by the extravagant fancies, pseudo-scientists nor the withering doubts of agnostic limitations. For in the beginning Moses wrote, when that was he does not note. The heavens and earth Jehovah made, how long ago it is not said, they long had been and been destroyed and earth was without form and void. Jehovah speaks and light is seen, the azure blue and emerald green, the luminaries in the sky appeared the earth was fertilised and beasts were formed and man was made, and thus a fresh foundation laid. To man and beast God speaks His will, be fruitful and the earth refill."

This briefly states in easily understood English all that seems necessary to harmonise the Genesis record.

FAITH IN GOD

Though time may dig the grave of creeds,
And dogmas wither in the sod,
My soul will keep the thought it needs —
Its swerveless faith in God.

No matter how the world began,
Nor where the march of science goes,
My trust in something more than man —
Shall help me bear life's woes.

Let progress take the props away,
And moldering superstitions fall;
Still God retains His regal sway —
The Maker of us all.

Why cavil over that or this?
One thought is vast enough for me —
The Great Creator was, and is,
And evermore will be.

Anonymous.

Sheffield.

W. Hardy.

While we fully agree with this poem we still find interest and see no wrong in asking how.—Eds.

Thank you for your simple story of Dan and Dora. Poor Dan! How many of us have felt just like him, when we have come up against an apparent contradiction to our beliefs. Parents and teachers are constantly up against the strong influence of our educational institutions on our own young people. We encourage them to discern for themselves, let us not condemn them for thinking. Modern Science, in all its facets, is a wonderful thing. There is a way in which the Bible reveals secrets, for years obscure to most of us, that are very much in line with modern discovery. We must not hide our heads in the sand, but come out in the open and meet these problems face to face.

We need a change, a practical change. Let's welcome all the "*thinkers*"! We are reminded of our neighbours, the Roman Catholic Church, which will tell its parishioner who has begun to take an interest in what the Christadelphians believe — "Don't listen to them! They are heretics! You must not go beyond the catechism established by the Fathers of the Church." But are Christadelphian Arranging Brethren any different? Their statement to a similar situation would be, "Do not go beyond what Dr Thomas and Bro. Roberts have written, they are our foundation!" It behoves us to remind ourselves that these worthy patriarchs of ours were *thinkers*. If this were not so, there would be no Christadelphians today. Surely, then, they would be the first to acclaim all of us who choose to continue this wonderful gift which God has given to us! We need to compare our Ecclesias with those of Paul's day. According to many Christadelphian standards we would not be in fellowship with them at all!

But enough, I could go on, and won't. Thank you for your magazine. It is like a cool drink of water in a thirsty land.
Canada.

Elizabeth Green.

EXTRACTS FROM LETTERS

I should like to say how much I enjoy the simple straightforward articles, and look forward to the other issues.

* * * *

It must be admitted that I have read *The Endeavour Magazine* in the past by borrowing other people's copies once they had read them, and thus resolved that in the future I should have a copy of my own.

Bravo!—Eds.

National Nature Week

- Some Reflections

By Ron Storer

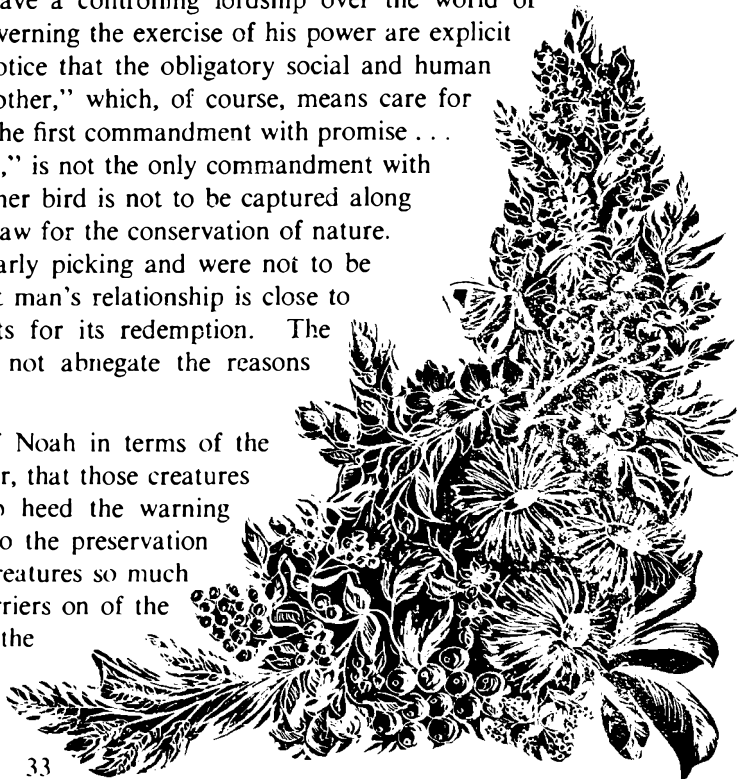


NATURE Week, 1963, was specially directed towards educating the citizens of these islands in the preservation of the natural denizens of the countryside, both plant and animal.

At first sight it may seem strange that, in a magazine concerned with arousing attention to the need and plight of many distressed human beings, space should be devoted to this subject at all. It would be accepted that the hunger cry of the starving children in Algeria, or India or elsewhere should be attended to before the status of, say, the white rhino on the verge of extinction in Africa, is made a matter of our attention.

The guidance of the Bible, however, does not, in fact, leave us entirely in the position of labouring for the one to the exclusion of the other. It was expressly Adam's task to tend the trees of the garden and to have a controlling lordship over the world of nature's creatures, and certain laws governing the exercise of his power are explicit in Scripture. It may surprise us to notice that the obligatory social and human duty, "Honour thy father and thy mother," which, of course, means care for one's parents, and which was called "the first commandment with promise . . . that thou mayest live long on the earth," is not the only commandment with this promise. The other is that a mother bird is not to be captured along with its eggs (Deut. 22: 6). This is a law for the conservation of nature. Fruit trees were protected from too early picking and were not to be destroyed even in war. It is clear that man's relationship is close to the world of nature, which also waits for its redemption. The abnegation of the Mosaic Law does not abnegate the reasons behind it.

We usually dwell on the story of Noah in terms of the human souls saved. It is clear, however, that those creatures who did not have the opportunity to heed the warning came under specific care with regard to the preservation of species. It was not the individual creatures so much as the species that mattered, as the carriers on of the nature and history of their kind. In the narrative of this preservation we find the established principle that the



creatures would have a guaranteed natural order and would no longer be destroyed for man's sake.

Regard for beast and bird, figures in the majestic poems at the end of Job, and is made the final point in the teaching of the Book of Jonah, with the story of the gourd and the concluding phrase "also much cattle." Indifference to the participation of animals in the consequences of evil is here rebutted.

Jesus echoed the Psalmist in saying that the birds came under His Father's care and that even a sparrow's death was not unnoticed. He likens His desire to protect Jerusalem to that of a bird gathering her young under her wings. Nor do we forget our Lord's appreciation of the flowers — "Solomon in all his glory was not arrayed like one of these."

Believing, as we do, in the establishment of a Kingdom of glory on earth, we should be interested in the work of preservation of nature that is now being undertaken all over the world. There are those who think this matters little. God, they say, can create fresh species for that Age. We suggest that this is a wrong point of view. The picture of the redeemed animal kingdom, the wolf and the lamb, the lion and the ox, the leopard and the kid, presupposes a redemption of the existing animal kingdom. A recreated lion would be but an outward automatic model unless its nature bore the marks of its history in the natural world. Gosse, we conclude, was wrong in thinking God created creatures as if they had been very ancient, their form involving a great deception.

Change we know does and must take place — taming, domestication and adjustment to new environments, especially that of proximity to man. The picture of animals finding security near Jesus and their attraction to Him figures at the tempta-

tion in the wilderness, even if their presence at His birth and crucifixion only rests on early tradition.

The age we live in has released the innate wickedness of man in his treatment of animals, in spite of societies for the prevention of cruelty. Infliction of pain may be directly forbidden, but denial of suitable living conditions impairs the lives of countless creatures. Battery reared poultry and cattle are against the principle that the life of the beast is to be regarded. "A righteous man *regardeth* the life of his beast." The animal kingdom has been made to suffer terribly for man, for his food, his clothes, his sport, his experiments and as spectacles for his idle vanity. The burden of this in cruelty and pain hardly bears contemplating.

One development of growing international concern is the devastating effect of the indiscriminate use of chemical pesticides and fungicides on growing crops. This has led to the poisoning of bird and animal life to such an extent that it has been described by naturalists as "man's assault on nature." Rachel Carson has documented, carefully, the noxious effects in a popular book *Silent Spring*.

What shall we say, then? Let those of us whose concern is already aroused on behalf of natural life, reverence it as God-given, having expectation of the Kingdom when nature will be perfected. Let us teach our children to have the same reverence, to leave the bluebell wood untrampled and the nest of the bird unmolested. Our concern for nature will not take the place of our concern for the plight of man, nor replace the activities of our high duties to God. Research into the mysteries of nature, even if designed for its preservation, will be enhanced by the insight that can only come from believing that all nature is the creative work of God.



WE have several times made it clear that the editorial policy of this magazine is one which allows both sides of a case to be presented responsibly. Nevertheless, we have had criticism, from time to time, about what is sometimes described as "trends" in the magazine. Few have, however, ventured to put counter arguments of a scriptural and reasonable kind.

Perhaps it is time, therefore, to say that, in our view, the day is gone in which it was possible to provoke recantation by solemn pronouncements such as "this is new," or "the brethren have never done this before." Nor, indeed, are we moved by the inversions of language which seek to show that our appeals for a greater sense of Christian dedication in our giving to the needs of others, or that our concern for "bad characters," are "trends" towards "worldliness" and the destruction of Christian separateness from evil.

The only course for a committed Christian to pursue is that of informed and sincere discussion, with points of view expressed being supported by adequate reasons.

We are, therefore, pleased when someone takes up a challenge in a good spirit such as Bro. Wille did in our last issue and Bro. Collins does in this. Bro. Collins puts the case for a temple in the future with animal sacrifices in reply to Bro. Storer's earlier article.

It seems to us that there is a plain issue here. What we must decide is whether or not Jesus when He returns "without sin unto salvation" (Heb. 9: 28) will offer up animals as sacrifices for His own sins (the prince of Ezekiel's prophecy, *pax* Bro. Collins, quite clearly does this, Ezek. 45: 22).

One would have thought that the mere suggestion of a returned Christ engaging in animal sacrifices for His own sins would have been cause enough for any Christian to wonder whether an exposition with this outcome was the right one.

At the same time Bro. Collins has produced a wealth of testimony from the Old Testament to support his case.

Perhaps this is where the main weakness lies. The fault of this type of exposition, as it seems to us, is a failure to understand the meaning of the Old Testament in the light of the New.

There are, indeed, references to a temple and sacrifices in the New Testament, but in all cases the meaning is transformed. The temple is the body of believers with Christ the chief corner stone (Eph. 2: 20-22). The sacrifices with which God is well pleased are doing good and communicating (Heb. 13: 16). They are spiritual (1 Pet. 2: 5). This transformation has come about because the blood of bulls and goats cannot take away sin (Heb. 10: 4), because the hereditary

priesthood and its accompanying ritual had become "old" and "decayeth" and "ready to vanish away" (Heb. 8: 13).

Can we doubt that in God's sight a community of worshipping people "zealous of good works" is a higher, nobler and holier form of temple and sacrifice than that which is formed of perishable material construction, centred in the slaying of uncomprehending animals, by a priesthood whose claim to office is that their fathers and grandfathers were in office before them?

Are we to believe that Christ's Kingdom will revert to Judaistic practice?

One of the most insistent reasons given for the restoration of animal sacrifices is the need to instruct backward nations in the elements of righteousness. The Scripture does not give or support such a point of view. On the contrary the temple of Ezekiel was offered on condition of the repentance of Israel (Ezek. 43: 10-11) and as a mark of the glory which would then be seen in the worship of the restored Israel. The opportunity was missed during the restoration from Babylon, and the worship in Christ now far exceeds that which might have been achieved under Ezra.

If there should be any doubt as to the Christian interpretation of Ezekiel, we suggest that the use of the passages in question in the book of Revelation be observed. In this book Ezekiel is reborn, as it were, into a Christian setting. So we have Ezek. 37: 10/Rev. 11: 11 and Ezek. 39: 17/Rev. 19: 17. But most important for present purposes is the way in which the Ezekiel chapters from 40 onwards are echoed in Revelation, chapters 21 and 22. There is the same carrying away in the spirit (Ezek. 43: 5/Rev. 21: 10); the presence of the glory of God (Ezek. 48: 35/Rev. 21: 3); the twelve gates (Ezek. 48: 31-34/Rev. 21: 12); the river of the water of life, the trees, the monthly fruit (Ezek. 47: 1-12/Rev. 22: 1-2); the two Revelation chapters are a gathering together of Kingdom passages from Isaiah, Ezekiel and Zechariah for the express purpose of showing how these expectations are to be fulfilled in the Kingdom of Christ when "By its light shall the nations walk, and the kings of the earth shall bring into it all their splendour," a quotation from Isaiah 60: 3, found in Rev. 21: 24 (N.E.B.). But doubtless conscious of the Jewish expectations John says categorically, "I saw no temple therein" (Rev. 21: 22). The reason given, too, is the same as that which pervades the rest of the New Testament: "for the Lord God Almighty and the Lamb are the temple of it."

The force of this has, perhaps, been missed by the setting of Revelation chapters 21 and 22, which would appear to make them post-millennial. Comparison of the Old Testament passages quoted should, nevertheless, indicate the stage of the Messianic Kingdom which is being referred to.

It is surely not without reason then that we sing,

Now smoking sweets, and bleeding lambs,
And kids and bullocks slain;
Incense and spice of costly names
Would all be burnt in vain.

The Endeavour Service Council Limited

IN the Summer issue, 1962, we announced that we were proposing to establish a charitable trust to promote the objects of *The Endeavour Magazine*. Since then we have been engaging in protracted negotiations with the Government Departments concerned, which have taken much longer to come to fruition than was anticipated. Even the name of the charity has had to be the subject of exchanges and the result seen above is not our original choice. The charity has now been incorporated.

The Christadelphian community is heir to an old and august witness which, in its modern phase, reaches back to Reformation times. We believe, nevertheless, that we have failed to meet the challenge presented by the religious and secular developments of our day. We have, therefore, fallen into a period of indecision and frustration.

In keeping with the policy which has been pursued by *The Endeavour Magazine*, we consider the advancement of our teaching should come, primarily, by the application of straight scriptural thinking about our witness for Christ, in the light of all the relevant knowledge available to us, combined with a prayerful and deeply spiritual outlook. This activity cannot be confined to our inner world, but must issue in the compassion for all men in their needs and sorrows, which was portrayed in the life of Christ.

To accomplish these aims it is our eventual intention (God willing) to make available gospel publicity material; to hold conferences and summer schools; to assist the aged, the sick and the needy in our own community; to help the hungry, the refugees and those in the distressed areas in the larger world. We visualise that full-time and trained workers will be necessary in due course, to ensure that the work is carried out in an efficient and thorough manner. We are, of course, ready to co-operate in love with other existing Christadelphian organisations which may be covering at least part of this field.

To make an impact in a world of mass media and to help those in need, financial resources are necessary. The charity has, after taking legal advice, been drawn up in the form of a charitable company. This will enable business transactions to be undertaken and funds will be available from this source. In addition, as we wish to make this a co-operative movement of all who have our aims at heart, gifts and donations are invited, and particularly gifts by covenant and legacy. Forms for this may be obtained from:

The Secretary,
The Endeavour Service Council Ltd.,
Moray Lodge,
176 Granton Road,
Edinburgh, 5.

The Trustees have been chosen for their general interest in the work, and for the help which, in an advisory capacity, they can give, not only in the expositional and devotional aspects, but also in the health and welfare, educational and business fields. The Trustees, at present, are — Kenneth Camplin, George McHaffie, Ruth McHaffie, Robert Neilson, David Preston, Raymond Slater, John Weaving.



A Family Prayer

WE come, Father, on this mid-summer eve, to ask a blessing.
We are thankful that none of us wishes to be absent from this circle,
And that we can gather together without embarrassment.

We are not the children that we used to be and we have put away childish things.
But may we always know that, even in maturity, we cannot walk our way alone.
We have much to face in life, the joys and the woes,
Yet the way will not be too hard if we clasp the staff and rod which David knew.

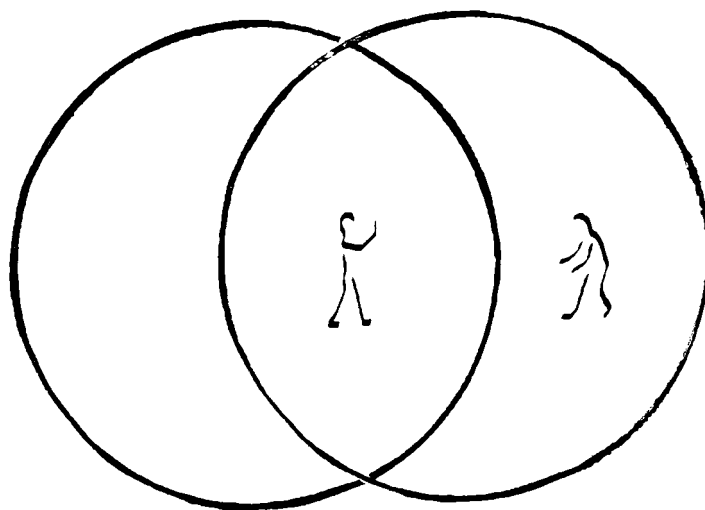
Help us to think deeply enough to make the truths we have been taught our own.
Help us to feel deeply enough to live these truths that others may "see" and "live."
Help us to care deeply enough to know our need of forgiveness.
Help us to think all that we think, and to do all that we do, in the spirit of our Lord.

In His Name do we ask these things.

Amen.



GOING ROUND IN CIRCLES



He drew a circle that shut me out —
Rebel, heretic, thing to flout —
But love and I had the wit to win —
We drew a circle that took him in.

Anon.*

* Quoted by William Barclay in "The Letters to the Corinthians."



Published by The Endeavour Service Council Ltd. for The Endeavour Magazine Committee (Christadelphian), Moray Lodge, 176 Granton Road, Edinburgh, 5, and printed by Lindsay & Co. Ltd., 17 Blackfriars Street, Edinburgh.

THE ENDEAVOUR MAGAZINE



"I am the true vine."

AUTUMN 1963

One Shilling

SUBSCRIPTIONS

Subscriptions and all business communications should be sent to:

The Endeavour Magazine,
Langdale,
Melkridge,
Nr. Haltwhistle,
Northumberland.

Single copies of the magazine cost 1s. 4d. post free.

Annual subscriptions (post free)

Great Britain	5s.
Canada and U.S.A.	\$1 (dollar bill preferred)
South Africa	50c

In order to facilitate printing arrangements the magazine will be published, in future, on the 18th of the last month of each quarter.

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,
Arnold,
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.

THE ENDEAVOUR MAGAZINE

AUTUMN 1963

No. 9

FOR
CHRISTIAN
THOUGHT
AND
ACTION

OUR COVER DESIGN

Autumn in Palestine is marked by the Feast of the Ingathering. This is primarily a fruit harvest with fruit of the vine prominent among the harvest treasures.

The vine in Scripture is used as a symbol for Israel: first the natural and then the spiritual. By relating the symbol to Himself (John 15: 1), Jesus shows us that the true Christian is not simply he who rejoices in abstract truth or makes a creed his goal, but it is he who has a personal relationship with his risen and exalted Lord, and who has the vital spirit of Jesus Christ animating his life.

Contents

Page

EDITORIAL	2
A LIFE OF JESUS (4)	3
THE BLESSING OF OUR WORSHIP	6
A PLEA TO THE WORLD	8
A LETTER TO "DAN"	10
"HE THAT IS NOT AGAINST US"	16
RING . . . FOR HELP	17
THE ANTIQUITY OF MAN — THIRTY YEARS LATER	19
A MEDITATION	25
BOOK REVIEW	26
CORRESPONDENCE	34

Editorial

IT is a good exercise to ask ourselves why we believe in God. Atheists have not been slow in suggesting reasons. Sigmund Freud, the psycho-analyst, considered religion to be merely an illusion. The adult, he said, still retained the desires of childhood, still felt the need for the protection of a father, and to satisfy his need he created the fatherhood of God, so gaining a sense of security and an escape from life's perplexities.

The truly committed Christian smiles a little wanly at Freud's conception of his faith. He remembers how often he has longed to run away from the responsibilities of his commitment. He thinks of the many times he has struggled to overcome the irritation which brotherhood with his fellows brings, of the anguish and heartburn which have accompanied his failure to rise to the standard set by his Lord. He is sustained, indeed, by his trust in the fatherhood of God, but Christianity, he knows, offers no panacea for his trials. No true follower of Jesus Christ treads an easy path, and the more active the follower, the more closely he resembles Jesus, so the greater his burden, the more acutely aware is he of taking up his cross and of bearing that which remains over of the afflictions of Christ. He finds his peace, but it is not the peace which the world can give or understand. It is the peace which is preceded by the Cross, and which is only found while he stands within its shadow.

Why do you believe? Is it because it would have been such a hard blow for Mother and Father if you did not? Is it because you thought so highly of Uncle Bob's opinions? These are not bad reasons for the beginner. But have you gone any farther? Or have the investigations of your belief been severely limited? Have you been afraid to pursue anything but a narrow channel of reading, afraid lest you should discover something which will disturb your complacency? If so is your belief your own? If it cannot

stand up to ruthless investigation, is it true?

Some young brethren aspire to play leading parts in their ecclesias. But are they fitting themselves to play that part? Are they attempting to become little John Thomases or little Robert Robertses, knowing only the answers which would satisfy puzzled people of the 19th century? Or are they, like John Thomas and Robert Roberts, rising to the need of their own generation and finding the answer to present day problems?

The apostle Paul exhorted his followers to be imitators of him even as he was of Christ. One of the greatest problems which Paul faced was that of circumcision — a difficulty which had not vexed the earlier followers of Christ. Paul imitated his Lord, not by speaking exactly as He had spoken, but by speaking in Christ's spirit of the problems of his own time.

There are other dangers which beset our enthusiastic young men. In large ecclesias where their platform services are not required they may easily be engulfed in a social round and have little time for study. In small ecclesias they are called upon to exhort and lecture before they have had opportunity to search diligently. They will, of course, acquire some knowledge as they work their way along, but they may well find that while they are fully qualified for their daily work (in an age when qualification is insisted upon), they remain all their lives as mere amateurs in their handling of the Word of God, able to do little else than string together familiar texts with dogmatic assertions.

Our community today is a bewildering field for the young. We have those of us who wish to stay as we were: we have those who feel the need for reassessment of our position. We have those who make little criticism of the dull, lifeless meetings which in many areas are characteristic of us: we have those who desire new life and new vigour, and who are willing to work for it.

What then shall we do? Sit back and ignore reality, comforting ourselves that all is well — that the unsettlement will blow over? Or shall we face the issues which are before us and discuss them as earnest Christians ought?

A LIFE OF JESUS

by Wilfred Lambert

(4) THE ENTRY INTO JERUSALEM

OUR previous study of the first nine chapters of Mark's gospel has shown how both Jesus and His disciples made their way toward Jerusalem with an outlook and feeling that they did not have during the preaching in Galilee. Jesus had learnt from His own experience that the purpose of God could not be advanced except by His own crucifixion. It was on this subject that He conversed with Moses and Elijah on the Mount of Transfiguration. Up to this point in His life He had acted with great restraint in regard to the Jewish leaders. He had indeed spoken out against them, but where we have the context in which these denunciations were made, it appears that Jesus was defending Himself against attack, not picking a quarrel by use of sharp words. Furthermore, to judge from Mark's record, Jesus had not stirred things up in Jerusalem by His teaching. But now circumstances required firm and decisive action. He, and not the chief priests, knew the will of God. He was the Messiah, appointed to lead Israel, and since those sitting in Moses' seat were unwilling to acknowledge His divine right, it rested with Him to assert His authority, and to assert it in Jerusalem, the city chosen by God. Previously He had bent every effort to converting the commonality of the people. His purpose now shifted to challenging the leaders in Jerusalem. In this, as in the previous case, He was still impeded by current misconceptions about the

Messiah. Any rash announcement of the advent of the Messiah might raise a revolt against the Romans. It is fascinating to watch how Jesus challenged the Jewish leaders and asserted His own right without losing anything of His composure, His gentleness and His compassion for mankind.

THE DISCIPLES IN CONFUSION

The disciples, too, had a new path to tread, but they had no idea where they were going. They had now grasped that Jesus was the Messiah, and had been told of His crucifixion. This they failed to understand. Thus as they passed through Galilee for the last time before the great events in Jerusalem, on the journey from the Mount to the holy city, Jesus attempted to have His presence kept secret. This is one of the significant little details recorded only in Mark (9: 30). The privacy was needed to teach the disciples about the coming events, a message not suitable for the public at large. So, for a second time the arrest and crucifixion were foretold, but again they failed to understand, and, what is worse, "they were afraid to ask him" (9: 32). Their consternation is easily explained. For the Jews, Messiah spelt a great upheaval, even though it was to culminate in victory. The natural feeling of the disciples must have been that the country

was on the brink of war, yet their leader, through Whom they hoped to see victory, spoke only of His own downfall. Is it any wonder that as they finally approached Jerusalem "Jesus went before them: and they were amazed; and as they followed, they were afraid" (Mark 10: 32)? Again it is only Mark who records this significant detail of the disciples' feelings at this point. But both Matthew and Luke agree with Mark that in approaching Jerusalem Jesus for the third and last time warned the disciples of what was to come. This time only Luke thinks it necessary to add: "they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken" (18: 34). Another example of the disciples' lack of spiritual perception occurs immediately after the third prediction of the Passion. Having grasped that their leader was ultimately to rule in glory, James and John tried to ensure that they would hold the positions of honour in His kingdom. They had, after all, made sacrifices in following Him, so why should they not make sure of a suitable reward before going farther? The reaction of the remaining ten was hardly better. From these disciples Jesus could expect no help in His supreme endeavour in Jerusalem.

TEACHING ON THE WAY

The actual details of the route taken are not preserved, apart from a few incidental items. One of the biggest problems in a comparison of the first three gospels arises at just this point. In outline Matthew, Mark and Luke follow the same sequence of events, but suddenly, at the stage where ch. 9 of Mark ends, Luke inserts a big block of material, beginning toward the end of his ch. 9 and going up to the middle of ch. 18. Much of the section consists of teaching of Jesus, the Sermon on the Plain, for example, and quite a percentage of these chapters occurs in Matthew in other contexts. The Sermon on the Mount occurs much earlier in Matthew's gospel. One might be inclined to think that Luke had a quantity of Jesus' teaching, not set in any definite context, which he chose to insert at this point.

However, an objection to this idea is raised in that Luke prefixes to this material a group of verses not found in any other gospel: "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem" (9: 51-53). Also Luke 13: 31-33, again unparalleled in other gospels, speaks of Jesus' leaving Galilee in the knowledge of His death in Jerusalem. This suggests that these chapters in Luke were intended as teaching given in the course of the journey. This implies a leisurely progress through the Palestinian countryside, with opportunities for preaching not being lost. Certainly the most direct route was not taken, for Jesus approached Jerusalem from the regions East of the Jordan (Mark 10: 1, etc.), passing through Jericho on the way. He must, then, have crossed the river in an easterly direction prior to this.

THE SECRET BECOMES KNOWN

It is in Jericho that we are able to resume our observation of Jesus and the Twelve. As they pass through, a blind beggar disturbs the scene by shouting for Jesus to have pity on him. His importunity was occasioned by hearing that Jesus of Nazareth was passing by. This might have happened many times in Jesus' life, as His fame for healing was widespread. But something previously without parallel took place on this occasion. The blind man addressed Jesus as "son of David" (Mark 10: 47-48). This term was not simply a statement of genealogy, as there must have been hundreds of descendants of David alive at this time. It was, in fact, a well-known Messianic title. How was it that blind Bartimaeus knew of Jesus' identity? He was not one of the "devils" who "knew" Jesus. While the disciples had been privileged to learn this truth, their own words near Caesarea Philippi had attested that others were divided in their opinions and wrong. As Jesus had made clear

at that time, the Messianic secret was not to be made public. How then did the blind man know it? The same question arises in a more acute form over the entry into Jerusalem.

GREETED AS A KING

Seated on an ass, Jesus rode into the city, escorted by followers in front and behind. The crowds spread their garments on the road, gathered leafy branches from the trees, and shouted "Hosanna" and other things of Messianic flavour. We must ask what these actions meant, and why the actors performed them. So far as Jesus is concerned, it is probable that he was fulfilling Zechariah 9: 9 quite consciously: "Rejoice greatly, O daughter of Zion . . . behold, thy king cometh unto thee . . . lowly, and riding upon an ass. . . ." This manner of entry was both an affirmation of His royal status and a contradiction of the current notions about a military Messiah. For their part, the crowds were well acquainted with the custom of receiving a king as he entered his city. All over the world of the Eastern Mediterranean, at this time, kings were conceived as divine. This pagan idea was something political as much as religious, a means of uniting the people behind the ruler. One expression of such sentiment was in the reception of a king as he entered his capital or other major city of his realm. On such occasions he was commonly proclaimed "Saviour." There was indeed a technical term for such an arrival, *parousia*. All this was well known to the Jews, and when the New Testament writers speak of Jesus' second coming, they often use this term, *parousia*. Those Jews who escorted Jesus into Jerusalem were doing in a Jewish way what was elsewhere done for pagan kings. Of course, the Jews had rarely had opportunities to hail a deliverer, but the First Book of Maccabees does describe how Simon the Maccabee entered Jerusalem in 141 B.C. after one of his victories: "with praise and palm branches, and with harps, and with cymbals, and with viols, and with hymns, and with songs: because a great enemy was

destroyed out of Israel" (13: 51). Thus there was Jewish precedent for the branches, and it is known that the spreading of garments for a person to walk over was, at this time, a mark of deep respect. From Matthew and Mark one might conclude that the branches were merely strewn in the road, but John, who alone specifies them as palm fronds, states that they "took" them "and went forth to meet him" (12: 13). There is good reason for thinking that some, at least, of the palms were shaken. The words shouted, which, unlike the twigs and garments, were not conventional usage, bear a relation to the palm. In the language of the time "Hosanna" was the name of a palm, or more strictly a bunch of foliage from the palm, willow, myrtle and a citron. At the Feast of Tabernacles the Jews of Jesus' time were required to hold such bunches as the Hallel Psalms (a group of Psalms including No. 118) were sung, as happened once each day for the first six days, and seven times on the concluding day. When verse 25 of Psalm 118 was reached, "Save now, I beseech thee, O LORD . . .," all the assembled people shook the bunches in their hands. As is well known, "Hosanna" is an anglicised form of the Hebrew "Save now." From the shaking at this point, "Hosanna" became the name of the ceremonial palm.

There is, therefore, a considerable background which explains the events in the approach to the city. We interpret it that the people, somehow knowing Jesus' true identity, greeted Him as a king, and plucking the traditional palms, the words associated with them in the Feast of Tabernacles spontaneously came to their lips, and so Psalm 118 was cited. "Blessed is he that cometh in the name of the LORD" does not, in itself, necessarily imply the Messiah rather than a prophet, but Matthew has "Hosanna to the son of David" (21: 9), and Luke (19: 38) and John (12: 13) both identify the coming one as a king. Mark records only that the people added to the Psalm, "Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest" (11: 10), but in the context the Messianic implication is undeniable.

THE SCENE IS SET

Having offered some explanation of the events, we return to the question, how Bartimaeus and the crowds outside Jerusalem knew the Messianic secret. Did the disciples, despite Jesus' firm injunction, quietly spread the news, thinking they were thereby furthering His purposes? Or did Jesus Himself now actively spread this news in some way or other? Whatever explanation is adopted, the fact remains that these are the first occasions in Mark's gospel when the secret was openly proclaimed. A further question, which has perplexed many commentators, is how this demonstration passed off so quietly. Why was the city not stirred to a frenzy by this procession? Mark states that Jesus entered the city, looked around, and then left again (11: 11). Two considerations seem to offer adequate explanation. The first is Jesus' demeanour itself. Those who were simply caught up in the enthusiasm of the

crowd may well have drifted away when Jesus failed to respond like a popular hero. The second consideration is that as soon as Jesus reached the city gate and entered, the demonstration would come to an end. A throng could not keep abreast of Him in the narrow crowded streets. Neither Romans nor Jews made any attempt to interfere with the procession, though some Pharisees expressed criticism of what was being shouted.

Jesus, as we said, surveyed the scene inside the city and then left for the night. His mission in Jerusalem had begun. The first stage, a royal entry, had been accomplished. But the disciples must have been sorely perplexed. Their fear may have turned to exultation while the crowds cried "Hosanna," but their Master slipped away from His admirers as though indifferent to the need for support. How would it all end?

THE BLESSING OF OUR WORSHIP

By Sheila Harris

THE Christian church was first of all a congregation recognising God as Father and a family uniting in a common fellowship. As the church grew in number and in wealth so buildings to house it grew and at each stage of development they embodied the ideas of those who built them. When Christianity became the official religion of the Roman Empire, the Christians began to build churches like great Roman public buildings, the great basilica churches where God was regarded as presiding as judge and the people worshipped as subjects. After hundreds of years in England the Early English or Gothic style was introduced and ever since it has remained as the dominant style of church architecture. Over the squalid hovels of the people in the Middle

Ages the lofty spire towered into the sky. The church stood there as a symbol that God was far above the poverty and the wretchedness of human life. He did not belong to this world of sorrow and decay, but there as man gazed up from his toils to the towering building above him, he felt that God was above, remote, distant. And so it has remained until now when men are becoming conscious of this remoteness and are seeking to show that the church is a part of the world, not remote and above it, but a part of human life and experience.

With the growing wealth and formation of church buildings and the development of priestly functions, it was felt that the things of God, and the sacramental worship, were too sacred for the participation of the laity. There must

be a complete separation between sacred and profane. So in many great churches and cathedrals screens were constructed to conceal the sacred operations from the people. And so they have remained, excluding the people from active participation in the worship of God — a symbol of separation and of the idea that God is far away from ordinary human life.

In many churches the high altar is set against the wall in such a way that both priest and congregation stand facing the wall, so that God appears to be outside and beyond. Even in churches whose architecture provides for a concentration upon a central position, the altar is usually placed at one end. So unwilling have been the church builders through the ages to believe that God is truly in the midst of His people.

The representations of Christ, as they are so often presented to us, portray in widely differing interpretations a suffering saviour, a

triumphant victor, a grim judge or a serene youth. Yet in the bread and wine, the symbols of His suffering and death, we have a fuller picture than any delineation of features can present of the true essence of His character.

We have a High Priest who has passed into the heavens, who at His death broke down the partition which separated man from God. The veil was rent and the way to God lay open. We are each then told to draw near, to participate in the full worship of God. The people henceforth became the living church, the essential participants in the worship of God. And, as there should be no separation of man from God, so also should there be no separation of God from man. The table representing Christ's suffering stands in the midst of His people. He is there in the centre, in the middle of the life and worship of the church, who as a family draw near in full assurance of faith before the supreme head of the house, even God Himself.

THE GRACE OF GOD

Unfathomable, Lord, is all Thy might!

This mortal frame can scarcely comprehend

The spirit of adoption Thou dost send! (Rom. 8: 15)

What length is there, what breadth or depth or height (Eph. 3: 18)

That cannot be transcended in Thy sight? (Rom. 8: 38-39)

As we forgive, the Spirit's love forgives (Matt. 6: 12; Rom. 8: 26-28)

And in the heart of faith, his image lives (Eph. 3: 17)

Who mediates in realms of blinding light (Rom. 8: 34)

Thou dost not now desire the death of beasts (Ps. 51: 16)

Thy suffering Son has tasted all our needs (Heb. 2: 18; 4: 15)

The victim lives! The Victor intercedes! (Rev. 1: 18)

What further need have we of mortal priests?

Uphold me with a willing spirit, Lord (Ps. 51: 12)

That I might teach transgressing men Thy word! (Ps. 51: 13)

David Pitt Francis.

A Plea to the World...



"NO thank you. I'm not interested." If I had knocked at your door and offered you a leaflet that is more than likely what you would have said. You might have been thoughtful enough not to want to hurt my feelings, so you would have taken the leaflet and when I had gone you would have given it one glance, and then dropped it in the fire. You would probably have thought it was a pity that anyone should be so stupid as to waste time and money on so futile an errand. Maybe you used to have some faith in God, but now you look on Christianity as so much hypocrisy. "A god of love", you say, "allowing all the misery that's in the world! No, I can't believe it. Anyway I'm getting on pretty well without him."

But next week you might be lying at death's door, or you might be told you have only a year to live. What would you do, then? What would you do if you found yourself with a few other survivors, floating helplessly in a miserable dinghy, in the middle of the Atlantic? You would do what so many have done before you. You would fall on your knees and call out to God, and you would expect Him to hear you. You would be afraid to die. You would be afraid that you had to meet your Maker, Whom you had scorned and despised. Some thought of eternal punishment might loom blackly in your mind. But that hymn — what are those words? "Help of the helpless, O abide with me." "My God!" you would say. And for the first time in your life you would mean it.

Death might come quickly — too quickly for you even to pray. "It couldn't happen to me," you say. But it could.

We, who are leaving these leaflets, have armchairs and firesides, families and home interests, just the same as you. We like to stay at home. Why don't we? Because we have realised the seriousness of life, because we know that God is the only answer to the horror of death. We haven't left our Bibles lying at the bottom of the cupboard. We haven't pushed them away in the loft, dusty and torn. We have opened them and read them. And we have found a hope for a guilty world: we have found the means of personal happiness, and we are trying to share it with you.

Men have burned at the stake for the sake of the Bible — and that in this country. Even a small scrap of the Word was regarded as a treasure. But what does it mean to you? Nothing?

Can you afford to go on like that? You know as well as we do that a good part of your happiness is false. Underneath it all you have depression and discontent. Perhaps we, who are coming round the doors, aren't such fools after all. Perhaps it would be worth while hearing what we have to say. You want happiness for yourself. Maybe you want it even more for your children. This might be worth looking into — might it not?

and . . .

Later Thoughts

But as the years passed I began to wonder if it were only the apathy of the world which hindered my message or if there were something, more than I knew of, wrong with me?

True it is that I had not pushed my Bible away into the loft to gather dust, but how much had it profited me? Had my reading of it made me "puffed up" with knowledge, so that instead of pitying the world I had scorned it? Had I really found in it "words for my inmost thoughts, songs for my joy, utterances for my hidden griefs, and pleadings for my shame and my feebleness"? Would that the searching of my heart had matched my searching of the Word.

Was that easy confidence of youthful days justified? I still felt convinced of my love for God — my first love was not lost but changed. I saw my youthful attitude as being full of arrogance — so sure was I that others were wrong and that I was right. I saw myself as one who thanked God that I was not as others. I knew that I had some kind of righteousness but it was a righteousness of my own making and not of God.

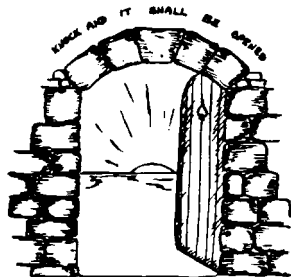
Growing older I became more aware of the faults of my community. I became very ashamed of the bickering of the brotherhood and of the

small mindedness. That we held truth I did not doubt, but I wondered if purity of belief without love was any more acceptable in God's sight than was love without purity of belief.

I was saddened at the formality to which we had become accustomed. The B.A.S.F. overruled the love of one's brother which fulfils all law. Deviation from a statement was regarded as far more serious a crime than turning one's back on a brother. I longed for greater simplicity in our setting forth of Truth, for our more insistent demands for a Christ-like spirit and for lesser demands for intellectual knowledge from would-be converts, combined with greater searching among the more established believers.

My dilemma was great. But I was encouraged by knowing that my dilemma was not mine alone. Many others had come to think as I did. Many others were beginning to open their eyes, half afraid, as I had been, to face the full light.

The whole answer I do not yet know. But could it be that our mistake has lain in trying to rest in our own strength? Should we not seek guidance and power from above — from the Comforter, being led, as Jesus promised, into all truth? Have we received not because we asked not? Have we found not because we have not sought diligently enough? Does the door remain shut because we have stood puzzled outside, too proud to knock?



A Letter to "Dan"

Why Some Scientists Still Believe in Adam.

Dear Brother Dan,

The story of your experiences in the Spring issue of "Endeavour" made me sad twice over. I grieved in sympathy with both you and your wife and your brethren, because you have all been through a very trying period. And I grieved again, because it seems to me that your suffering was all so unnecessary, and would never have occurred if you and your brethren had not made a tragic mistake.

Do you mind if I enlarge on this theme? It may be too late to save you any suffering, but it may be some help to others in a similar position, and to their ecclesias.

Facing up to Scientific Facts.

The great mistake of your arranging brethren was in failing to give you a reasoned answer to your problems. As a scientist myself, I am profoundly shocked by the statement ascribed to them, "Don't take any notice of what science says". Of course we must take notice of what science says! (Though that does not mean that we must necessarily swallow it, hook, line and sinker. Every scientist knows that hardly a day passes without somebody's confidently held conclusions being exploded by the discovery of new facts.)

I gather that your problem ran something like this:

"Anthropological research, supplemented by radiocarbon dating, has shown that the human race is tens of thousands of years old. But the Bible says that the first humans, Adam and Eve, lived only about six thousand years ago. Therefore the story of Adam and Eve cannot be historically true, and the only way I can retain any faith in the Bible is to interpret the early chapters of Genesis as an allegory."

At first sight it seems to be a big problem. Yet I am convinced that, given time, it is possible to convince any thoughtful person that appearances are deceptive - that, in fact, there is no clash at all between the history of Adam and the facts of science. It would take too long to reproduce all the details of the argument now, but the four main points run like this:

1. It is questionable whether the Bible does say that Adam and Eve lived about six thousand years ago. The chronology of Genesis is much less exact than is usually realised. Two careful Bible students, Morris and Whitcomb, have made out a good scriptural case for dating Adam at about 10,000 years ago.* It is quite possible that even this date may be an under-estimate.

Radiocarbon

2. Radiocarbon dating has some important limitations. Some time ago, in the course of my work, I visited the radiocarbon dating unit at the National Physical Laboratory. While we were discussing the work of the unit, the physicist in charge mentioned that the technique is used mainly with specimens under 2,500 years old, where it gives reasonably accurate results.

It is possible to "Date" specimens by this method because radioactivity gradually fades away in a known manner. By measuring the amount of radioactivity still remaining, the age of the specimen can be inferred. Unfortunately, very old specimens contain such small amounts that it is difficult to measure, and errors due to contamination become proportionately greater. With a specimen that is, say, 10,000 years old a very substantial margin has to be allowed for experimental error.

But there is a more serious source of uncertainty in measurements on materials that are six or ten thousand years old. The technique depends on the assumption that the proportion of radiocarbon in living things was the same six or ten thousand years ago as it is today. It has been shown experimentally, by tests on objects whose age is known, that the proportion has not changed significantly over the past 2,500 years or so. Beyond that period there is no experimental evidence, but only an assumption.

So far as current knowledge can tell us it is a reasonable assumption, and may quite possibly be correct. On the other hand it could be hopelessly incorrect. Nobody can be sure.

Ancient Man.

3. Anthropology is a long long way from being an exact science. There are so many gaps in the experimental evidence that it necessarily involves a great deal of speculation. But you would never guess this from the confident way in which anthropologists express their opinions. Not so very many years ago they confidently proclaimed that the creature popularly called "Neanderthal Man" was an ancestor of the human race. Nowadays they tell us (equally confidently), that he is nothing of the kind. Now they regard him as an evolutionary dead-end, a highly sophisticated animal that has become extinct.

So do not be in a hurry to accept all the latest findings of anthropologists as facts. Some of them may indeed turn out to be facts. But other are only opinions. And some of them are quite likely to be thrown in the rubbish bin in a few years' time.

* In an appendix to their book "The Genesis Flood".
(Available from the Christadelphian Office).

4. The book of Genesis gives us a clear definition of the term "man". It says that he is "a living soul" (creature), made in God's "own image". Both common sense and the words of Hebrews 1: 3 suggest that this means spiritually in the image of God, and not just physically. Consequently we can paraphrase the Bible definition as "a creature capable of fellowship with God".

Now when the Bible says that Adam was "the first man" it obviously means "man as defined in the Bible" and not "homo sapiens as anthropologists define him in 1963". This is supremely important. It has not yet been proved that intelligent two-legged creatures, using fire and tools and decorative materials, were alive on the earth before Adam. But even if it had, it would not mean that man was older than Adam.

It would merely mean that these pre-Adamic specimens of "homo sapiens" cannot have been men in the biblical sense. Flints and fireplaces and cave paintings may be proof of intelligence, but they are no proof of being "in God's own image". There is no reason why such creatures should not be regarded as yet another species of extinct animals -- just like poor old shaggy Neanderthal "Man", only with a rather higher I.Q.

Interpreting Scripture.

The other thing that worried me in your story was your own readiness to interpret the Eden story as an allegory. At first sight this is an attractive idea, and other brethren and sisters might feel inclined to accept it. For their sakes, as well as yours, let us consider whether such an interpretation is reasonable.

Before we begin, it would be helpful to consider just what is meant by "interpreting" Scripture. Most Bible passages need no interpreting; they obviously mean what they say and say what they mean. A relatively small number of passages, however, do not mean what, on the surface, they appear to say. Such passages do need to be interpreted. They are usually easy to recognise, because they fall into three simple categories:--

- (1) There are passages that the Bible itself tells us must be interpreted. Examples are the book of Revelation ("sent and sign-ified"); the parables of Jesus, the visions and dreams in Daniel.
- (2) There are passages that do not make sense if we read them literally. For example, "Except you eat the flesh of the Son of man, and drink his blood, ye have no life in you"; "The mountains skipped like rams, and the little hills like lambs."
- (3) There are passages which would make sense if read literally, but that sense would conflict with the plain teaching of the rest of Scripture, and therefore cannot be the true meaning. The accounts of how Jesus cast out "devils" are examples of this.

It is absolutely imperative that we should never dare to "interpret" Scripture, except for one of these three good reasons. Failure to observe this rule has helped to lead Christians astray from the truth of

the Bible. You never meet an evangelical Christian who admits, "I refuse to accept those New Testament verses that teach the necessity of baptism". Instead, he generally says, "Oh, yes, I believe every word of the Bible. But I interpret those verses to mean spiritual baptism, not baptism in water".

Examples of this way of treating Scripture could be multiplied indefinitely. Some have interpreted "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" to mean that Jesus will come into a believer's heart. Others have interpreted "The wages of sin is death" to refer to spiritual death, instead of natural death.

Then there is the popular interpretation of the miracle of the feeding of the five thousand, which runs like this: many people in the crowd had food tucked away in their robes, but were selfishly concealing it; then one young man gave up his five loaves and two fishes for the common good, and this example of generosity was so infectious that everybody who had food produced it, and so there was enough for all.

This sort of thing, of course, is not really "interpretation" at all. It is sheer fabrication, palmed off as interpretation. It is tantamount to saying, "I cannot accept that portion of Scripture, because it does not square with my preconceived notions. I shall therefore take it to mean what I think it ought to have said, instead of what it did say."

Adam and Eve.

Now, I feel sure that you deplore this method of mishandling the Bible as much as I do. No Christadelphian would dream of robbing any part of God's word of its meaning, by deliberately substituting another meaning under the guise of an "interpretation". You would never have contemplated treating the Eden story as an allegory, if you had not honestly believed that this was a legitimate way of looking at it.

But is it really legitimate? None of the three possible justifications for interpreting a passage applies to Genesis 2 and 3. We are not told in the context that the passage is figurative; it does not offend against common sense if we read it literally; and a literal reading of the passage does not conflict with the rest of Scripture. In short, there is no real reason why we should interpret these chapters figuratively.

Nor is this all. There are, on the other hand, some very strong scriptural reasons compelling us to read them as a literal account of events that really happened.

In the first place, these chapters are an integral part of the Bible's record of the history of mankind -- or, rather, of that part of mankind in which God has been particularly interested. Eden - the Flood - Babel - Abraham, Isaac and Jacob - the Exodus - the nation of Israel - Jesus Christ; these are all links in an unbroken chain, joining Adam to Christ.

Is it reasonable to cut this chain at some arbitrary point, and say, "Before this point is allegory; after it is history"? For one thing, we should never know where to make the break. Some people would want to include all the characters from Adam to Noah in the allegory, while others would prefer to take the allegory right down to Abraham. Most of my scientific colleagues scoff at the story of the Exodus, and the miracles of Elijah and Elisha. To accommodate their prejudices we should need to allegorise these stories too.

And why not? When we once start to turn Bible history into allegory, there is no logical reason why we should stop.

New Testament Evidence.

There is a chain of another kind in the third chapter of Luke. Christ's genealogy is traced, ancestor by ancestor, all the way to Adam. It is reasonable and scriptural to note that "the son of" can mean "the descendant of", and that some generations are deliberately omitted from this genealogy. But it is neither reasonable nor scriptural to suggest that Jesus was descended, through a long succession of real ancestors, from an allegorical figure! And even if we were to accept such a preposterous idea, we should at once be landed with the impossible task of trying to decide who was the last allegorical character, and who was the first real ancestor.

There can be no doubt as to how the New Testament writers regarded Adam and Eve. Jesus quoted verses from Genesis 2 in the same matter-of-fact way that he quoted from other historical chapters of the Old Testament (Matt. 19: 4-6). But the most striking evidence of all is the attitude of Paul.

To appreciate this properly, you need to open your own Bible and read Romans 5: 12-21. Have a red pencil in your hand as you read, and underline every occurrence of the word "one." You cannot fail to be impressed by the way in which Paul explains, time after time, that just as "one man" brought sin and death into the world, so "one man" brought a way of salvation.

Then turn to 1st Corinthians 15, and read verses 20 to 22 and 45 to 47:

"By man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive . . . And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit . . . The first man is of the earth, earthy: the second man is the Lord from heaven."

It is obvious that in Paul's eyes Adam was just as real a person as the Lord Jesus Christ. The reality of Adam as the ancestor of every human being was one of the foundation stones of Paul's gospel.

Strengthen Thy Brethren.

And so we come at last to the question that prompted this letter: does it matter if a Christadelphian regards the story of Adam and Eve as an allegory?

Before answering, let us recall that the Christadelphians are a people with a mission and a message for the world. Christendom is still astray from the Bible; it is as true as ever it was that "they received not the love of the truth that they might be saved." (2 Thes. 2:10). Our duty is first to live the Truth ourselves, that we might be sanctified by it (John 17: 17); and secondly to call men "Back to the Bible," which is able to make them wise unto salvation (2 Tim. 3: 15).

We cannot possibly do this unless we regard the Bible as authoritative. It would be pointless to say, "We rather think that man is mortal, and we imagine that baptism is essential." It is necessary to say, "These things unquestionably are so -- because the Bible says so."

But we should get nowhere if we did not accept the authority of every bit of the Bible. For in that case we should have no answer for the man who says to us, "But I cannot accept the authority of those verses that you quote. And why should I accept them? You yourself admit that not everything in the Bible is true."

By regarding Genesis 2 and 3 as an allegory we should put ourselves in an impossible position. People whom we were instructing would realise that we were robbing those chapters of their natural and obviously intended meaning, and disregarding the witness of Luke, Jesus and Paul. They would feel entitled to follow our example, and allegorise or disregard any Scripture that they would not accept. We should no longer be able to point to our Bibles and say confidently, "It is written." And if we could no longer prove the truth of our beliefs to others, we should be in constant danger of starting to doubt it ourselves.

Therefore, dear Dan, if you meet any other brethren who still believe as you once did, please do all you can to show them the error of their views. Needless to say, you will be gentle, patient, long-suffering and kind to them. But never forget that their error is so serious that we dare not come to terms with it. Show them that there is no real conflict between science and a literal reading of Genesis -- but that there is a tragic conflict between true Christianity and an allegorical reading of Genesis. Convince them of this, and they may have cause to be eternally grateful to you, for it is written:

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

*With sincere love in Christ Jesus,
Your brother,
Alan Hayward.*

"HE THAT IS NOT AGAINST US"

By Margaret Lovelock

"JOHN answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."

As in the days of Jesus, the greatest single cause of ill-health in this country is some form of mental illness. About half of our hospital beds are occupied by these cases, and such is the pressure that doctors are forced to discharge people before they are completely able to face a hostile world. They quickly return due to lack of a kindly, understanding home where their recovery might have been completed. Equally distressing is the fact that many thousands who are slowly giving way to mental stress are unable to find accommodation where they can be treated, until they are so far along the road to psychiatric depression that they will remain handicapped for the remainder of their lives. A world which is largely cold and unsympathetic, views the individual with suspicion and doubt, and ill-equipped as he is to face adversity, the great loneliness which results rapidly widens the gulf which separates him from normality.

The Mental Health Act of 1959 placed a new emphasis upon treatment *within* the community rather than in isolation from it, and Miss Elli Jansen, a psychiatric social worker, was moved to devote her slender personal resources to establishing a "Half Way House" in Richmond, Surrey. Known as "The Richmond Fellowship", this small home for 20 people in need of care, strove to apply spiritual resources to healing

by integrating them into a single, loving family where the Christian ideals of understanding, sympathy and personal service were first shown to them, and then developed in them towards others. Instead of feeling that they are the subject of whispers, and avoided whenever possible, they begin to feel a new confidence and ability to face the world again, and well over three-quarters of those treated make a complete recovery, returning once again to a life which is completely normal, except that they have learned on their part to be more sympathetic and understanding to others.

The Council of Free Churches, recognising the practical Christianity behind this movement, first helped Miss Jansen to establish two more homes connected with the first one, and to form a limited company under the title of "St Albans and Hertfordshire Fellowship" with the object of opening a further home in this district as soon as sufficient funds become available. These homes are run as a mixed club where between 12 and 20 patients will live for about nine months in the warmth of a loving, family life. Thus, while avoiding the unnatural circumstances of hospital life, they will still be under the skilled care of psychiatrists from local hospitals. Members of the patients' families are encouraged to visit them, parties are organised at which helpful social contacts will be made, these parties being preferentially in the houses of friends, and they are helped to find suitable employment while still living in the home. County and state contribute to maintenance and all medical attention.

One great difficulty encountered, even when the homes have been established, is to find suitable staff. The necessary professional competence is only the beginning of the requirements; they must also possess a disposition to patient love, and a strong sense of Christian service. There are very few of us who would be able to play any part in this requirement, but if we are near such a home we could help by visiting, or by lending our houses and our time to help acclimatise those who are preparing to leave. Even this may be difficult if we have no such home in our district, but in that case by giving of our money we can assist in the establishment of one where we can later join in the more personal help which costs so much more than money, and without which the money would be of no help.

Of all the afflictions of this life, that of the outcast due to mental illness, with his desperate loneliness and desire to be accepted and to have a sense of belonging, despite his peculiarities, is by far the worst. It is just this type of illness

which our efficiently equipped hospitals with their strangeness and contrast with home are completely unable to cure. Jesus, in His day, was able to cure all illnesses, but while we are forced to leave purely physical ills to the hospitals, we are able, if we are moved by the compassion which was in Jesus, to cure much of this, the most serious and the most prevalent of ills. Whatever the differences between ourselves and those who are directing this work, it is being done in the name of Jesus, and the words of Jesus to John should warn us not to use these differences as an excuse to avoid an open opportunity, to love some of our neighbours who are most in need of that love, for the heart of gospel teaching is surely disinterested love.

Donations should be sent to the chairman, Mr Brett, St Albans & Herts. Fellowship Ltd., 137 Fishpool Street, St Albans, Herts. He would be glad to send particulars of your nearest home, and details of any practical help which you could give, but the sum of £25,000 is needed before this new "Half Way House" can begin.

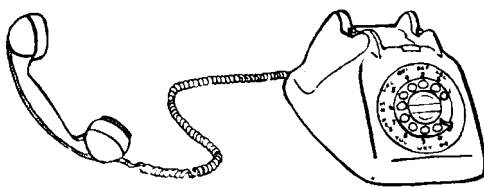
RING . . .

FOR HELP

By Ruth Arnott

UNDER the law of Moses the life of every Israelite was "holy to the Lord" from the first moment of his existence. He was introduced to the national covenant with God by circumcision on the eighth day, and all his life was guided by the principle "Ye shall be holy; for I am holy." Apart from the offerings which were ordained, provision was made for separating, either partially or wholly, anything under a person's control, for the service of the Lord. This was quite voluntary, and only those who had a real enthusiasm for the service of the

Lord would feel disposed to set apart more than was legally required. We can well imagine that such an offering would give God much more pleasure; and the giver would receive great rewards of spiritual value, peace and joy in abundance. It seems clear that it was a lack of such grateful offerings, because there was no spontaneous love for God, that was the primary cause of Israel's downfall (Deut. 28: 45-48). These gifts would be an outward sign of an inward joyfulness without which the Lord's service would be a burden.



We have been baptised into Christ, we are now in covenant relationship with the God of Israel, and all our lives must be guided by the same principle as was Israel after the flesh. "Ye shall be holy; for I am holy." We are separate from the sin that is in the world, sanctified for the Master's use. Just as the Israelites had to be the ones to spread God's truths, so must we be prepared to do the same. All we have is given by God and is temporarily within our control. We can use our possessions solely for our own benefit. On the other hand, we can offer them to God for His service in gratitude for all we enjoy. We all have something which we can put in this category — homes, cars, gardens, etc. — but have we ever thought of dedicating our telephone, if we have one? We are supposed to be lights in the world to help people find the path of life.

It is in places that the majority of us never reach that the greatest desperate need for help abounds. Who knows how much good would be done by a poster giving a telephone number from which help is assured? It is the duty of us all to help our personal contacts; why not spread our lines of communication and be the unseen guide to lead someone to God? We are neither fulfilling God's commands nor fulfilling ourselves if we withhold a mite of time or word. Why not put a regular advertisement in the paper like this: "HAVE YOU A PROBLEM? Ring . . . for help." We must be prepared to face up to what Christianity means when it comes to saving a soul from

death—not a doctrinal discourse but hope and guidance. Can we do it, brethren and sisters? Of course we can if only we will wholly surrender our lives to Christ and God, and allow them to speak through us (Heb. 13: 1-3 R.S.V.). Once we were "in prison" but we have received hope and freedom. Let us put ourselves in the place of a despairing ex-convict, a would-be suicide, the wife of a confirmed drunkard, and many such like people, and help them as they need. Let our spiritual beacons shine, for many are in peril of shipwreck.

Our business is to listen, then to speak briefly and after that leave it to God's wisdom. We probably shall never know the results, but we could undo much good sowing by unwise attempts at speedy reaping. Our joy is in the service we render at the moment. Curiosity may bring a lost soul to God but only if we know the way clearly ourselves. We must be possessed by a living conviction of God's will to pardon, to guide and to heal. Otherwise the words we speak will sound like mere platitudes. The message must be as from God.

In this service for God little time is allowed for sorting out the tangled circumstances of the caller or to put the need into coherent shape. We must be ready with a brief positive affirmation. This idea is not original and if anyone wishes to read more about the Telephone Ministry it is in the book *God gave me a Telephone* by Wilfred H. Bourne. (Published by Arthur James, The Drift, Evesham, Worcs. Price 10s. 6d.)

*He, Who is the bread of life, began His life ministry hungering.
He, Who is the water of life, ended His ministry thirsting.
He was weary and yet He is our rest.
He paid tribute and yet He is King.
He prayed, yet He hears prayers.
He wept, yet He dries our tears.
He was sold for thirty pieces of silver, yet He redeemed the world.
He was led as a lamb to the slaughter, but He is the Good Shepherd.
He died and gave His life, and by dying destroyed death.*

Ethel Battey.

THE ANTIQUITY OF MAN —THIRTY YEARS LATER

By D. C. Arnold

As a follow-up to the publication of Bro. W. J. Young's article, *The Antiquity of Man*, in the Summer issue, we have received the comments of a scientist, Mr D. C. Arnold, M.A., B.Sc., who knew Bro. Young. He writes as follows:—

Though I am not a regular reader of the *Endeavour Magazine*, from time to time my mother has passed to me articles which she thinks will be of particular interest to me. As a teaching scientist (I work in the City of Portsmouth Training College) I have been particularly interested in your two recent articles *Geology and Religion* and *The Antiquity of Man*. Not only do I feel that scientific matters are worthy of consideration for their own sake, but also that it is of the highest importance for all of us to be aware of the development of modern knowledge and of the impact that this may make upon religious thought and concept. In publishing such articles I

feel that you perform a considerable service both to science and religion and especially to those who do not wish these two aspects of human thought to be taken as necessarily and irrevocably opposed.

Apart from this, I have a particular interest in the antiquity of man. My father, the late C. H. Arnold, knew Dr Young well and I remember visiting his home when I was about thirteen. At that time he showed us some reproductions of cave paintings, among which was a herd of horses. It was this event which was in large measure responsible for stimulating my own subsequent interest in prehistoric man. Because of this personal contact I would like to submit to you the enclosed paper entitled "*The Antiquity of Man — Thirty Years Later*." If you feel that its subject matter would be of interest to your readers, as a development of Dr Young's own account to the present day, I would be very happy to see it published in your magazine.

IN an article entitled "The Antiquity of Man" the late W. J. Young marshalled clearly, concisely and with a wholly admirable simplicity the existing evidence—anthropological and archaeological—concerning the length of time which has elapsed since the origin of Man. This article was written, however, over thirty years ago. Since then new techniques have put the measurement of prehistoric and geologic time on an altogether sounder footing, while investigation of river deposits and archaeological sites throughout the world—but especially in Africa and the Far East—has added materially to our knowledge of the ancient forms of men and the conditions under which they lived.

DATING THE PAST

Measurement of time intervals is funda-

mental for any study of the recent or distant past. The historian, archaeologist, anthropologist and geologist need to know not only *what* occurred, but *when* it occurred. Determination of *When* presents difficulties even if a continuing oral and written tradition is available; if the records are interrupted, disarranged or partially erased, these difficulties are intensified; and they are even more extreme should we endeavour to penetrate periods before written records were made and to seek knowledge among the scattered shards and bone fragments which alone constitute evidence of the earlier stages in human history.

Some aspects of the determination of chronology have been touched upon in previous issues^{1, 2}. Undoubtedly the method of widest application is still that of stratigraphy—the determination of a sequence. The principle of this method of dating can be seen in the structure

of a building. Clearly, the foundations will be older than the walls, the walls older than the roof; and if the building is of sufficient age, different stages of construction may be found and related to periods of history progressively closer to modern times. On an archaeological site the same principle holds. Wherever a sequence of layers can be identified, either by their form and appearance, or by the objects which they contain, the deeper layers must be older than those that lie nearer the surface and the sequence of layers provides a framework for establishing a system of chronology. Similarly, geological strata (such as can often be seen in a cliff or quarry) can be fitted to a time-table by recognition of the fossils characteristic of each layer. However, this method of dating has two important limitations. In the first place, it depends upon the presence of specific objects to which an age can be assigned. Thus a rock layer can be dated by means of the fossils it contains—provided one knows the age of the fossils! Secondly, this method really provides only a relative chronology. It allows us to place events in their correct order, but gives no actual measurement in terms of years ago, nor does it allow us to estimate (except in the most favourable conditions) the length of time which has elapsed between two past events. Furthermore, a time sequence which has been determined for one area cannot of necessity be accurately related to a time sequence determined elsewhere.

It is at this point that the second major system of dating comes into play. This depends upon measurement of the radioactive substances which occur naturally in the material of Earth. The principle of this measurement—which allows a fairly accurate age in years to be determined—was formulated in 1909, though truly practical techniques were only developed after 1940. At present, dating by radioactivity is applied mainly to the older crystalline rocks and to organic material buried in relatively recent sedimentary deposits.³ It is this latter application which is the more important in the study of Man. It depends upon the presence in all living material of minute amounts of the radioactive isotope of carbon, C^{14} . This isotope is formed in the

atmosphere by action of cosmic radiation upon nitrogen and it happens that the rate of formation of C^{14} is nearly equal to its rate of decay. Thus the percentage of C^{14} in the atmosphere, and hence in the bodies of living organisms, remains constant. But so soon as any once-living material is buried, the C^{14} it contains continues to decay, but no new C^{14} is able to take its place. Thus the older the buried object, the less C^{14} will it contain and by this measurement an approximate date can be set for the time of burial. The value of this technique is enormous, for it can be applied to bones and plant remains, ancient documents, remnants of clothing, wooden tools, stored grain from ancient granaries, even the ashes of cooking fires and the accumulated rubbish dumps of extinct communities. Of course, this method has its limitations too. The dates it yields are still only approximate and the method itself cannot be applied to material more than 50,000 years old. Nevertheless, measurements of radiocarbon have provided many dates which can be fitted into the time sequences determined by stratigraphy and thus have enabled other events, other objects, to be dated by indirect means.

PREHISTORIC MAN

Man does not fossilise easily. His body is rather fragile and his whole way of life has tended from earliest times to take him away from the environmental conditions in which fossilisation most readily occurs. However, during the past century, and especially during the past two decades, assiduous study has resulted in the discovery of a number of whole or fragmentary skeletons, some of which are of considerable antiquity. Dating these finds is not easy, for many of the more interesting are too old for the radiocarbon technique and have occurred in areas for which a stratigraphical chronology is not yet established. Despite these problems, it is now possible to assign rough dates for the majority of early human forms. Many of the bones are fragmentary—jaws and skull-caps are the pieces

which most frequently survive — but in general they conform to one of four major groups. These are the *australopithecines* (1 million to 500,000 years ago), the *pithecanthropoid* group (300,000 to 200,000 years ago), *Neanderthal Man* (100,000 to 50,000 years ago) and *Modern Man* (whose earliest members were contemporary with the earliest Neanderthals).⁴

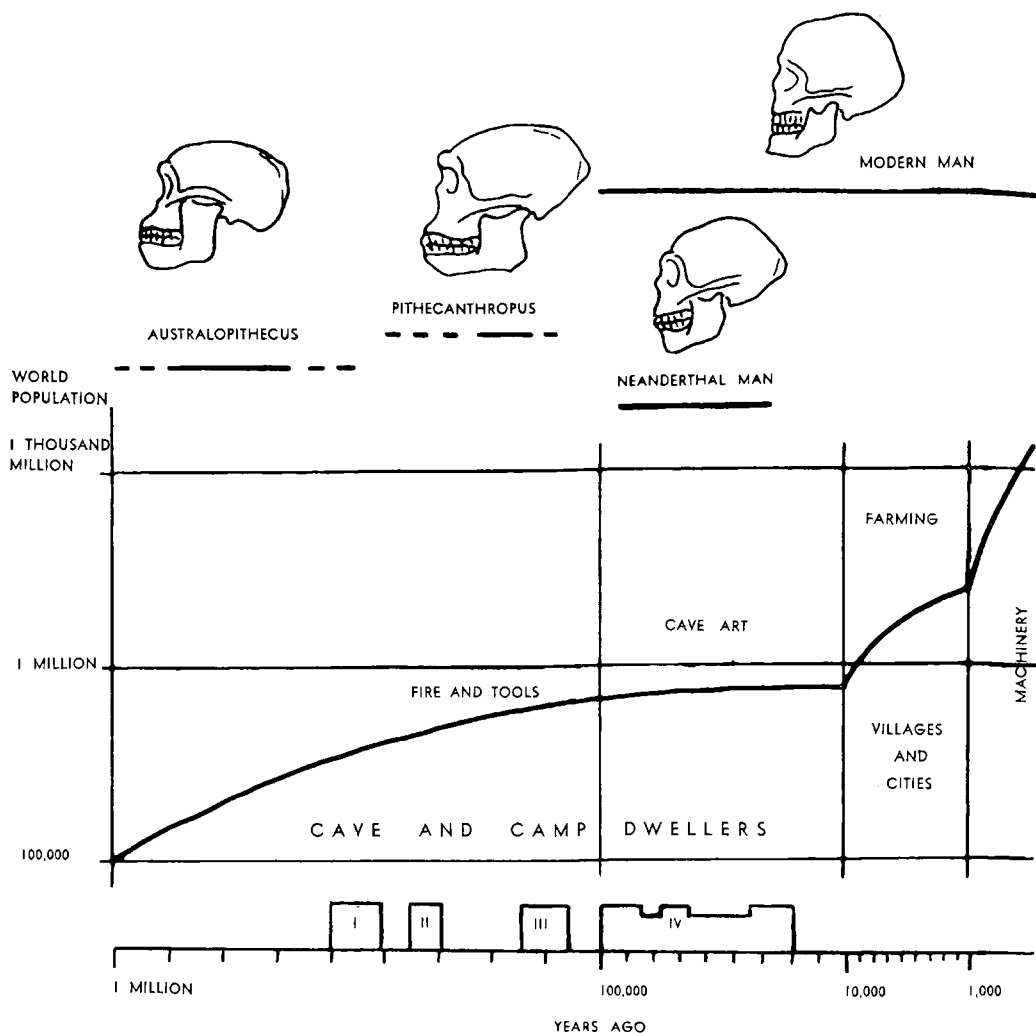
The first of these forms, *Australopithecus* or Southern Ape, lived in what is now South Africa and Kenya and was first reported in 1925, though not well known until about 1950. He was quite small — four to four and a half feet high — and had a brain little bigger than that of a gorilla. However, he walked erect and seems to have lived in small communities, using caves as shelters. There is no clear evidence that *Australopithecus* used fire or manufactured tools. Later members seem to have hunted animals, using deer bones as clubs, but the earlier individuals were probably purely root-eaters.

The next form, *Pithecanthropus* or Ape-Man, is known mainly from Java and China. He too was rather small, standing about five feet high, and had a brain about three-quarters the size of that of Modern Man. Again he was a cave-dweller and hunter. But he used fire to cook his food, manufactured crude stone implements and probably practised cannibalism. Moreover, the animals he killed were sufficiently large and numerous to suggest co-operative hunting, implying at least some development of speech and community organisation.

Commencing about one hundred thousand years ago, the remains of Man become ever more numerous, ever more complete. Some of the skeletons have clearly been buried after death, while others have remained undisturbed since death through accident or violence. As well as actual remains, there are many other evidences of human activity, including carvings and cave-paintings, hearths and dwelling-places, ritual sites and feasting grounds, personal ornaments and tools of bone, stone, wood, antler and finally metal. Interpretation of these latter artifacts needs care, for only if they are found with

recognisable skeletal remains can one be truly sure that they are the handiwork of Man. This is not to suggest that tools might have been made by something else, but simply that the distinction between the cruder tools and the by-products of purely natural forces is not always obvious. Indeed, stone "tools" have been described which greatly antedate any known form of Man and subsequently have been revealed as the products of agencies such as mountain torrents, temperature changes and glaciers. Extracting order from these various skeletal and manufactured remains is still an unfinished work and not all authorities agree on the relative importance of the more fragmentary discoveries. However, it does seem clear that during the last hundred millennia there have existed two contemporaneous and largely parallel human forms, Neanderthal and Modern Man.

Neanderthal Man occupied wide areas in Europe, Asia and Africa, for his bones have been found in Germany, Belgium, France, Yugoslavia, Italy, the Channel Islands, Gibraltar, southern Russia, Siberia, North Africa, Rhodesia and at Galilee and Mount Carmel. He was nearly as tall as Modern Man and probably more robust, though his stance was not so erect and he may have shambled, rather than walked. His brain was fully as large as ours, but the shape of the skull indicates that it was the rear part of the brain which was most developed. In Modern Man it is the fore-part of the brain which is the larger — the region which physiological studies indicate as the main area for memory and association of ideas. Neanderthal Man made characteristic stone tools (the Mousterian industry), used fire, buried his dead in a ritual manner and in some places practised ritual cannibalism. Certain types of tool suggest the preparation of skins for clothing, but nowhere is there indication of any aesthetic sense. No paintings or carvings are associated with remains of Neanderthal Man, nor any kind of personal adornment. To Modern Man alone can be ascribed artistic development, pottery, cultivation and the use of antler, ivory, bone and metal.⁵ Again it must be emphasised that Modern Man was in existence at least as long ago as



The structural and cultural development of Man. The time-scale (bottom) is expressed in years ago, but is expanded as it nears the present in order to give prominence to events in the more recent past; ice-ages are shown on this scale as blocks number I-IV. The population curve (middle) shows the

estimated increase of world population in relation to certain fundamental stages in human cultures. The skull profiles (top) illustrate structural features of the main groups of men with an indication of the periods during which they survived.

(Data compiled from various sources.)

Neanderthal Man, even though he has survived much longer. A possible explanation of this co-existence of two physically similar forms is that Neanderthal Man originated in south-east Asia

and Modern Man somewhere in the Near or Middle East, the two overlapping and competing as they migrated from their homelands in the track of the animals they hunted."

THE NATURE OF MAN

At this point it is necessary to inquire into the use of the term "Man." What do we mean by Man? How far are we justified in giving the name of Man to these extinct forms? This problem has exercised the mind from the earliest recorded civilisations to the present day and is one to which no answer has yet achieved universal acceptance. Nevertheless, this problem deserves to be pondered afresh in every generation and provides the philosophical justification for continued interest in our own past. What is Man? The answer may be sought in religious, philosophical, cultural and biological concepts.

At the present time most thinking people regard all races of mankind as one, though it must be realised that acceptance of the present identity of Man is of relatively recent occurrence. As little as a century ago, not all civilised men — not all professedly Christian men — would accept all men as brothers. Even today the idea that certain beings are not truly human still finds currency in practice, if not in expressed principle. Acceptance of the brotherhood of Man is in general a matter of religious conviction. "So God created man in his own image, in the image of God created he him; male and female created he them." Man is seen as a child of God, a moral being, one who can distinguish between right and wrong. This, in philosophical terms, means that Man can be defined as capable of abstract thought and with this criterion for living men it is possible to seek cultural and biological yardsticks by which to assess the humanity of prehistoric man.

The biological standard is structure. Man today has a particular kind of hip, vertebral and skull structure which enables him to stand and walk erect; a brain structure — mirrored in the internal form of the skull — which enables him to remember, learn, foresee, deduce, plan and co-operate; a hand structure which enables him to use implements ranging from a needle to a club. Allied to these is a relatively small jaw and tooth size, such that the mouth cannot be

used for grasping, tearing or breaking, and retention of the growing powers of a child far into the period of maturity. The cultural standard is deliberate use of manufactured objects and additional sources of energy. An ape will use a stick or stone, if available at the time of need; but only Man thinks far enough ahead to shape them to his ends. A gull will fly by balancing on an upward current of air, thus using a source of energy external to its body; but only Man will harness the energy of animals, fire, wind or water to supplement his own. Thus, adding the factor of durability, tools and evidence of the use of fire are the cultural criteria of humanity.

With this in mind, it is possible to assess the humanity of earlier forms. Clearly the beings who, for example, painted the walls of the Lascaux caves and whose bodies, tools and hearths remain for our examination must be classed as Man in exactly the same sense as we are Man today. Their humanity is shown by biological and cultural criteria, while the nature of their art and the ritual burial of at least some of their dead most strongly suggest a degree of spiritual awareness — either a concept of a spirit greater than purely physical men, or of a personal spirit caged within the body and liberated at death. To the biologist, the painters of Lascaux are classified as our own species, Modern Man.⁷ What of Neanderthal Man? Here again biological and cultural data indicate humanity, while again the occurrence of ritual burial must be taken to imply a form of religious outlook. With *Pithecanthropus* the philosophical attributes of humanity are not so clear. Biologically and culturally he is certainly Man, but as yet we have no direct evidence of a spiritual side to his nature unless the evidence for cannibalism is taken as indicating a system of spiritual integration similar to that involved in the cannibalism once practised by some existing races. For *Australopithecus* the evidence of humanity in other than the biological sense is even more slender: it seems likely that just as he had not learned to use fire or manufacture tools, so he had not developed the consciousness of self which is so prominent a hallmark of the human mind.

SUMMARY

Thirty years ago the late W. J. Young wrote "that in all human probability man's sojourn on the earth covers a very long period of time, but that there seems at present no method of arriving at even an approximate expression of this duration in terms of years." Today we can go further. Application of new techniques derived from increasing knowledge of the physical and earth sciences has placed at our disposal a fairly effective time-clock by means of which some dates can be determined with an accuracy which only a generation ago would have been beyond belief. Using these dates as fixed

points within established stratigraphical sequences, we can assign approximate dates to objects and events which cannot be dated directly. From this evidence we can now state with reasonable assurance that men of our own kind have walked the earth for at least a hundred thousand years, for the last fifty millennia of which Modern Man has been alone upon the planet. We can go further and say that beings with many of the physical, and perhaps some of the mental, traits of our own kind lived in China a quarter of a million years ago. And the clear possibility exists that in Africa the history of mankind may be taken back perhaps as much as a million years.

References

- ¹ Weaving, J., 1963. *Geology and Religion*. *The Endeavour Magazine*.
- ² Young, W. J., 1963. *The Antiquity of Man*. *The Endeavour Magazine*.
- ³ Huxley, P. M., 1960. *How Old is the Earth?* Heinemann.
- ⁴ Le Gros Clark, W. E., 1960. *History of the Primates*. British Museum.
- ⁵ Clark, G., 1962. *World Prehistory*. Cambridge University Press.
- ⁶ Weckler, J. E., 1957. *Neunderthal Man*. *Scientific American*.
- ⁷ Laming, A., 1959. *Luscaux*. Pelican.

We have presented in the above article and in *A Letter to "Dan"* two interesting approaches to the problems, scientific and theological, which reveal themselves in any serious consideration of the beginnings of the human race. We should be pleased to hear from readers who may have other constructive comments on the subject.



A MEDITATION

WRITTEN IN THE LAKE DISTRICT

THE river — eternal movement — it comes quickly, passes and is gone, and its going is faster than its coming.

The moment of living is in the present; the reality of living is in the experience of now — though it may include the look forward or backward. As with the river — life comes to us quickly and recedes even more quickly than it came.

To live fully is to be ready to meet life and experience with a clear and open heart and mind, that when we look back, our looking may be enriched by the effect of our experience upon us.

As the river, with all its ripples and eddies, its full, fast flow and its still, quiet peace — its breaking over rocks and the caressing of its banks — is an eternal movement toward the sea, so may our living be an eternal movement toward God, guided not by limitation and law (as the banks guide the river in its course), but by the living Spirit of God,

the Spirit of Love,

Beauty and

Truth.

G. Marsters.

BOOK REVIEW



NEW BOOKS OF 1962

(continued)

PEAKE'S COMMENTARY ON THE BIBLE

During the year a major English commentary on the whole Bible appeared:

M. Black and H. H. Rowley (eds.), *Peake's Commentary on the Bible*, Nelson, London, 1962. Price: 70s.

Commentaries are quite a problem for Bible students. Those whose reading of the Bible serves only for personal devotion can, of course, dispense with them altogether. But any serious reader who wishes to have a knowledge adequate for expounding the Word to others, deceives himself if he imagines that he is self-sufficient with a concordance and the A.V. Even the A.V. is now inadequate for many passages of the Old Testament especially, for knowledge of the biblical languages has increased, like knowledge in any other field, since 1611. Thus the commentary under review is based on the R.S.V.

What does one expect from a good commentary? So far as knowledge extends it should supply necessary background information about the book and its author, about the context in life in which the book was written, about the purpose which the book served, and in addition it should expound the meaning of the text with suitable explanation and a discussion of difficult words and passages. The really great commentators first collect and study all the original ancient sources which have any bearing on the interpretation of the book with which they deal. Then they systematically read and consider all other commentaries, starting with the first ancient commentaries and working down to the present day. Then they attempt to combine this knowledge into one full commentary. Divergent opinions are listed with names of the authorities who have supported them, and if the author has any new opinion to offer he will give it the fullest documentation. Of course, commentaries of this kind are few and far between. In recent years one on Thessalonians has appeared, by B. Rigaux. With this kind of work one has the consolation of feeling that what the author does not mention is not known, but there are the disadvantages that knowledge of several ancient and modern languages is required (M. Rigaux's is written in French and comments on the original Greek text),

and often the work is so detailed that it takes far too long to get the answer to a particular question. The work we mention has over 750 pages!

The smaller commentaries are usually written by scholars who have not taken such pains. They may have done some original research on particular aspects (or perhaps not even this), but they will have digested a few or more of the better recent commentaries. Usually one of the bigger books of the Bible occupies a complete volume, but several of the smaller ones will be taken together. The problem of the student of Scripture is to get a set of good commentaries covering the whole Bible. There are, as yet, few Christadelphian commentaries, and mostly we use Protestant works. Many of us are familiar with some of the volumes of the *Speaker's Commentary*, the *Cambridge Bible for Schools and Colleges*, the *Century Bible*, the *Westminster Commentaries*, and the *Interpreter's Bible*, all of which series contain some volumes of merit, but the excellence of particular volumes does not extend to the whole series. The difficulty lies in finding out which is the best commentary on each book, since no one wants to spend a lot of money on a whole series only to be dissatisfied with some of the contents. How does this new one-volume commentary stand?

It is intended to replace an earlier *Peake's Commentary*, which first appeared in 1919. Since it is a completely new work, the title only indicates its scope. It has over 1,100 pages and is a bargain at the price. The content is introductory essays on the Bible as a whole, and on the Old and New Testaments separately, and then brief commentaries on the individual books. These explain the background of the particular book, and then explain the general drift of the sense, section by section, dealing with obscure or difficult points on the way. In view of the limited size it is surprising how much has been included and in a single volume one could not expect more. Of course, there has been almost no room for discussion of opinions differing from those adopted, and the aim has been to present what is the generally held opinion today. For those already familiar with more than one commentary on particular books there will be little new, but it is still a very handy summary. For those not prepared to begin buying a commentary on each book of the Bible, there is no one volume that is better than this.

A total of 62 contributors co-operated, and the list contains the names of some distinguished scholars.

They are all Protestant, though both from Great Britain and America. While the tone is in some ways "critical", what was said before needs to be remembered here. The one consultant of the "conservative" dictionary who contributed to the "critical" one, F. F. Bruce, has also written for the new *Peake*. While the standard is not completely even (the reviewer finds Genesis inferior to the Gospel of John), generally speaking the work has been well done.

ANCIENT ISRAEL, ITS LIFE AND INSTITUTIONS

Finally, a book published late in 1961 must be included:

R. de Vaux, *Ancient Israel, Its Life and Institutions*, Darton, Longman and Todd, London. Price: 55s.

This is the work of a Catholic author, translated from the French. One hundred years ago a Catholic work on a biblical topic would hardly have interested us. Their scholars were far too tied to the fathers and councils of their church to have much interest in finding out what the authors of Scriptures were trying to say. Since the Reformation, Protestant scholars have done much constructive work in the interpretation of the Bible. However, when new discoveries began to be made in Bible lands the Roman church was confronted with a problem. These new discoveries often shed unexpected light on many aspects of Scripture. Many Protestant scholars gladly received the fuller understanding of their Bible in which this resulted, but for a church claiming infallibility it was not so easy to overthrow interpretations hallowed by centuries of tradition. A conflict arose between those Catholics who said, "How can the fathers of the church be wrong?" and those who said, "How can we ignore new evidence that they did not have?" This conflict is not finally settled yet, but since the beginning of the century there has been an increase in Catholic scholars able and willing to study the results of archaeology. Two schools, in particular, now have international fame: the Biblical Institute in Rome, which has largely been under the influence of German Jesuits, and the Bible School in Jerusalem, which French Dominicans run. The late Pope Pius XII, partly under the influence of the scholars of the Biblical Institute, issued an Encyclical in 1943 in which he actively encouraged Catholic scholars to find out what was the relevance of the new evidence for the interpretation of the Bible. As a result of this the standard of Catholic biblical scholarship has risen considerably, and works are now being published which can be read with profit by non-Catholics.

De Vaux is director of the Dominican school in Jerusalem, and is a distinguished archaeologist and biblical scholar. His book aims at providing readers with a full picture of the nation of Israel. It is not

a history, nor an account of the great messages given to the people of Israel. It simply builds up a picture of how the Hebrew nation functioned. We all know, for example, that Israel had an army. But how many of us could say how, in any period, this army really worked? Just who was conscripted? What kinds of weapons did it use? How was an actual battle fought? By combining the incidental material from the Bible with the evidence of archaeology, the author produces quite an impressive picture of the whole. There are four main divisions of the book: family life, civil affairs, military matters, and religious institutions. While few people might wish to read the book systematically from beginning to end (it has nearly 600 pages), it can be used as a reference work, thanks to the detailed table of contents and the index. The value is the provision of background material which often makes the incidents recorded in the Bible so much more meaningful. The section on religion, which is the longest, is particularly important, since, now that the Wellhausen reconstruction has been overthrown, it is interesting to see how the biblical data fit into the picture presented by archaeology. The interpretations offered will not be accepted by every one, but they are at least a sincere attempt to offer a single picture of the forms of Hebrew religion.

There is nothing distinctively Catholic in the book apart from some of the names of books of the Bible, e.g. Osee for Hosea. This is not an elementary textbook, but for those who know their Bibles well and have done some serious reading in archaeology, a perusal of this work will be a stimulating experience.

Wilfred Lambert.

A NEW TRANSLATION OF THE OLD TESTAMENT

Fresh translations of the New Testament appear more frequently than translations of the Old. This is because a knowledge of Greek adequate for rendering the New Testament is not so rare, and the difficulties of interpreting particular passages can be decided upon by consulting some of the many commentaries. The Old Testament demands an altogether higher level of scholarship, and this is much less common. Over the last hundred years only four meritorious renderings of the complete Bible have been published: the R.V., Moffat, *The Bible: An American Translation* (sometimes called the *Chicago Bible*), and the R.S.V. These are all the work of Protestants. A Jewish version of the Old Testament must be added, that put out by the Jewish Publication Society of America in 1917, which was largely the work of the late Max L. Margolis. This has been the standard version used by English-speaking Jews. At the present time, work is proceeding on several new or revised translations of the Old Testament. The churches of Great Britain have in hand the first portion of the *New English Bible*. The *American Translation* is being revised by Profs. Meek and Irwin in its Old Testament portion. Work

on a Catholic version of the Hebrew text is in progress, and the Jewish Publication Society has just issued the first volume of a new translation of the Jewish Scriptures which may, in time, supersede that of Margolis. It is:

The Torah, The Five Books of Moses. A new translation of the Holy Scriptures according to the Masoretic text, First Section. The Jewish Publication Society of America, Philadelphia, 1962. Price \$5.

This is a completely new rendering, not a revision of the older one. The rest of the Old Testament is due to appear later in two volumes, the *Prophets*, and the *Writings*, corresponding with the divisions of the Jewish canon. The work has been done by a committee of seven, and three great Hebraists are included: H. M. Orlinsky, H. L. Ginsberg, and E. A. Speiser.

These translators have adhered to the traditional Hebrew text, no doubt in deference to Jewish feeling. They also had the scholarly grounds that while no one doubts that other Hebrew texts circulated in ancient times—the Dead Sea scrolls have proved this point—there is still no one text that is, taken generally, superior; and the problems of creating a new Hebrew text by selecting the best readings from all the MSS. and versions are too great to be tackled successfully at the moment. However, while adhering to this Masoretic text, as it is called, readings from other MSS. and the versions have been adopted, usually in the margin, when they clarify the sense. Thus in Genesis 4:8 it is agreed that some words have dropped out of the traditional Hebrew text, which are found, however, in the text used by the Samaritans and in the ancient versions. The new translation, while not venturing to put the missing words in the text, leaves a row of dots and give the extra words in the margin. This is bolder than the R.V., which puts the missing words in the margin only, but less bold than the *Chicago Bible* and the R.S.V., which restore the phrase to its proper place in the text.

In matters of accuracy this is the most honest English translation we have seen. The fact is that many Hebrew words occur once in the Bible only, and their meaning may be completely unknown. Of course, there is always one or more traditional interpretation, and more recent conjectures and suggestions may abound. Usually, the translators take their pick and set it down as though no possible doubt could exist. The A.V., the R.V., and the R.S.V. all suffer from this defect. Indeed, it is a time-honoured practice. In this newest version there are some twenty notes to the Book of Genesis alone, such as, "the Hebrew is obscure," and "the meaning is uncertain." However, they always produce a translation of some kind, even for the twenty-one unclean winged creatures mentioned in Deuteronomy 14:12-18. But they save the situation by giving a note: "a number of these creatures cannot be identified with certainty." In translating other books

a line of dots would be used to indicate uncertain meaning, but the use of the Bible for public reading seems to require some rendering, even if doubtful.

Courage has also been shown in adopting translations which have long been known, but which have been kept out of official translations since they did not conform with tradition. Such a thing occurs in the first few verses of Genesis:

When God began to create the heaven and the earth — the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water—God said . . .

The divergencies from "In the beginning God created" and "the spirit of God" are alternative renderings whose merits have long been the subject of discussion, but the R.V. did not even mention them, and the R.S.V. only put them in the margin. The *Chicago Bible*, not being in any sense an official version of any group of churches, felt free to insert these renderings in the text, and the committee of Jewish scholars has shown equal integrity. They tried to console those who will be irritated by changes with footnotes giving the traditional renderings. Coming from a group of outstanding Hebrew scholars, it is no surprise to find renderings that have not appeared in any English version before. Among these there is Exodus 14:20, "cast a spell upon the night."

The style of rendering is neither literal nor a paraphrase. The idea that a "literal" translation faithfully renders the original, while a freer one incorporates doubtful interpretations, is not correct. Only when the two languages have words and expressions which exactly correspond is a literal translation possible, and this is almost never. Words in different languages never quite correspond. There are always areas of meaning which differ, and overtones and associations, which affect the sense much more than we like to admit, and this is altogether different. If one translates word for word, so far as possible, the result will have all kinds of nuances and associations which are completely accidental. How much better for the translators to take care of such matters! The preface to the new version states:

A translation which is stilted where the original is natural, heavy where the original is graceful, or obscure where the original is perfectly intelligible is the very opposite of faithful.

Thus, in their version, instead of Joseph "falling" on the face of his father in Genesis 50:1, as happens in the literal A.V., he "flung himself," which much better expresses the meaning, though it is not literal. The Hebrew for "fall" can indicate kinds of movement which are not expressed by the nearest English equivalent. Similarly, instead of "take the name of the Lord in vain" (just what did this mean?) this version has "swear falsely by the name of the Lord" (Exodus 20:7).

The language is intended to be modern English, and all the "thous" and "thees" have gone, even those referring to God. However, in the reviewer's opinion, other archaisms are retained from biblical English. "In the *midst* of the water" would hardly appear in a well written modern book, unless for archaic effect, and "beast" is often used where "animal" or "wild animal" would be more natural.

A certain restraint is needed when considering any new rendering of Scripture. Of course, we shall find passages rendered in such a way that our pet theories are overthrown, and wording affectionately familiar will have gone. It is no use complaining bitterly about the bias and lack of judgement of the translators. They know more than we do, and let us remember that the appearance of the A.V. was greeted with similar abuse. This new Torah has been competently done by able Jewish scholars. Those students of Scripture who seek more light by comparing versions will not regret adding this one to those already in use.

The volume which has appeared is the easiest of the three planned. The difficulties of the prophetic and poetic books are far more numerous and involved. However, in view of the distinguished scholars serving on the committee we are eagerly waiting, and expect much new light on the Old Testament Scriptures from their labours.

Wilfred Lambert.

MATTHEW MARK

Matthew Mark—by Austin Farrer. Dacre Press, Westminster. 25s.

This book makes a valuable contribution to gospel studies. It gives to them a new impetus, a new insight. It belongs to the new trend of emphasis on the Old Testament background.

Matthew Mark is a sequel to the same author's *A Study in St Mark*, which set out to show the structure of the second gospel. This earlier volume was unusually interesting in links it suggested between the miracles of Jesus and those performed by Moses, and their individual relation to the various tribes of Israel, which makes them exemplars of the life and mission of Jesus.

Matthew Mark clarifies some of the former book, which perhaps erred on the side of undue complexity. It adds, among other things, two very important suggestions in connection with the gospel of Matthew.

One shows the division of the gospel into six sections, corresponding to the books Genesis — Joshua. The other deals with the analysis and setting of the Sermon on the Mount, giving it a place in the "Exodus" section of the gospel, and making it a parallel to the giving of the Law on Mount Sinai, and the detailed enlargement of the Law in Exodus.

THE NEW LAW

The Sermon is shown to place the Beatitudes as the New Law of Jesus, with the rest of the Sermon presenting a practical exposition of the Law. This exposition follows the reverse order, taking the last part of the New Law first, after the Jewish manner. The Lord's Prayer is also enriched, as a petition concerned with the attainment of the spiritual conditions on which the blessings depend.

The following list of passages shows, side by side, the number of each Beatitude, the passage where its exposition occurs, and the related phrase in the Lord's Prayer. The second and third Beatitudes are interchanged, following the Western and Syrian texts, for reasons which are explained in the book.

1.	Matt. 5:2.	Matt. 6:25.	Matt. 6:9.
2.	5:5.	6:19.	6:10.
3.	5:4.	6:16-18.	
4.	5:6.	6:2-15.	6:11.
5.	5:7.	5:38.	6:12.
6.	5:8.	5:17.	
7.	5:9.	5:21.	
8.	5:10.	5:21.	

CREATION AND EXODUS RE-ENACTED

Turning to the other major interest, the relation of the gospel sections to the books of Genesis to Joshua, Dr Farrer's thesis gives rise to many interesting lines of thought. That the life of Jesus should be cast in a framework corresponding to the content and unity of the Old Testament, which played a vital part in the life of the early church, emphasises the Jewish character of the preparation for Christ and the intimate connection between the Testaments, and highlights the single purpose of God unfolding itself.

By relating "the beginning of the gospel" to Genesis (as in Matthew and Mark), we see creation recreated, as a new beginning to be understood against the background of the earlier creative acts. The genealogies, the story of a Joseph, the descent into Egypt, the massacre of the innocents: these episodes from the Gospels appear to have clear and intended parallels with Genesis.

Matthew follows these with a re-enactment of the Exodus. Following the quotation, "Out of Egypt have I called my son," we have other "goings out" under the hand of God, from house, synagogue and city into the wilderness: separation of the faithful leading to a covenant with God and then the giving of a new Law, followed by an exposition of it, as in Exodus. Jesus thus has the role of a new leader and law-giver.

It would appear that Jesus Himself, with the most natural ease and understanding, had arranged His response in miracle and word to correspond to the whole tenor of the inspired narratives from Genesis to Joshua (which is equivalent to the Greek "Jesus"). This becomes a theme leading inevitably to Him, and expresses both the divine element in Jewish national history, and also the spiritual steps through which those who come under God's hand must go. This pattern arises naturally from the Jewish synagogue reading system, which in the first century covered the books of Genesis to Deuteronomy in one or three year cycles.

The design of Matthew's gospel was to fortify the Christians against Judaism, and show how Jesus had superseded Moses. In this it followed Stephen's defence, Paul's speech at Antioch (and later, Justin's Dialogue with Trypho).

LEVITICUS AND NUMBERS

We may take as an example of the enlightening conclusions to which Dr Farrer's work leads, the gospel sections in Matthew corresponding to Leviticus and Numbers.

The Leviticus section appears to begin at Matthew 8: 1 and to end with the conclusion of chapter 9. Matthew gives an account of Christ's miracles mainly taken from Mark but with the order modified in such a way as to remind us of the emphasis of thought in Leviticus.

We are not surprised to find the leper taken first, since a large section of Leviticus deals with leprosy, a disease which must have had a special religious significance for Jesus. The leper is instructed to fulfil the ritual which is to be found only in Leviticus, the sacrifice of two birds and the release of one of them. This ritual had, of course, a national enactment in the form of the scapegoat, both symbolising new life after sacrifice and cleansing.

It is significant that Leviticus, for all its emphasis on diseases, has no account of any cures, and this is set in contrast to the life of Jesus. The laws of Leviticus do not lead to cures, but merely define, separate and acknowledge the healed.

The healing of the centurion's servant which follows, relates to the concept of holiness being confined to a limited sphere, to support which the whole Levitical system was designed. Under the roof of a man who felt unworthy to house Jesus, faith and power joined together to cure the Gentile's servant, and this gave Jesus an occasion to picture the world-wide circle of those who would come and sit in the Kingdom of God.

After the healing of Peter's mother-in-law, Matthew refers to many healing miracles in fulfilment of Isaiah's prophecy (53: 4). A scribe's expressed desire to follow Jesus brings the saying that the Son of man had nowhere to lay His head, and a disciple's request in connection with family ties results in the rejoinder that he should leave the dead to bury their dead (Matt. 8: 14-22).

We see that Jesus, like the Levites, had no settled abode, indeed no home at all. Following Him, as in the Levitical calling, transcends all family ties, even the burial of parents (which Leviticus allowed except for the high priest).

The episode of the Gadarene demoniacs and the swine (8: 28-34) similarly takes its atmosphere and lesson from the laws dealing with unclean animals.

THE NINTH CHAPTER

Chapter nine opens with the healing of a paralytic and a dispute over the words, "Thy sins be forgiven thee." This raises the great issues which are the concern of Leviticus, atonement and forgiveness, not now by ritual and priestly performance, but by faith and the word of Jesus. Following the call of Matthew, and an emphasis on Christ's mission as a "physician" to the ostracised and sinful, and on the superiority of mercy to sacrifice, a question from John the Baptist's disciples about fasting shows Jesus rejecting the idea of patching up the old system. It is useless to put a patch of new cloth on an old garment—doubtless a reference to the leprous cloth which had its rottenness torn out.

After a series of healing miracles (9: 18-34), the chapter ends with Christ's vision of the people as scattered sheep, recalling the incident in Numbers (27:17) and Moses' anxiety for Israel, an incident which leads to a re-emphasis on the work of Joshua.

The harvest is plentiful, says Jesus, but the labourers are few. He therefore enjoins prayer to the Lord of the harvest for labourers to go out to His harvest. Here we have the Levitical idea of God as owner of the land, and orderer of the agricultural life and year, and of the Levites as its administrators.

THE NEW MISSION OF CONQUEST

This is the introduction to the selection of the apostles and their commission to the lost sheep, in Matthew 10. The terms of their commission, and the instructions on receiving and requiring the hospitality of their hosts, recall the laws of residence of the Levites, the refuge cities of the priests, the head man's responsibility for the whole city, and

the whole city's responsibility for his actions. Here are the laws of communal behaviour to prophets and outcasts.

Jesus recognises, and Matthew remembers for the comfort of the Christians (then excluded from the synagogues after the council of Jamnia), that as it would happen to Him, so they, too, would tread the path of rejection and calumny like Moses and the Levites of old.

Yet they were to uncover, reveal and make known the holy mysteries, unlike the Levites who had to protect and cover the sacred furniture. They need not fear persecution or death. Though they might be cut off from among the people, they would not be excluded from the presence of God. The excommunication of the Levitical law need not disturb them. Every hair was numbered, every life valued, every confessor to be confessed.

Ron Storer.

NEW TESTAMENT CHRISTIANITY

New Testament Christianity—by J. B. Phillips.
Hodder & Stoughton Paper-back. 2s. 6d.

After spending fourteen years translating the New Testament from Greek into English, J. B. Phillips found himself with an over-powering impression of the spirit which moved those who wrote its pages, and of the tragic difference between their spirit and ours. This book is his attempt to express what he feels to have been the major characteristics of their lives, and the ways in which ours fall short of it. This difference he finds to reside mainly in the living energy of their faith, and the hesitating vacillation of ours. "It is the sheer spiritual zest and drive of the New Testament which fills one with both wonder and wistfulness . . . The wistfulness arises, of course, from the comparison between the shining blazing certainty of the New Testament writers and the comparatively tentative and uncertain faith and hope we meet so often in present-day Christianity."

The major premises of his book are based on the facts of his detailed familiarity with the New Testament, and are unassailable on biblical grounds; he frequently refers them, however, to the doctrine of the Trinity, and occasionally to that of immediate translation to heaven at death. In all these references there is no part of his argument which rests upon them, and, if they be disregarded by those who do not agree with him in this, the book loses nothing of its value or cogency. Another fault which may be seen in his development is an obvious lack of familiarity with the O.T. in comparison with his complete mastery of the N.T. and a resulting tendency to undervalue its contribution to N.T. Christianity. This is more the human fault of allowing one's own preoccupations and study to loom too large in one's scale of values rather than a positive rejection by

him of the O.T. If all of these points are disregarded, the book loses nothing of value, and remains a coherent and valuable whole, and one which can be read with profit by all who are concerned to see a return to first-century standards.

He deals firstly with the foundation upon which N.T. faith was established — the majestic figure of Jesus. The obvious difference between Jesus and all other men is viewed and seen to arise from His divine Sonship and His authority as God's representative on earth. This is seen to explain the intense vitality of their religion, and the fact that He lives for us is shown to present a reason why that same spirit of victory ought to be energising men today — "It is almost too good to be true, but it is true that the one who walked and talked in the countryside, and streets and houses of Palestine nearly two thousand years ago, is in every way as alive and active in the world today."

He emphasises that the men of that day were no better than those of our generation, and that it was the power of God which took them and used them and changed them. Since Jesus promised to be with His people "to the end of the world" it is a clear teaching of the N.T. that if we do not triumph as they did, it is because we will not yield ourselves completely to Him, and not that His power is now fading. "It is quite plain that the writers of these letters took it as a matter of course, as a matter of observed experience, that if men and women were open to the Spirit of God, then they could be and were transformed. The resources of God are not referred to as vague pieties but as readily available spiritual power. Quite clearly a positive torrent of love and wisdom, sanity and courage, has already flooded human life, and is always ready to flow wherever human hearts are open."

This proof of the power of faith in the first century he sees as a challenge to us. "In general, throughout the Gospels Jesus seems to be urging men to dare to use their faith-faculty — to knock, to seek, to ask. His general implication is that there are boundless resources available for men of faith." In contrast to this he says, "In my own experience, limited as it may be, the glorious certainty of the early Church has been replaced today by a kind of wavering hopefulness, by no means free from attempts at self-justification."

Having established this basis, the book continues to deal successively and in detail with the cardinal points of Christian life — Faith, Love, Peace, Worship and Service. Each of these is viewed in the N.T. and contrasted with the normal exhibition of them in our own country. The failure of our generation to achieve the victory of the early days and to experience their blessings is ascribed to our unreadiness to trust to the uttermost. "For sheer practical wisdom, Paul's famous words have never been surpassed. He wrote: Be careful for nothing; but in everything by prayer and supplication with

thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The book is one which cannot be read carefully without feeling a sense of disquiet at our modern complacency. In its insistence on the over-riding importance of the things of God compared with the things of this world it presses home again and again the cardinal lesson of the N.T., and we might well close this note with the final words of the book, "Perhaps the time is not too distant when the bankruptcy of scientific achievement to solve human problems will become increasingly obvious. Perhaps men will then return, not indeed to re-discover any old-fashioned 'hell-fire' religion, but to seek realistically that quality of living which transforms personality and which we may fairly call 'New Testament Christianity'."

Ralph Lovelock.

FLESH AND SPIRIT

Flesh and Spirit—by William Barclay. Published by S.C.M. 128 pages. 8s. 6d.

A series of lectures given at the university of Bangor has been expanded into a commentary on Gal. 5: 19-23 to form this book. The author is well known for previous works on the meaning and context of significant terms in the N.T. and the present work is well worth study by all who are interested in the bearing of the Bible message on our modern life. The opening chapter considers man as a battle ground between good and evil. Paul is cited to show that in N.T. terminology "body" is our outward form and mechanism, which can be either good or evil according to the use made of it, "soul" the physical life principle common to all animals, "spirit" the ruling principle which is God-provided in a Christian, and "flesh" is the enemy of spirit, always evil as spirit is good. This teaching of the N.T. is expanded and illustrated, and the chapter ends with an interesting summary. "The essence of the flesh is this. No army can invade a country from the sea unless it can obtain a bridgehead. Temptation would be powerless to affect men, unless there was something in man to respond to temptation. . . . But where does this bridgehead come from? Where does this enemy within spring from? It is the universal experience of life that a man by his conduct fits or unfits himself to receive any experience. He makes himself such that he will or will not respond to certain experiences. The flesh is what man has made himself in contrast with man as God made him. The flesh is man as he has allowed himself to become in contrast with man as God meant him to be. The

flesh stands for the total effect upon man of his own sin and of the sin of his fathers and of the sin of all men who have gone before him. The flesh is human nature as it has become through sin. Man's sin, his own sin and the sin of mankind, has, as it were, made him vulnerable to sin. It has made him fall even when he knew he was falling and even when he did not want to fall. It has made him such that he can neither avoid the fascination of sin nor resist the power of sin. The flesh stands for human nature weakened, vitiated, tainted by sin. The flesh is man as he is apart from Jesus Christ and His Spirit."

The second chapter examines in detail the full biblical meaning behind each of the works of the flesh which are listed by Paul, and helpfully expands the significance in terms of our modern pattern of life. The sins of the body are so serious because salvation applies to the whole body, and a reluctant falling to temptation can degenerate into a complete shamelessness which unfits the man for operation of the saving power of God. All of these "works" are seen to be a perversion of good things (potentialities within man) to wholly evil ends. The list given by Paul is seen to be a form of progression (or should one say regression?) along the downward path of yielding to temptation. The detail here in this and the succeeding chapter is so close and full that it is impossible to summarise it further, and the book must be read and read again if its full message is to be gathered.

The third chapter deals with the contrasting fruits of the spirit. Just as "works" are the product of man, and "fruit" comes from God in response to man's co-operation in working with God, so also in these less material matters "all good gifts come from above." Even as the works were progressive along the downward path, so also the fruits are seen to be an upward progression towards God, and they are also seen to be the obverse side of the coin to the works, the use of the same human potentialities, but for good instead of for evil. This third chapter contains the suggestive elements for a whole series of exhortations, and is of immense help to all who seek to understand Paul and allow the Word of God through him to permeate the mind and produce those fruits of the Spirit which were the object of its going forth.

Ralph Lovelock.

THE BAPTISMAL FORMULA OF MATTHEW

- A. Ploughman (compiler), *A collection of the evidence for and against the traditional wording of the baptismal phrase in Matthew 28: 19 so arranged that the reader may judge for himself which phrase was written by Matthew, whether "in the name of the Father, and of the Son, and of the Holy Ghost," or "in my name."*

This pamphlet was compiled by A. Ploughman of Birmingham (from whom copies may be had free); One is invited to correspond with Mr James Carter

of Sowerby Bridge, Yorks, about its content; it was printed at the press of Frank Juckes, Ltd., in Birmingham; but no publisher is named. The title admirably explains its subject. It is a collection of evidence about a point of textual criticism in the ending of Matthew's gospel.

Unfortunately the compiler has not grasped what the alternative readings are. He thinks, as stated on the title page, that the dispute is whether the baptismal formula is "in my name" or "in the name of the Father, and of the Son, and of the Holy Ghost." In fact it is a dispute over whether the ending of Matthew contains a baptismal formula or not. To clear up the matter we print the two forms in full:

(a) "Make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

(b) "Make disciples of all nations in my name." The shorter form of the text is not dealing with baptism at all. At first the reviewer was charitably inclined to suppose that the apparent blunder in the title was only an inconcinnity of wording, but after reading the whole pamphlet, and especially pages 17-21, there was no escape from our conclusion. Nor is this the only reason for doubting the compiler's qualifications for dealing with this subject. According to page 6, there are no copies of the Scriptures (only the New Testament is meant) written earlier than the 5th century, except for two from the 4th century. This was the case half a century ago, but since that time some substantial portions of New Testament manuscripts of the 2nd and 3rd centuries have come to light. These facts are well known, and can be got by anyone from such a standard work as F. G. Kenyon's *Bible and the Ancient Manuscripts* (latest edition, 1958). Also for a pamphlet based on one of the fathers of the church it is unfortunate that the name of Justin Martyr is consistently misspelt.

A few words about the form in which the case is presented. Lavish use is made of large type, capital letters, bold-face type, italics, and exclamation marks to emphasise points. The reviewer feels that such a set-up is likely to irritate, more than convince, the reader. A sound case carries conviction without the use of special type. If the compiler wanted his work to be read by people seriously interested in the subject, he would have done well to give his references more carefully. Where does one turn to find "Mosheim in an editorial note" (page 9)? It may seem that the reviewer is unduly critical, but there is a responsibility to truth, and it must be said that the value of this pamphlet is limited to its having reopened an interesting question. For this much we can be grateful.

Until 1901 no one seemed to know that any problem existed. All the known copies and versions of Matthew had the longer text. In 1901 F. C. Conybeare in an English article in the German

periodical, *Zeitschrift für die neutestamentliche Wissenschaft*, drew attention to quotations of the passage in the 4th century writer, Eusebius, in which the shorter form occurs. Eusebius quotes the passage so often and stresses the words "in my name" so emphatically that he must have thought that this was the text of Scripture. There is no reason for suspecting his motives.* He could have been mistaken, but if not, he must have seen a manuscript, or manuscripts, written in this way.

General conditions, which Conybeare urged, are strongly in favour of the shorter text. The New Testament offers no parallel to this use of the trine name at baptisms. In the 2nd century, however, it was so used. To quote one source only, *The Teaching of the Twelve Apostles*, a 2nd century work, says:

Concerning baptism, baptise thus: in the name of the Father, and of the Son, and of the Holy Spirit, in running water.

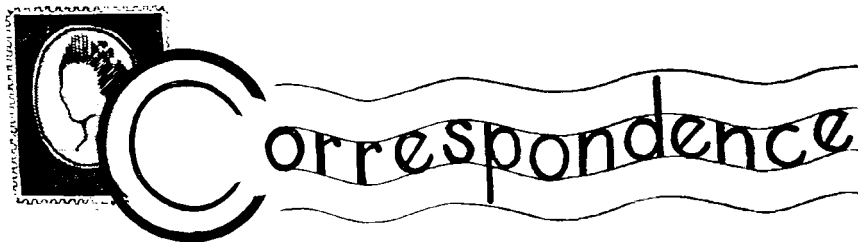
Scribes were inclined to introduce into Scripture items from current ecclesiastical practice. For example, the form of the Lord's Prayer used in the liturgy was Matthew's, beginning, "Our Father, which art in heaven." Luke's version begins simply "Father," but in many manuscripts, including those from which the Authorised Version was made, Matthew's text has been put in Luke's gospel.

Nevertheless, however strong the case for the shorter text on general grounds, the contrary evidence of the manuscripts cannot easily be ignored. The fact that every known manuscript agrees is not important. A scribal error which occurred in the very first copy of a work can be perpetuated in every later copy, and the multiplication of copies will never make the error right. There is, indeed, such a case in our own Authorised Version at Matthew 23: 24. The printed texts read "strain at a gnat," though King James' translators intended "strain out a gnat." We doubt if any reader owns a copy which is correct. Thus the difficulty in accepting the shorter form of Jesus' final instructions is not the agreement of the manuscripts, but the sole attestation in the quotations of Eusebius. In our own day we often hear preachers quote Scriptures not quite exactly, or even rather badly, especially when they rely on memory. All too commonly the wrong form gets stuck in the mind and frequent repetition makes it seem infallibly right. For the present, then, the evidence is slightly against the short form of the text. However, it is best to keep an open mind in case further manuscripts turn up, as is likely to happen.

Thanks are due to A. Ploughman (and James Carter?) for having brought this matter to our attention.

Wilfred Lambert.

* He did, of course, lean heavily on the side of Arius.
—(Editors)



Correspondence

HONEST TO GOD

I heartily agree with most of Bro. Ralph Lovelock's article reviewing *Honest to God* by the Bishop of Woolwich, and consider there is a great need that this challenge should be met by all that can be mustered from the Bible on this most difficult subject of Man's conception of God. We must, however, appreciate that none of us can have in any way a clear conception of God and the subject must be approached with the greatest humility. However, it is a bad book that contains nothing of value and as Bro. Lovelock has presented many strong, and just, criticisms. I would like to point out where I feel that perhaps he has gone a little too far and where, indeed, we can get value from the book.

First, in my reading, although there was a lot with which I disagreed and much that I disliked and would classify as "unchristian" in the sense that it is not the teaching of Christ, yet I certainly did not get the impression that the Bishop, to quote Bro. Lovelock, "Proclaims himself in reality, though not in name, a complete atheist." The Bishop accepts Professor Tillich's definition of God as "The infinite and inexhaustible depth and ground of all being." He supports this biblically from John's epistle—"God is Love." In my opinion, Dr Robinson's concept here is quite true but is only one aspect of an omnipotent God. Nevertheless, if he, Dr Robinson, accepts this we surely cannot class him as an atheist. Unfortunately, as he has been observed, there is so much that Dr Robinson does not say. Although he does not seem to deny a creator he does deny a personal one, and it is here where he sides with atheists. This is unfortunate and unnecessarily provocative but does not thereby constitute him an atheist.

Secondly, it is suggested that Dr Robinson "attributes to the normal worshipper a view of God which is incredibly crude." I feel that this is not so. The Bishop points out that particularly in the Old Testament we had many anthropomorphic expressions such as "God walking in the garden." This image was, of course, highly desirable to those with a lower degree of spiritual appreciation; but in the New Testament a very much more discerning view of God is presented, thereby keeping pace with man's increased spiritual discernment as a result of Christ's teaching. For example, the Bishop weighs up the two extreme projections of God, on the one hand as being transcendent, that is, above and outside all things ("out there") and on the other hand being entirely immanent, that

is, within us ("ultimate depths"). He comments (page 44) "our concern will be not simply to substitute an 'immanent' for a 'transcendent' Deity any more than we are implying that those who worked on the previous projection thought of him as being only 'out there' and denied his immanence." So we see he allows a considerable depth of spiritual insight to his opponents.

Incidentally, the Bishop dismisses the doctrine of the Trinity in a simple argument—if there is no God "out there" there could have been no visitation by God to the earth in the form of a perfect man, and he adds for good measure that the Trinity is not biblical either (page 70).

Bro. Lovelock rightly points out that God can never be seen in fullness in encounters between "man and man." This idea does tend to belittle God and elevate man but in accentuating this point it does focus attention on this aspect of God's manifestation, which we might otherwise neglect. If God is to be found in human encounters at their best, that is "in love one comes into touch with the most fundamental reality in the Universe" then every encounter should be a glimpse through to the divine, as it were through a "window", and thus all encounters should be hallowed. This, in the Bishop's view, is the true worship of God—we meet God "in the common place." Though this be but one aspect I am sure we appreciate it is an important one and is seen in its fullness in encounters with Jesus Christ.

My greatest criticism of the Bishop would be that it is essential that our finite minds be presented with some "image of God"; just as we, to a child, have to express difficult concepts by pictures and examples. In the New Testament we have what is probably the perfect "image of God" in the preface of John's Gospel. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Thus we see all the attributes of God, in a form we can understand, namely, in a perfect man, Christ Jesus. "He that hath seen me hath seen the Father."

Birmingham.

John Weaving.

REFORM

Brother Edgar Wille, the writer of the article on Reform in the Spring issue, has my sincere sympathy,

He appears to be revelling in a mistaken nostalgia for the "good old days" of Victoriana, when a moment's reflection should convince him that his plea to reform backwards is naively stupid. Let us consider the facts. The brotherhood today is numerically stronger and its preaching activities more widespread than ever before. If we are to believe accounts of what was said and done in business meetings of half a century ago, it is certain that a better spirit of brotherly love exists in the ecclesias today. During the past decade, we have witnessed two major reunions and more are contemplated; contrast this to the fashion of repeated divisions in the "good old days." Brother Wille should be thankful that he lives in 1963! The truth is an eternal thing, the principles must be preserved from one generation to the next; but it would be ludicrous to fetter it to the customs of one particular age. In any case, what virtue is there in returning to the spirit of the 19th century? If reform backwards were proven to be expedient, then the logical step would be all the way backwards to the first century, not stopping at the birth-date of John Thomas.

Reform there must be — but it will be forward. I do not fully support the *Endeavour* movement because they are forcing reform too quickly and drastically, but that their spirit is right I have no doubt. If brother Wille wants a community with no *Endeavour* spirit, which thinks and practises as if the clock had stopped at the turn of the century, then I would refer him to the Dawn group or the Berean remnant. He will find small isolated groups which are dying because change and reform are stifled. To reform backwards is as illogical and ineffective as to walk downwards on an up-going escalator.

Denver, Colorado

Eric J. Hall

In spite of your editorial warning appended to Mr Roger Tate's letter, the love of Christ constrains me to make some comment upon it.

I have no desire to defend the precise language of Edgar Wille in regard to the Methodists. Yet I read Mr Tate's letter with rather mixed feelings. As a Christadelphian of his own age who knew him personally, what surprises me is his claim that Methodism is characterised by "biblical" sermons and an adoration more centred on the living Christ than that of Christadelphians.

Now I do not doubt the piety of many Methodists — nor the impiety of many Christadelphians, for that matter. But it is surely no use adoring the living Lord if at the same time we ignore His plainest commands. He told His followers to make disciples out of all nations and baptise them, and added that he who believes and is baptised shall be saved. Yet I have heard and read Methodist sermons which have taught people to lightly esteem these words of the

Master. I have met Methodist preachers who, in contravention of our Lord's instructions, are quite willing to "take the sword" and to teach men so. I have had a Methodist lay preacher as University tutor for the past year. He is in many ways an admirable man, but whereas as Christadelphians we centre our adoration solemnly upon the living Christ every first day of the week in the particular way in which he asked us, my tutor seems to see little value in regularly following the Lord's instruction: "Do this in remembrance of me."

I once attended the funeral of a prominent Methodist lay preacher. There were two hymns: one told us that he was happy in heaven, the other that he was sleeping awaiting the last trump! We read a chapter which speaks of the saints receiving their reward at the appearing of Christ, yet were immediately told afterwards in the sermon that he was looking down upon us in pity from his blissful home in heaven.

In view of these experiences, I hope Mr Tate will realise why I for one feel that though Edgar Wille's remark may not have been in the best taste, it was none the less not very far from the truth.

I earnestly and humbly suggest to Mr Tate that if he wants to find a place where Christ-centred adoration and biblical faith is expressed, however inadequately, he can do so in the Christadelphian ecclesia of which I am joyfully a part.

Southampton

Alan Eyre

EXTRACTS FROM LETTERS

I have been particularly impressed by the article in the summer number on *Meetings for Prayer*. Has it occurred to the brethren that sisters can contribute? . . . Women have a good deal to contribute to the life in the church, and I should like to see them more to the fore in the Christadelphian Body.

Edgar Wille's suggested lecture titles in the Spring number were startling. Would they bring the right kind of people? I doubt it. *Endeavour* moves with the times and rightly so, I think; for "where there is no vision the people perish." And his remarks on Methodist sermons are wrong and unkind. I recently attended a Congregational Church where the sermon was rousing, forceful, to the point, and one of the finest I ever heard, not excepting the Christadelphian exhortations of years ago. And this is one of many.

* * * *

Endeavour is excellent and what is wanted these difficult days.

* * * *

Christ's message was so simple. How else would it have been understood by his hearers? We can so

easily become the modern counterpart of the Pharisees and Scribes and lawyer students. . . . All numbers have been appreciated deeply.

* * * *

I think the magazine is wonderful and is just what is needed nowadays to help us preserve our balanced outlook on life. I concur most heartily with everything that has been said in praise of your "tremendous Endeavour".

Best wishes for your continued success in this your work in the Truth.

* * * *

I knew Dr Young personally and am sure he informed himself before he wrote this article (*The Antiquity of Man* — Summer issue) and believed it was necessary that such an article should be written.

Today we have too many people both inside and outside our brotherhood writing too much without the necessary information.

* * * *

There still seems to be a lot of opposition to your magazine down in the local ecclesias, but a lot of it is, I feel, only because it is "the done thing."

* * * *

I must say that even at 5s. per copy I should still consider it worth while.

* * * *

May I also take this opportunity of saying how much I enjoy reading this magazine. I like, particularly, the way it has handled so fairly the rather touchy subject of Ezekiel's temple.

It also helped me to go ahead with my plans to collect for Oxfam. I found many brethren and sisters felt as I did and so we have several "Pledged Gift" supporters.

* * * *

In the Christadelphian body an endless debate goes on as to whether the general relief of the world's suffering should be the duty of us as individuals, or the task of the ecclesia as a whole, thus implying that the body officially endorses such undertakings. Should it be a matter for each person's conscience, or something which ought to affect the brethren of Christ as a whole? "By their fruits shall ye know them" applies to individuals, but by the conduct of individuals is judged the worth of the group. Today, when there is so much division, it is even more imperative to consider deeply what sort of image of ourselves we show to the world. But even if we leave the decision to the personal conscience there are passages of Scripture that we ought to bear deeply in mind, for they affect our future welfare as well. Such a one is found in Proverbs 24: 11-12. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall not he render to every man according to his works?" I recommend this both to those who are wondering what their duties should be, and to those who criticise those who have already made up their minds.

THE VERY BEST WAY

When Molly came home from the party tonight,—
The party was over at nine,—
There were traces of tears in her bright blue eyes
That looked mournfully up to mine.

For someone had said, she whispered to me,
With her face on my shoulder hid,
Someone had said (there were sobs in her voice)
That they didn't like something she did.

So I took my little girl upon my knee,—
I am old and exceedingly wise,—
And I said, "My dear, now listen to me,
Just listen and dry your eyes.

"This world is a difficult world, indeed.
And people are hard to suit.
And the man who plays on the violin
Is a bore to the man with the flute.

"And I myself have often thought
How very much better 'twould be
If every one of the folks that I know
Would only agree with me.

"But since they will not, the very best way
To make this world look bright
Is, never to mind what people say.
But to do what you think is right."

From *Good Company* (1891) Edited by Robert Roberts.

A Family Prayer

AT THE END OF A HOLIDAY

(For very small children)

OUR Father, as it is time to go home,
We shut our eyes and thank You.

We thank You for the golden sands, for the shining sea,
For the big rocks and the tiny shells.
We like to remember that You made them all.

And now we say good-bye to the sea, but not to You.
At home we shall find our bright-eyed rabbits,
Our goldfish in the pond and our garden flowers.
These, we remember, You made, too.

And, Father, we know that You made us.
Help us to grow to love You and to understand You.
Help us to know that wherever we are, You are with us,
And that the whole world and all the lovely things in it are Yours.

This we ask in the Name of Jesus.

Amen.



Christmas Cards?

Once again an enormous sum of money will be spent on Christmas cards. As the season approaches, innumerable old-fashioned people will wend their way through record snow falls. Old time houses will be weighed under by a tonnage of snow which, if it fell, would disrupt Britain's services and bring misery to all.

What an amount of good it would do if all this expenditure were directed to charitable ends!



If you must . . .

Why not devote some of this money to purchases from charities who would put it to good use?



The National Association for Mental Health,
39 Queen Anne Street,
London, W.1.

Christmas Card Dept.,
Oxfam,
274 Banbury Road,
Oxford.

War on Want,
9 Madeley Road,
Ealing, London, W.5.

Here are some

With the exercise of pictorial and literary discrimination a choice of cards, calendars, etc., can be obtained from:—

The British Epilepsy Association,
27 Nassau Street,
London, W.1.

The Mouth & Foot Painting Artist's
Publishing Company,
9 Inverness Place,
London, W.2.

Unicef Greetings Card Fund,
13 Heddon Street,
London, W.1.

Voluntary & Christian Service,
139 Oxford Street,
London, W.1.

The Cripples Help Society,
5 Cross Street,
Manchester, 2.

Christmas Card Dept.,
The Save The Children Fund,
P.O. Box No 20,
Little Cornbow,
Halesowen,
Birmingham.

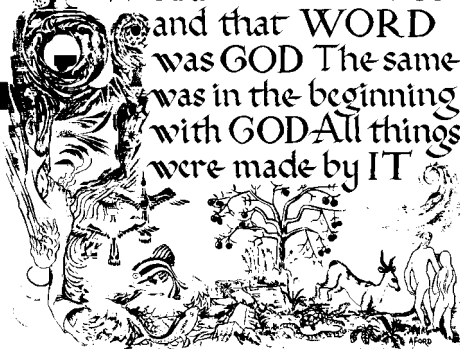


Published by The Endeavour Service Council Ltd. for The Endeavour Magazine Committee (Christadelphian), Moray Lodge 176 Granton Road Edinburgh, 5. and printed by Lindsay & Co. Ltd., 17 Blackfriars Street, Edinburgh.

THE ENDEAVOUR

MAGAZINE

IN THE BEGINNING
was the WORD and the
WORD was with GOD
and that WORD
was GOD The same
was in the beginning
with GOD All things
were made by IT



WINTER 1963

One Shilling

SUBSCRIPTIONS

Subscriptions and all business communications should be sent to:

The Endeavour Magazine,
Langdale,
Melkridge,
Nr. Haltwhistle,
Northumberland.

Single copies of the magazine cost 1s. 4d. post free.

Annual subscriptions (post free)

Great Britain	5s.
Canada and U.S.A.	\$1 (dollar bill preferred)
South Africa	50c

In order to facilitate printing arrangements the magazine will be published, in future, on the 18th of the last month of each quarter.

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,
Arnold,
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.

THE ENDEAVOUR MAGAZINE

WINTER
1963
No. 10

FOR CHRISTIAN
THOUGHT AND
ACTION

CONTENTS

Page 2	—	THE RICH MAN AND LAZARUS
Page 6	—	A LIFE OF JESUS (5)
Page 10	—	... ANY BETTER OFF?
Page 14	—	SNOW
Page 15	—	SHALLOWNESS AND DEPTH
Page 17	—	ANOTHER LETTER TO "DAN"
Page 21	—	CORRESPONDENCE
Page 22	—	BOOK REVIEWS
Page 26	—	EDITORIAL

OUR COVER DESIGN gives a text from the beginning of Chap. 1 of John's gospel as it is translated in the Geneva Bible (1558). This translation, which is in the tradition of Tyndale, avoids the impression, which may be conveyed by the Authorised Version, that the "Word" or "Logos" was a personal self-conscious being who exchanged a life in heaven for a life among men when Christ was born.

THE RICH MAN AND LAZARUS

By George McHaffie



THE parables in the New Testament range in type from near allegory to simple illustrative stories. The story of the Good Samaritan is a simple and clear answer to the question "Who is my neighbour?" Its force lies in illustrating an example of neighbourliness. The parable of the Rich Man and Lazarus provides an answer to the question "What is the spiritual position of selfish rich men?"

Why should we need to ask such a question? Is the answer not obvious to all? Strangely enough the answer is no. Nearly everyone, despite the obvious objections to the idea, has

a feeling that somehow the prosperous are the good and the extremely poor the bad. Further, rich people have a status in the world; they are respected; their opinions are listened to; the poor are nothing. There may be a certain rough justice in this. Wealth may be the reward of ability, hard work and self-discipline. Poverty may be the result of sloth or wild living.

THE RICH MAN'S FAULT

What was the rich man's fault? He had made his money or his father had before him. Opportunity had come his way and he had made



use of it. Had he not a *right* to enjoy what was his own without interference from without? In our western world rights are highly prized but we may oversimplify their nature. Every right we may claim must be exercised in relation to other people. We must claim no right unless we are prepared to honour the obligations which go with it. If, therefore, we claim the right of freedom of speech and writing we are unworthy of the right unless we recognise the obligation to be truthful, fair and upright in what we say. Freedom of action is restricted by the duty of respecting the rights, property, persons and morals of others. In the same way, if we have any form of wealth, material or spiritual, we must honour our obligations to those who are poor. Therefore it is written, "Instruct those who are rich in this world's goods not to be proud. . . . 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 . . ." (1 Timothy 6: 17-18 N.E.B.).

The obligation to use freedom of speech, writing or action responsibly, in the light of the rights and needs of others, is easy to see, and most people would readily accept it. With money, however, a blindness to obligation is commonplace. "After all," it is argued, "it is our own money. Why cannot we do what we like with our own?" Numerous excuses will then be put up, claiming circumstances which invalidate the obligation. Religious people are no exception to this and some of the excuses are theological, e.g., the Pharisees' "Corban" as an evasion of duty to parents.

The rich man was one who did not recognise his obligations. Neither did his five brothers. So great a trap were the riches to them that they would not hear Moses, "(God) doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger . . ." (Deut. 10: 18-19). Nor would they hear the prophets, "Woe unto them that join house to house . . . that they may be placed alone in the

The parable of the rich man and Lazarus is the acknowledged popular basis for the belief in hell-fire torments. If pressed literally, however, the parable would only confirm a contemporary Jewish conception of the after-life involving a great subterranean abode of the dead. No one with a serious regard for the physical nature of our planet could rest happily in the ancient notion. If, nevertheless, we allow the parable its force as a simple story it has a strong bearing on our modern moral situation.

midst of the earth!" (Isaiah 5: 8). Even if Lazarus had been sent back from the dead (verse 31) to tell the five brothers of God's judgment it would have made no difference. They still would not love the stranger.

The rich man was not condemned because he was rich. Lazarus went to the "bosom" of Abraham who had been "very rich" (Gen. 13: 2).

WIN FRIENDS FOR YOURSELVES

The two parables in Luke chapter 16 both begin, "There was a certain rich man" (verses 1 and 19). Both parables are illustrative stories and the second follows from the first. The connection lies in the otherwise cryptic and difficult verse 9 which sums the lesson of the Unjust Steward, "Use your worldly wealth to win friends for yourselves, so that when money is a thing of the past you may be received into an eternal home" (N.E.B.). This is not an incitement to bribe one's way into the Kingdom. Its application can be seen in the second parable.

"One day the poor man died and was carried away . . . to be with Abraham. The rich man also died and . . . was in torment . . ." (verses 22, 23 N.E.B.). Suppose the rich man in his life had heeded Moses and the prophets. Suppose that, instead of ignoring Lazarus at the gate, full of sores, and allowing only the refuse from his table to find its way to him, he had had compassion on him. What if he had used his wealth to send Lazarus (in modern parlance) for a course of treatment to heal his sores and had given him "food and raiment" and set

him up in a job? Then the ultimate end would have been different. Lazarus, who had died first, would have been waiting to welcome his rich friend that he too might be with Abraham in the "eternal home."

The world may give scant attention to the relationship between privileges and responsibilities or rights and duties, but those who claim the privilege of knowledge of God must also know that "the Lord will judge his people" and "it is a terrible thing to fall into the hands of the living God" (Heb. 10: 30, 31, N.E.B.). The lesson of the parable is a much larger one than that of the duties of the rich to relieve the poor. It teaches that deeds are set in a context of eternal judgment.

IN THE PRESENT DAY

It is now a serious consideration for us to see how these lessons are relevant to our twentieth century lives. Not many of us could claim to be rich in relation to the standards of our neighbours. Hereditary wealth is much less a factor than previously. Yet the material progress which has been made by western civilisation is such that nearly everyone in the West has a standard of living which would have been the envy of kings of past generations.

But not all share such abundance. Scattered throughout the world are many who still suffer hunger. Serious undernourishment amounting to famine attends the birth of one-third of all babies born. Everything seems to be against them. They may be refugees who have been brutally cast out of their homes. Relatives, parents or children may have been cruelly torn from them. They may be huddled together in camps where it is every man for himself and life is bleak. There is no employment to occupy long tedious hours, clothing and shelter is inadequate against the elements.

It is no more than our civilised obligation

to recognise our duty to help alleviate the lot of those who are suffering in this way.

But the matter does not end there. Eternal issues are involved. Many people in much happier circumstances than those above have become bitter because of the trials, misfortunes and evils of life. Could we wonder if a refugee feeling himself cast out, rejected and with the elements of the universe against him, should become bitter? If the world is a hard, inhospitable, unjust place how can there be a God of goodness? In such an indifferent universe can there be a God at all?

AN ANSWER TO BITTERNESS

Part, at least, of the answer to this state of mind is that there is beauty, warmth, kindness, love and self-sacrifice in the world. But how is a refugee to know this or discover it? If he turns to the prosperous West he will see millions of people who have no concern for him. True, at the importunities of some insistent collector some consciences may be awakened, but a few coins dropped in a collection box will give no guarantee of *concern*.

What of Christians? They should be the people through whom the testimony of God's concern for men in Christ is made known. If any is in doubt about God's nature his doubts should be dispelled by looking at the self-sacrificing lives of Christ's brethren. But is this so in reality? What help would it be to a refugee to incite him to turn to God if he knew that some "Christians" refused to send help to him on the grounds that he was going to die anyway? Or, who, despite the warnings about judging people, take it upon themselves to say that the refugees are suffering the specific judgment of God and it is not for us to interfere! Yet this evil ethic is held by some for theological reasons. There are, however, no escape clauses, no exemptions on grounds of conscience from our obligations which belong to the moral basis of God's universe.

We may well be overawed by the magnitude of the problem, the immensity of the numbers involved and the small volume of Christian support. Yet is it beyond belief that, in a world bent on making wealth for itself and on seeking new ways to spend this on new luxuries, truly unselfish Christian giving can penetrate the far corners of the darkness of the world and lift again from bitterness the hearts of those it touches?

We need not go far to show our concern. All around are those who have poverty of a different kind. The lives of many are made bitter by family quarrels, their own self-seeking and by misfortunes. They, too, can feel lost, friendless and as though the universe were against them. For such people the first possibility of lifting their eyes heavenward to seek understanding may come with the realisation that somebody cares. If this caring is a concern based on the love of God revealed to men through

Christ then a direct link with the source of salvation may be made. We can all be "rich men" if love for others is counted riches.

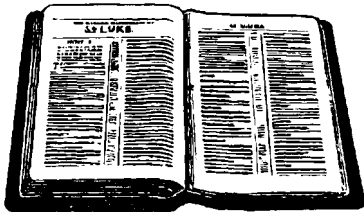
"But," we may say, "we are here to preach the gospel, not to serve tables, succour perishable bodies or sort out people's twisted lives for them." What then is preaching the gospel? Is it a matter solely of argued propositions? The content of the gospel must surely express, not only in word but in action, God's redeeming concern for the souls of men. The preaching of Jesus did not stop short at the conveyance of a message but was confirmed in that "he went about doing good and healing all who were oppressed by the devil, for God was with him" (Acts 10: 38 N.E.B.). It may not be too much to say that what will distinguish the true word of the gospel from the clamourings of the many sects of Christendom is the link of truth with godly concern for the Lazaruses of the modern world.

The Gospel for the Poor

"He hath filled the hungry with good things; and the rich he hath sent empty away." Luke 1: 53.

"He hath anointed me to preach the gospel to the poor." Luke 4: 18.

"Blessed be ye poor: for yours is the kingdom of God." Luke 6: 20.



"... to the poor the gospel is preached." Luke 7: 22.

"Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Luke 16: 25.

A LIFE OF JESUS

by Wilfred Lambert

(5) ACTIVITY IN JERUSALEM

HAVING entered Jerusalem as a king, Jesus shortly afterwards left the city for the night, to return the following morning. This seems to have been the pattern of His activity until the night of the Last Supper, and the place to which He withdrew each evening (if it is recorded) is always Bethany. Now Bethany is some five miles from Jerusalem: a reasonable distance to walk in an age unacquainted with mechanical conveyances. Yet since the holy city was amply equipped to receive visitors we are justified in asking why Jesus chose to sleep some distance from the city. Two reasons seem to offer adequate explanation. The one is that since Passover was approaching large numbers of pilgrims from foreign parts were flocking into the city and filling all available accommodation. The other is that Jesus wished to refresh Himself for the next day's activities by enjoying the fellowship of Martha, Mary, and Lazarus. The general activity of the days we can take straight from Luke: "He taught daily in the temple" (19: 47). Thus the last period of Jesus' life was divided between the work in the temple and relaxation at Bethany.

THE CURSING OF THE FIG TREE

The various episodes recorded are full of significance and bring out Jesus' purpose and

goal in this final effort. According to Mark's order of events, as Jesus was on the way from Bethany to Jerusalem on the day following His triumphal entry, He felt hungry, approached a fig tree, and finding no fruit on it cursed it in the words, "No man eat fruit of thee hereafter for ever" (Mark 11: 14). The next day, as He and the Twelve passed the same spot, Peter observed how the fig tree had altogether withered. At first sight this is one of the most puzzling episodes in the gospels. It would seem that Jesus was extraordinarily absent-minded, for, as Mark is careful to record, "the time of figs was not yet" (11: 13). It would be a fair parallel to compare looking for apples on an apple tree in April in Western Europe or North America. Not even city dwellers in these regions would commit such folly, much less Jesus, who was thoroughly acquainted with the countryside. Further, the curse seems so utterly out of character for Jesus. Are we to suppose that the One Who after 40 days of fasting resisted the temptation to turn stones into bread to satisfy His hunger would on this occasion turn in fury on an innocent tree for not bearing fruit out of season? We are certainly justified in looking for some other explanation.

Matthew (21: 18-22), apart from omitting the day's interval so that the withering seems to follow immediately upon the curse, deviates

little from Mark's account. Luke omits the episode altogether, no doubt sensing that it would only confuse his Gentile readers. Both Matthew and Mark give sayings of Jesus on faith as the reply to the disciples' expression of surprise at the withered tree. This might seem to suggest that the whole purpose of the curse was to show the power of faith, but this in no way answers the objections we have raised. Of course faith was involved, and that is no doubt the reason why the Evangelists put the sayings on faith at this point, though we may doubt very much whether the thoughts were in fact spoken on this occasion. All thoughtful readers of the gospels will have noticed that in many places related material is put together, though it is most unlikely that it was spoken on the same occasion. Matthew 13, for example, has seven parables of the kingdom in direct sequence. Each one is so pregnant with meaning that their force would have been diminished rather than increased if Jesus had spoken them one after the other without pause. No doubt they were uttered on separate occasions, and Matthew, not knowing the context of them all, chose to assemble them for his gospel. Jesus' teaching on prayer in the Sermon on the Mount (6: 5-15) is another example. It consists of two parts. The first stresses the personal and informal character of prayer. The second teaches a formal prayer. There is, of course, no contradiction between the two parts, for while prayer is something private between a man or woman and God, it is still possible for that man or woman to learn how to pray from Jesus. Yet if Jesus did, in fact, speak the first part immediately before the second, His hearers might well have been a little confused. Luke (11: 1-4) gives a setting in which the Lord's Prayer was taught, and this is not part of his Sermon on the Plain.

To return to the withering of the fig tree, while it demonstrated the power of faith, this was certainly not its prime purpose, and the appended sayings were probably uttered at another time. The fig tree is also the subject of a parable of Jesus:

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard. Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down.

Luke 13: 6-9.

The general sense of the parable, of Christ's interceding for fallen man, seems clear enough, and the question is whether it has a personal application or refers to the Jewish nation collectively. Whichever we take, there can be little doubt that Jesus' dealings with the fig tree were an acted parable with the collective application. The parable of the Wicked Husbandmen (Mark 12: 1-9) was spoken shortly afterwards, and teaches a similar message. This seems to be based on Isaiah's Song of the Vineyard (5: 1-7). Whether it be vine or fig tree, in each case God required fruit of it, which in the event was lacking. The dunging in the parable of the fig tree stresses God's patience. The emphasis in the parable about the vineyard is on the wickedness of the husbandmen, and Jesus' curse of the fig tree brought out the hopelessness of the situation. Having produced no fruit, withering was in store for the people of God. The justice of God could allow nothing else.

JEWISH LEADERS REBUKED

The curse, uttered just before He entered the temple to begin His work, puts the right perspective on this last period of Jesus' life on earth. He came to Jerusalem knowing not only of His imminent crucifixion, but also that the fate of the Jewish nation was now decided. While He continued to minister to all who would listen, He came with stern rebukes for the Jewish leaders, who were held responsible for the failure of the nation. He was not in any sense crowing

over their failure: rather, since they who sat in Moses' seat were rejected, the Jewish people needed to be shown the inadequacy of the old leadership and to behold the character of the new. Jesus was openly pitting Himself against the high priests and the scribes.

The first scene in this drama was acted rather than spoken. Jesus entered the temple and drove out all the men who were getting rich on services to pilgrims. This vigorous action of Jesus is not as simple as it may seem. The traders would no doubt have justified their presence in the temple on practical grounds. At this time in the holy year pilgrims to the shrine were present in large numbers, and many had come a considerable distance. The minimum that all were required to do was to pay the temple tax, and for this purpose Tyrian coins alone were accepted, a coinage not generally used in the Roman empire. Thus for many money changing would be an absolute necessity. Then why not provide this at the most central and convenient point, in the temple precincts themselves? Many of the visitors would want to do more than the minimum, and would present offerings of some kind in accordance with the Law of Moses. The animals, birds, and other requisites could not, of course, be brought from overseas except at great and needless trouble, and the provision of facilities for purchasing these things was a convenience to pilgrims and its being done in the temple precincts ensured that offerings only of the required standard were supplied. Why then did Jesus take such strong exception to the whole business? It can hardly have been the high profit level alone, since Jesus was not a social reformer, and so far as we know never took action against profiteering elsewhere. Nor can we suppose that the combination of business and religion made the matter so abominable, since Jesus did not have that human failing of approving in one time or place what would be condemned in another, like some moderns who consider certain things wicked if done on a Sunday, but morally unobjectionable if done on any other day. Had it been wrong in Jesus' eyes to make exorbitant profit in the temple, it

would have been wrong to make it elsewhere. Yet only in the temple did Jesus take a severe line. His action was not primarily aimed at the merchants — merchants were merchants wherever they might be — but at the temple authorities who were responsible for this state of affairs. It was a firm condemnation of the Jewish leaders and an assertion of His own authority.

A CALCULATED CHALLENGE

We gravely misjudge the events if we think that the cleansing of the temple resulted from a sudden impulse of Jesus when confronted with the blatant signs of greed in God's house. Mark — and again only Mark — records the significant fact that on the previous evening Jesus entered the temple and surveyed everything there (11: 11). No doubt what He saw was deeply pondered and the action of the following day was decided upon as a consequence. It was a calculated challenge to the Jewish leaders, and an altogether more important episode than a casual reading might suggest. This is the reason that in the Fourth Gospel it is transferred from its historical context, in the last week of Jesus' life, to the very beginning of His mission, John 2: 13ff. It has been suggested in some quarters that Jesus did the same thing twice, but this is most unlikely. There was a temple police force, and while they could be caught off their guard once, it is incredible that Jesus should have been able to repeat His action without obstruction. John's Gospel is not concerned with the proper sequence of events as such, but with their meaning, and this particular happening showed Jesus in a light which John wished his readers to appreciate from the beginning. Accordingly the narrative was placed at the beginning of His mission.

JESUS' RIGHTEOUS AUTHORITY

The point on which Jesus chose to challenge the high priests was indeed significant. He

could have denounced them first, but His chosen order was actions first and words later. He could also have asserted His own Messiahship by argument, and have clinched this by a display of supernatural power. But all such approaches were spurned. The only justification He chose to offer for His action was a righteousness superior to that of the high priests. What they allowed, He would not. Righteous indignation is something so rarely seen that probably we cannot appreciate its force. But in Jesus it was so powerful that the merchants melted away before it, the bystanders were deeply impressed, and the authorities were left impotent. So profound an impression was made that henceforth the crowds of pilgrims hung on Jesus' words, and the authorities did not dare to question the rightness of the action. They stood condemned for having allowed the situation to arise.

From this moment the struggle began in earnest. Jesus taught daily in the temple, and the high priests were constantly trying to be rid of Him. They had, of course, been caught unawares once, but the next day, when Jesus entered the temple precincts, they were waiting for Him with the question, "By what authority doest thou these things? And who gave thee this authority . . . ?" (Mark 11: 28). Being unable to challenge the justice of the action, they could but imply that He lacked authority to do anything in the temple, since they, and only they, were appointed to look after such matters. Jesus' counter-question on the authority of John was not an evasion, but, if answered, would have led on to the answer they wished. John had announced Jesus as one greater than himself. If John's divine commission were admitted, how much more Jesus! The embarrassment of the Jewish leaders over this reply stopped the discussion at once.

TRICK-QUESTIONS FAIL

The next tactic was an attempt to discredit Jesus in the eyes of the people by trick-

questions, and not underestimating His wisdom they had more than one ready. First the Pharisees and Herodians questioned Him on the payment of taxes to the Romans, a very touchy question in view of strong Jewish feeling on this subject and the presence of a Roman governor to whom any indiscreet remarks could be communicated. The Sadducees' question on resurrection was less dangerous, being nothing but a piece of ingenious reasoning to discredit the doctrine under discussion. Since Jewish opinion was divided on this point, they had not shown much wisdom in their choice of question. Finally a scribe put the question about the greatest commandment in the Law, which had as its basis the conception that all the commandments equally were binding on Jews. Scribal circles may well have debated this point with much display of academic learning and sophisticated dialectic. Jesus took each question in turn, and ignoring the undercurrents drew out of each one a fundamental principle so impressive that even the scribe could not refrain from expressing admiration for the answer given to his question. So far from discrediting Jesus before the people, the questioners had unintentionally enhanced His reputation. And the desperation of the Jewish leaders increased.

APPREHENSION GROWS

Jesus' teaching to the people was not such as to allay their apprehension. He had been introduced to the city with a Messianic welcome, and no doubt there was much talk as to His identity. What was to be concluded from His quotation of Psalm 118: 22 ("The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes") except that He was the stone rejected by Jewish builders? Also His use of Psalm 110: 1 to prove that Christ was more than David's son must have spurred the rumours that spread about Him. Still worse, from the high priests' point of view, were the scathing denunciations that Jesus employed

about them. The parable of the Wicked Husbandmen, to which we have already referred, was certainly aimed at the Jewish leaders, and had the implication that they were beyond hope. If any doubt remained, His caution to the crowds to beware of the scribes (Mark 12: 38-40) would dispel it. These men were misled and beyond redemption. Matthew records a much longer and detailed denunciation, which occupies the whole of his chapter 23. These were not, of course, the first occasions on which Jesus had raised His voice against the Jewish leaders and their system. But, if we follow Mark's sequence, never before had He spoken of them as beyond hope, and never in such biting terms.

DENUNCIATION OUT OF A PURE HEART

Jesus' authority was asserted by the driving

out of the merchants. His teaching proclaimed the bankruptcy of the current leaders. In His teaching, as in His actions, a supreme righteousness enabled Him to make His point. Denunciation of others is in most cases suspect. Too often spite and jealousy are the cause, and the denouncer cannot speak from a pure heart. Even politicians know that there are limits beyond which it is unwise to go. Yet Jesus was so transparently free from such vices, and was so clearly moved by a desire to save, that His authority was in no way diminished by the hard words which He used. He could speak out of a pure heart, and so succeeded in showing a better way to the people of Jerusalem and to the pilgrims who had come to celebrate Passover. They were shown the futility of the old paths, and caught a glimpse of a truly righteous man, God's Son.

What then? Are we Christadelphians any better off? "Not altogether" or "Altogether not"? (cf. Rom. 3:9)

By Ruth McHaffie

AS Christadelphians we are often reminded of the great privileges which are ours. In childhood days I remember thinking how remarkable it was that I, as distinct from thousands around me, should have been born to parents who were members of the one true church. Many Jewish children looking at surrounding Gentiles must have had similar thoughts. Undoubtedly the apostle Paul grew up feeling full of gratitude that he was "taught according to the perfect manner of the law of the fathers". As he matured no one was more proud than he of the separateness of the Jewish nation. But Paul was to learn that God is not the God of the Jews only, but also of the Gentiles. Even so, was it not true that the Jew did have some special privilege? In

his letter to the Roman church Paul seeks to explain just what the position of a Jew was and the exact nature of his privilege. Have the arguments which Paul uses any relevance for those of us today who consider that we have a privilege which others have not?

Having asked the question, "Then what advantage has the Jew?" (Rom. 3: 1, R. S. V.) the apostle replied, "Much in every way." But in verse 9 of the same chapter he asks, "What then? Are we Jews any better off?" and he replies, "No, not at all". It would seem that Paul contradicts himself. The two words which he uses and which are translated "No, not at all" can also be translated either as, "Not altogether" as in 1 Cor. 5: 10 (A.V.) or as "Altogether not."

We are, then, at liberty to choose whichever translation we think more accurately expresses Paul's thought, but, unless we are prepared to allow that Paul contradicts himself within the space of a few verses, we must translate the phrase with the meaning of "Not altogether."

What then does the apostle mean? He means that the Jew had an advantage but that advantage was likely to become a disadvantage, for it lay in knowing, from the Scriptures, that it was foolishness to talk of advantage before God. Jews and Gentiles alike are under the power of sin, "for there is no distinction; since all have sinned and fall short of the glory of God." The lesson Paul was trying to teach his fellow countrymen was the same lesson that Amos had taught, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." The privilege that carries with it a weight of responsibility is "not altogether" a privilege: unless one can rise to his responsibility it is a disadvantage. Jesus taught likewise. The man with five talents had to make five talents more.

What of ourselves? As a community we maintain that we have the privilege of knowing truth which other communities around us do not know. This means that we believe that every Christadelphian has an advantage which every member of other communities has not. It would seem imperative, therefore, that we look at ourselves to see if we are rising to our responsibilities, for if not are we not in the same case as the Jews to whom Paul speaks in his letter to the Romans?

In view of the extreme separateness which we claim surely we should exhibit extraordinarily high standards of Christian understanding. We must not, of course, compare our standards with ordinary worldly people, the bingo enthusiasts and such like, but we must compare our standards with those of the Baptists, the Methodists, the Church of England or the Church of Scotland. Nor must we compare our most enthusiastic members with the "hangers on" in other churches. Our casual members, we would seem to believe, must be living more acceptably before

God than the most dynamic workers in other communities.

We have those brethren and sisters who give their time very largely to God's service, but what of those of us who are just average members of our body? In our particularly privileged position, with our special knowledge, do we show ourselves to be "a peculiar people, zealous of good works"? Perhaps we can claim that we are not "conformed to this world," neither do we follow any and every fashion which the manufacturers flood on to the market, that we excel in our love for one another, that we neither give nor take offence and that each member presents himself or herself as a living sacrifice, holy, acceptable unto God?

On occasion we have hard facts to face. Some of us are disappointed that our teenagers are unresponsive to our teaching. For others of us that disappointment may lie ahead. Meanwhile, our neighbours, enthusiasts at the local church, are sometimes bringing up godly young people who are prepared to undergo years of training so that they might enter poorly paid work in the ministry rather than train for remunerative and congenial employment in industry or teaching. But their prayers, we say, are unanswered and their lives unguided.

Though my intention is to write of the present yet my thoughts persist in going back to those men and women whose beliefs were not wholly ours and yet who, for Christ's sake, suffered agonising deaths. I think of the girl Blandina, after prolonged torture, being gored to death in the arena; of the slave Felicitas who, after giving birth to her baby, faced the knife of the executioner; of Tyndale as the flames scorched his flesh and of those who, in more recent times, resolutely faced the firing squad. And then I think of my own feeble attempts to overcome the strains of a life which, by comparison, is foam-padded. Does God (I scarcely dare to write it) prefer me to them?

Whence then are we leading? Our conclusions can be stated simply.

It is because we find it so hard to dedicate our lives wholly to our Lord, because we find it so hard to keep ourselves unspotted from the world, because we often do not excel in our love for one another, because we may easily give and take offence, because our parenthood is so apt to be disastrous, — it is because of all these faults and many more that we are in dire need of God's mercy. Without that mercy we have no standing at all. Our only hope of eternal life lies in those words which Paul quoted to the Roman church, "Blessed are those whose iniquities are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not reckon his sin." And as Paul also said, "What becomes of our boasting? It is excluded."

What is our attitude to other churches? Having our distinctive beliefs, which it is our duty to preach vigorously, we cannot join with them. But members of other churches regard our beliefs as heretical as we regard theirs. They also think, sincerely, that their tenets are based on the Bible. We shall not therefore refer to their leaders as "blind leaders of the blind" while at the same time we use their commentaries and books to enable us to write our books and give our addresses, and while we sing hymns composed by them. We shall see that there is some danger that our "circumcision" might be counted as "uncircumcision," whilst that which we count as "uncircumcision" in others, may by God be counted as circumcision.

"If you," says the apostle, "... boast of your relation to God and know his will and approve what is excellent, because you are instructed in the law, and if you are sure that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth — you then who teach others, will you not teach yourself?" (Rom. 2:17-21). When we are aware of our own faultiness we shall be in a so much better position to preach the precepts which we believe

to be true. But we shall never be in a position to despise the sincerity of others, nor shall we aspire to have the authority which is God's alone, to condemn those whom, in His mercy, He may see fit to save. We will have the humility to let God have the last word.

We will be hesitant to declare that we have arrived at the end of the road so far as belief is concerned. John, in writing his gospel, uses the verb "to believe" about a hundred times but he studiously avoids using the noun "belief," thus signifying that belief is not static. It is active and growing. It "is no passive unchanging state, still less a formal adherence to a set of propositions: it is a life of energy and growth, in which, although the end is implicit in the beginning, there is always more in front of the believer than he has been granted, or has been able as yet to make his own; and in this process, which is throughout a matter of believing, knowledge itself can never dare to cease to learn . . . but the truth itself, although present, is always on in advance." (R. H. Lightfoot). Or as Jesus said, "that ye may know *and come to know* that the Father is in me, and I in the Father."

There is one matter which seems to call for particular attention. The canon of our New Testament (that is, the books contained in it) was not handed to the early church as a complete whole. The collection was one which grew with the church. There was a considerable amount of hesitation before some of the books were accepted, e.g. 2 Peter, 2 and 3 John, Hebrews and the Apocalypse. Each church read the books of which it approved. Even the gospel of John was not readily accepted by the more conservative members and did not find final acceptance until the latter half of the second century. A decision by council, giving a list of the books as we have them today (though still with the omission of the Apocalypse) seems not to have been made until A.D. 363.

During these early centuries heresy was rife in the church. Those who decided which books should or should not be accepted often held the

most heretical views, e.g. Irenaeus believing in a personal devil, Clement declaring that Christ suffered no pain and Origen with his pre-existence of all souls. Our canon was, then, decided upon by those whom we would, without any hesitation, consider as being outside the Kingdom of God. We see no reason for disputing the decisions they made. We accept the canon as it was finally agreed. It seems, then, that God was working amongst them for good. And if God was working among them — for good — in A.D. 363 might He not still be doing so amongst those whom we consider astray in A.D. 1963? Have we any right to say, "No"? The woman at the well of Sychar did not understand Jesus nor His message. Even so, "Many Samaritans from that city believed in him because of the woman's testimony."

What then? Are we Christadelphians any better off? Some would say "Altogether not." The answer which I would give is, "Not altogether." We have faults in abundance but we have advantages. We have a fellowship which few communities can equal. Some of those who have left us have sadly missed the fellowship of the brethren and sisters. We may have bickering and bitterness amongst us and we may not love as we ought, but those who can find no love in an ecclesia need to search their hearts and ways, asking what part they play in helping to share the burdens of the sick and the troubled. Those who are willing to be more than passengers and to give real service and love, though they may have setbacks and discouragements, are seldom themselves unserved and unloved. Our fellowship has enabled many to overcome the sadness of loneliness (one of life's greatest ills) and to find peace and contentment in friendship and service. And this is how it ought to be, for in the "togetherness" of Christ's brethren no one should feel alone.

There are few communities where the average member shows such a desire for Bible reading and for an understanding of the plan of salvation. There are few communities where

attendance at meetings is so high. These do not alone make us excel in Christian practice, but they do help. There is a desire amongst us for righteousness, and a desire to pass on to others the beliefs which we hold.

Those of us who are critical of our body have a responsibility toward it. We have a lesson in Jesus. As He sat in the synagogue at Nazareth He must have felt stifled at the unfeeling formality and the unmoving traditionalism which He found there. And yet He stayed! He was, at first, in favour with His fellow countrymen, and Jesus knew the happiness of being well regarded. As He looked around those who had watched Him grow up, who in His childhood days had helped Him and perhaps played with Him, doubtless He loved them. Doubtless, too, some of those who disapproved of His strange ideas still loved Him. But He could see their faults and He spoke out regardless of the disfavour which His boldness would bring upon Him. He lost, as it were, His reputation. But still He stayed — until they attempted to throw Him headlong and only then did He pass from them.

We must not try to make a close parallel. Jesus had an authority which we have not. He could say, "Verily, verily, I say unto you." Jesus had wisdom such as we have not. We can never be sure of our ground as He was of His. Our opinions must be expressed with the halting tongue of a sinner. But many of us look back with gratitude to those who gave up their time to give us happiness in our youthful days, who set our feet on the way to God and who helped us find our partners in life. Though we may now be unable to see altogether eye to eye with them, though we may speak out and lose their favour yet surely we still love them, and we hope that, though they think us badly mistaken, they still love us. May it be God's will that together with them we shall rise above the temptations of our human frailties and find for our community, in the days ahead, the way of peace, progress and holiness.

S N O W



HIRLING swirling all around us.
Sweeping down from leaden skies.
Dancing flakes in myriads falling
To the earth before our eyes.

Graceful as the ballerina,
Softly as the butterfly
Flits to rest on nodding flower,
So they fall from flickering sky.

Each one is a thing of beauty.
All are perfect in design.
Some like flowers; some like starlets.
Points of white that gleam and shine.

Little wheels of feathery lightness.
Little webs of fretted lace.
Likened to the rose for beauty.
To the swan for style and grace.



Thus the earth is clean and shining
With a mantle pure and white.
And the grey and dusty houses
Are transformed and shining bright.

O that we were pure and shining
In our hearts and in our lives!
O that we could be like Jesus!
For this yet the Christian strives.

Still keep on and try to please Him.
If we faint not — this we know,
God will give to us a garment
That is whiter than the snow.

Leah Pitt Francis.

The following letter has been received in which the stand of *The Endeavour Magazine* has been taken to task. In view of the length of this letter we have departed from our general custom by interposing our replies, in italics, at the most convenient points. This will enable readers to keep the many details in mind and will be more convenient than a separate reply. Readers will notice that this portion of the magazine can be detached if they wish.

**TO THE COMMITTEE OF "THE ENDEAVOUR MAGAZINE" AND THE
TRUSTEES OF "THE ENDEAVOUR SERVICE COUNCIL LIMITED"**

2nd OCTOBER 1963

Dear Brethren and Sisters,

This letter is an urgent appeal to you to discontinue your magazine and disband your organisation without delay. On the assumption that it is unlikely to discourage you from publishing at least one more issue, I ask you for the hospitality of a conspicuous place in your columns so that your readers—both benign and critical—may judge the issues at stake.

Let me tell you frankly what I fear. If, with the resources in your possession, you succeed in all the objectives set out in your Summer issue, and by those means make your policy triumphant in the Brotherhood, you will be leading us on the road which the Quakers have already trodden so disastrously. You will have sapped our confidence in our Scriptures, you will have weakened our assurance in the rightness of our doctrinal position and the necessity of the precepts we espouse, and you will have blurred the outlines of our exclusiveness to such an extent that—in our own eyes as well as in those of others—we shall have become merely one of the sects of Christendom.

Comment—We believe that this fear is without foundation and draws on a false comparison. The Quakers were, from the outset, a body whose basis was Christian experience and not doctrine. They do not, therefore, afford an example of doctrine declining into a policy of good works. If we must make such comparisons the Seventh Day Adventists or the Jehovah's Witnesses are nearer to our own position. Both commenced from a strong doctrinal and prophetic foundation. The former has engaged itself in many charitable works. The members of the Seventh Day Adventists are courteous and patient (there are always exceptions) but very firm on their doctrinal ideas. The Jehovah's Witnesses, after some experimentation with charitable works (especially in Australia) set themselves against such activity and have concentrated on aggressive doctrine (again with exceptions). If, therefore, we must look at other com-

munities for comparisons we may well find that by rejection of some of the lessons of the Adventists in their concern for mankind, we will have encouraged the dogmatic aggressiveness to which we have, in the past, inclined. We believe this to be a very real danger. On the other hand, we believe that a well defined and properly understood doctrinal basis is essential to a vigorous Christian life. We have never suggested or maintained otherwise in this magazine. We have only discouraged stress on doctrine which has been at the expense of Christ-like behaviour.

Instead of sapping the community's interest in Scripture it is our avowed policy to encourage its study, to apply its message to life and not just to pursue an intellectual course. All the objectives set out in our statement are fully scriptural: gospel publicity material (II. Tim. 4:1-2); conferences (Mal. 3:16); summer schools (II. Tim. 2:15); assisting the aged, the sick, the needy in our own community (Gal. 6:10); helping the hungry, refugees, etc. (James 1:27).

If, on the other hand, you only *partially* succeed in getting your policies accepted, I believe that you will rend the Brotherhood apart, those who believe that our foundations are being challenged will refuse to associate with you; those who have confidence in you will find that (though on terms of mutual tolerance they would have been willing to continue) they walk apart from their former brethren, and large numbers of puzzled babes in Christ will find themselves torn between the one allegiance and the other, and faced—whichever way they turn, with the necessity of accepting leadership they would rather not have had. The present trickle of losses which the Brotherhood has suffered—both from those who flew your flag and from those who firmly objected to its being flown—would then swell to a stream of casualties who would follow the sufferers from previous divisions out into the wilderness.

Comment—The picture presented here is, we feel, greatly exaggerated. We suggest that much difficulty could have been avoided if allowance had previously been made for discussion, without rancour or wild accusations, of genuine differences of opinion with proper sympathy for one's opponent's point of view. We are but bringing into the open for fair and gentle discussion, the differences of opinion which have existed, underground, over the past years.

You have as yet neither wholly nor partly succeeded. It was the hope of many of us that your organisation would remain the almost unnoticed interest of a few until it vanished without having achieved what we suppose to be its aims, and without having stirred up enough antagonism in its passing to involve the community in Crisis. With the new resources which your Summer issue announced we now feel that this is so much less likely that we dare not rely on it. Even so, I should like to contain the impact of this letter within the circle already influenced by your magazine, without spreading the distress further than it need be spread. I have come to that choice after thinking of many other possibilities, and I hope that it will be successful. Already, I feel, time is running out for such a possibility, and I hope you will feel this too, because I think you must greatly have underestimated the dangers before us, or you would surely never have undertaken the present enterprise.

Comment—The announcement of our intention to form a charitable trust was first made in our Summer, 1962 issue. The reference in the Summer issue of 1963 to the incorporation of the "Council" is not a statement of "resources." It is a statement of vision which we feel would be, with God's help, a very proper and upright expression of what Christ calls us to do and be.

I must naturally give substance to my anxieties. Let me begin in this way: your Summer issue, on page 36, gave a comprehensive indictment of the present situation of the Brotherhood, and gave this as the reason why your trust had been formed. You would use this trust, you said, to provide gospel-publicity material, to organise conferences and summer schools, to engage in charitable enterprises both within and without the Brotherhood, and to help in the training of workers, including possibly full-time workers. You would co-operate,

you added, with others who might be pursuing in some degree the same objectives, and you would welcome additions to your funds.

Now this strikes me with astonishment and dismay. I am astonished at the lack of self-criticism which apparently entertains no doubts that you are competent to accomplish this great work. I am dismayed that "co-operation" should mean to you, as it apparently does, that you should by-pass all the existing organisations in the Brotherhood, set up your own and announce (if hardly in sufficient detail for us to know what you really intend to do) your programme, and then invite those whom you have side-stepped to fall in behind and let you lead them where you will!

Comment—Readers may care to re-read the statement on page 36 of our Summer issue to compare it with the extraordinary picture drawn here. We stated the position as we saw it, and the constructive work which, God willing, we hope to do, and assured the community that we are "ready to co-operate in love with other Christadelphian organisations which may be covering at least part of this field."

Let me examine the matter further. Our gospel-publicity material is no doubt not all it ought to be. I do not think that any of the three widely known publishers of such material in Great Britain alone would claim that it is. I do not think that any of them has set its face against reform, or refused to consider suggestions for improvement. No doubt articles have been refused and suggestions rejected, but such things are bound to happen. As one who has sometimes undertaken the issue of literature on his own account, I cannot complain if another should think it right to publish a book or booklet and submit it to the judgment of the Brotherhood. It has often been done, and has sometimes succeeded and sometimes failed. But it has rarely, I should think, been done within the community against a back-cloth bearing the legend: "You have been doing it all wrong! We have set up an organisation to put it right. Give us your support and see what we will turn out." For it is exactly this that you are doing: the Brotherhood is being invited to buy a pig-in-a-poke from salesmen whom it scarcely knows, and though your magazines have given us an impression of your notions on presentation, they have so far given us little idea of what you mean by "gospel-publicity," or even by "gospel," unless certain disquieting indications are intended to give us a clue.

Comment—We are sorry to see this kind of intemperate description being used, and we are surprised that Bro. Norris, of all people, should raise such an objection. There seems to be a very thin line of difference, in principle, between what "Endeavour" is intending to do and what has been done by Bro. Norris. If an individual may publish a book or booklet on his own account why should not a group of individuals do likewise? As Bro. Norris has set himself up as a publisher of "Aletheia Books" ("Truth Books") and proceeded to publish views on the Holy Spirit, the existence of an aspect of the Kingdom of God "inside" the believer and the present possession of eternal life (all of which views have not been generally accepted by the brotherhood) is he not open to his own criticism? Although it was known that Bro. Norris held unusual views we were willing to read his pamphlets without prejudice, and we appreciated the points he made.

We do not intend that anything we produce should be other than submitted to the judgement of the brotherhood to accept or reject on its merits.

For your magazine is not conspicuously a Christadelphian publication. It is not merely that it speaks in an idiom free from our characteristic clichés: that could even be commendable in certain contexts. It is that, however indefinably, the journal gives the impression of thinking that all sects, like all animals, are equal, and even of doubting whether some may be more equal than others. Doctrine has to be looked for, and even our joy in fellowship around the Table of the Lord seems very little more than a preference for low church rather than high church practices. Our practices in the matter of fellowship are subject to an altogether one-sided nibbling: we ought to be kinder to other religious bodies, and a river with banks is in some indefinable way regarded in your Autumn issue as inferior to the shoreless ocean.

Comment—From the beginning the magazine has had as one of its aims the drawing of attention to the need for a real Christian concern for men. We have concentrated on this aspect because we feel that it has not hitherto received enough attention in the community. We have no intention of excluding doctrine. So far as other communities are concerned we consider that they should be judged objectively, recognising their merits where they exist. At the same time this objective assessment will recognise that Christianity in general today is in a sorry state. We do not accept the

characterisation of our stand as given in this paragraph, and some of the references are obscure.

No doubt we could learn more kindness. No doubt we should shun the harsh criticisms which sometimes read as though we ourselves were the judges of the hearts of men. I should myself now feel that we have sometimes sinned (myself, too, no doubt) in the bitterness with which we have spoken of others, and even in the ingratitude we have shown for the benefits we have received from their labours. But this rectification did not need a new movement to promote it. This mellowing was going on in any case, and is likely to be hindered rather than helped if it is made the watchword of a party: for then brethren and sisters will begin to see in it an insidious compromise, and begin to entrench themselves in those very ways we should all deplore. You may well have given impetus to a reaction which, if provoked so far, would dismay both your critics and your friends.

Comment—This paragraph begins well and we would agree that "mellowing" is not appropriate as the "watchword of a party" and does not need "a new movement to promote it." But are we to be diverted from doing what we consider to be right and true because of the danger of provoking a blind, dogmatic reaction which we should all deplore? Jesus and Paul faced precisely the same danger.

What, then, do you want to do with our gospel-publicity material, which could not have been done in less revolutionary ways? If you want us still to preach the gospel of the Kingdom of God, still to talk of baptism, mortality, the Sonship of Jesus, His impending return, the true Christian's pilgrim state in this present world—why, we want it too. If you want new emphasis to be laid on the Crucifixion of our Lord, there are many who would not tread your road who have long found in this a topic which needs more attention than it gets. If you want a proper emphasis to be placed on our constant need for the help of God in working out our salvation, and our own utter incapacity to do it without Him, that, too, would not be resisted.

Comment—We cannot accept that our proposals in any normal context merit the description "revolutionary." We are in agreement with the points proposed by Bro. Norris as the content of the gospel message. We note, however, the omission of Christian work and (in anticipation of our next comment) we propose to hold conferences

to discuss how best this, too, might be accomplished.

Do you then want something else, something which the existing organs of the Brotherhood would not and could not give you, that you must branch out alone? Is it for this, too, that you want your conferences and summer schools?

It will be no news to you that the conferences for which your members have had responsibility have acquired a somewhat peculiar reputation. Without disparaging the high spiritual tone which seems to have impressed many who came to your earlier conventions, there is no denying that some of those have not come back to your assemblies — and, what is worse, some have not come back to any of our meetings. Do you want more young people to go to their parents, their teachers, or their other conferences, and ask: "Is it true, as they think at — , that the first 11 chapters in Genesis are myth and not history? Is it true that we need only think of a fall of every man rather than a fall of the Adam, whose dispositions we so inherit? Is Paul going a little beyond the facts when he says, 'By one man sin entered into the world, and death by sin'?"

Do you want more of us to lean to the late Grecian date for the Book of Daniel? Do you want more of us to accept the documentary theory of the compilation of the "Books of Moses"? If you do, have you stopped to consider how many brethren and sisters want and will tolerate no such thing? Have you really weighed the consequences of your policies? You must surely know that the outlook of the Brotherhood on the Scriptures is simply inconsistent with the view that the Lord Jesus or His Apostles could be mistaken as to their authorship and their testimony?

If you do not want this; if you want us to remain firm in our traditional convictions on the few matters I have selected for mention, then you have a simple method of denying emphatically the rumours in circulation. Notwithstanding very impressive evidence as to the source and dissemination of such views, we would accept a plain statement that the views are repudiated. We would be confident that no issue of your magazine would seem to advocate or encourage them: and we would see one good reason why you would have no need to continue its publication.

Comment—The four paragraphs above represent the type of statement which brings the shutters down on cool discussion and sets all prejudices in full motion. The magazine committee has never

formulated a "policy" on the matters referred to. Only a few of our members have examined these points in any detail and we are unlikely to consider them the subject of a "policy." So far as the magazine is concerned we would hardly think the flux which surrounds the documentary hypothesis suitable as a subject for any settled view, and some of us know enough about archaeology to avoid sweeping statements about Gen. 1-11. In so far as conferences are concerned, despite the impression given in par. 2 above, we know of no conference connected with the members of the Endeavour committee at which any of these points was, in any sense, officially put forward. What has happened is that a number of brethren, not on our committee, and not necessarily supporters of our magazine, have been guilty of extreme statements mainly in private discussion at conferences. This has been taking place at many conferences and campaigns up and down the country, and it seems invidious to select any particular one for criticism on that account. So long as young people are brought up with the view that man first appeared on the earth in 4004 B.C. and any scientific statements to the contrary are deliberate lies, one is bound to have eruptions when others, with a wider acceptance of scientific findings, are encountered. This situation still exists and any attempt to correct it is immediately counted as calling in question the Bible, Jesus and Paul.

In our March issue we published an article by Bro. Weaving setting out the view that the creation days of Genesis 1 are long periods. This is in full accord with the view of the late Bro. C. C. Walker. Nevertheless we were informed by one correspondent that we were on the way to "atheism" and from another that it was "evolution." Nor is this a new development. It has been going on for decades. What is required is not that brethren should inform us of what they do not want to believe but of what, in fact, is the truth of the matter under review. Nothing short of this will be of lasting value to anyone. Our view is that instead of all the hole-in-the-corner discussions which are always liable to extremes, a reasonable and open discussion should take place with competent presentation of both sides.

A contributor to your magazine has told me that his reason for supporting you is his desire to prevent the unjust withdrawals which he believes to have occurred recently. I have some difficulty in seeing that your movement could possibly have this effect. Never, I should think, has the Brother-

hood been in a less persecuting frame of mind than it is at present. Whether or not there have been miscarriages of justice is a matter for patient investigation with those concerned, hearing both sides of the problem. What is far more likely to happen is that patience will be sorely tried by current policies as represented by your movement. It is common knowledge that your own committee has lost not less than two members through causes of this kind, and many brethren who felt anxious, as I did myself, to do all they could in helping towards a reconciliation, felt also that their task had been made infinitely harder by the assumption by your editorship of superior wisdom in the matter, and by the cheap lampooning of those who withdraw in the final page of your Summer issue.

Comment—The illustration for William Barclay's quotation referred, not to fellowship, but to the discourteous behaviour suffered by some of our committee members and supporters. We believe that "love knows no parties" (1 Clement, 1st cent.) and we try to encourage ourselves and others to include in our circle those who would exclude us from theirs.

We come to your charitable enterprises. It is not impossible that we have something to learn in sympathy with those who suffer around us. It is quite impossible that you or anyone else can know how much good was done by stealth before your movement was even thought of, and continues to be done in the same way now. But workers, knitters and sewers, visitors, personal collectors, for various good causes were personally known to me at that time, and in some cases these workers, though carrying on with their work as before, are amongst those who are alarmed at the turn which events have taken in your hands. Not only do they (and I) regard the public boot-blackening enterprise as a mere stunt, and the pub-collecting as a dangerous precedent, but they (and I) think that the peril of identifying ourselves on an organisational basis with the promoters of such charities is that we should, if it were pursued, cease to be able to state our mind on doctrinal matters for fear of seeming impolite to our new colleagues, and might quickly come to a condition in our own minds where such things were of only secondary importance.

Once again: why did you do it? We have ecclesial relief funds for our own members, and ecclesias have responded properly when appeals for urgent external causes have been made to

them. We have a Central Benevolent Fund, and you were patronisingly kind about the Samaritan Fund which the organisation set up for centralised help to outside distress. If it were a question of helping in the way already contemplated by our present funds, all your brethren of substance needed to do was to contribute. If the desire on the part of such brethren to help particular causes not touched by our present funds, coupled with the natural and proper desire not to waste their funds in personal taxation, was so strong that some sort of trust was needed for their purposes, it need not have been given any publicity and did not need to solicit funds from others.

Comment — We have always recognised the amount of good which the individual brother or sister has done. All our stress on Christian love to one's neighbour has been for the purpose of bringing to the fore an aspect of Christian life to which the body as a whole has, hitherto, given little thought. The extreme hostility to a concern for the world's suffering, which has often been expressed in correspondence and has sometimes been fit for publication, amply demonstrates the need for this emphasis. It seems a pity that the reference by Bro. Norris to the need for emphasis on wider concern is so grudging, e.g., "No doubt we could learn more kindness," "It is not impossible that we have something to learn in sympathy."

Is there really a peril of identifying ourselves on an organisational basis with the promoters of charities? In our daily lives we are always identifying ourselves with organisations (as teachers, businessmen, salesmen). If one is Christian he will talk of his faith wherever he is. Surely it would be easier to express our beliefs to others who were moved by pity for suffering than to our many selfish colleagues in the daily round? Moreover those who have collected for Oxfam etc. have received enquiries concerning their faith and thereby found openings for discussion.

While we would support the existing funds we are not convinced that all our brethren of substance need do is to contribute and that this would amount to a full discharge of Christian obligation.

Once again, we seem obliged to conclude that the new organisation was erected to accomplish something *different* from what is at present being done, something involving, perhaps, the creation of a Christadelphian field unit of some kind (for which the trained workers would be needed?). If so, the Brotherhood needs to know much more

The Endeavour Magazine

about the kind of service contemplated, and needs an opportunity to state its mind about the first duty of our Christian pilgrimage. Our missionary workers would no doubt be helped by some training in medicine: our medical corps (if we had one) would desperately need training in the maintaining of the faith once and for all delivered to the saints if it were to embark on such full-time service.

Comment—We had not contemplated the idea of a field unit as suggested above, though some of the ideas put by Bro. Norris are far from unacceptable.

Now is not the time to give my side of a possible debate on the extent to which "Thou shalt love thy neighbour as thyself" requires, or is fulfilled by, the promotion of specifically Christadelphian charitable enterprises, or by co-operation at a high level with the enterprises of others. All that is needed here is to emphasise that our duty is primarily to be ministers of the Word, to let *that* light so shine before men that they may see our good works and glorify our Father which is in heaven, to be guided by the example of the Lord and of His parables when we meet our neighbour, and to labour that in the peculiar task of our Christadelphian living—the holding fast and forth of the Word of life, we may be workmen that need not to be ashamed.

Comment—We have never considered nor propounded the idea that charitable work is the sole or primary end of the Christian life. Our point is that the gospel is not only a matter of word but of deed. There are many of our members who are unable to engage in active preaching who can find joyful service in doing good to those in need.

Lest my fears for the effect of your movement should seem to you or to some of your readers to be overdrawn, let me cite from some of the letters I have received, using the form of short extract of which you evidently approve:

"The Endeavour Magazine was brought to our attention some time ago. We could hardly believe that it was even a Christadelphian publication. . . . Most agree with me that it is not uplifting in the Truth, and that if we followed its precepts we should be no different from the churches out of which many of our members have come, and from whom we are admonished to separate ourselves. . . ." (A. P.)

"One of the problems which is bothering her is that of *The Endeavour Magazine*. . . . She fails to see how principles such as those evidenced

by articles in that publication can be tolerated in fellowship. . . ." (D. S.)

"My wife and I are very much concerned about this magazine, and relieved to know that there is also a real concern amongst many of the brethren in England. . . . We earnestly pray that the brethren over there who feel as we do may be able to do something about removing this cancerous condition from the Christadelphian body. . . ." (J. S.)

"There is a very definite need for action I think—to stop the rot and strengthen the body." (H. G.)

"During a recent visit to the home of a Brother and Sister in — they expressed grave concern over the magazine. . . . The feeling was expressed that the magazine seemed to be an effort to curry favour with the world, rather than maintaining separation that is in keeping with the spirit of the Truth. . . . One of the problems we face is that of ecclesias which were formerly of another persuasion having the finger of accusation ('I told you so') pointed at them by those who stood apart from reunion. Naturally they are very sensitive about any lack of a firm stand on the part of the central fellowship. . . ." (H. V.)

Do you *now* see what you are doing? And are you prepared in spite of your recent incorporation to stop doing it, at once, for the sake of us all? And for the Lord's sake?

Comment—The letters quoted above contain the usual fears about being like other churches, misrepresentations about "currying favour with the world" and threats of disfellowship and in them we do not find much more than emotional appeals to maintain the old ways. The brethren and sisters concerned would, however, be more usefully occupied in actively solving the problems of our present day than in seeking to promote a purge of those who are attempting to do so.

There are plenty of things wrong with the Brotherhood, and far too many wrong with each one of us for anyone to assume a self-righteous approach to our problems—for me, or for you. But our fundamental lack is that we are not, any longer, a body whose Bibles come first in our lives. Many of us no longer read daily from the Word of God. Many of us are content to let our heritage serve instead of our own solid study in our Holy Book—that is why we are so vulnerable to such movements as your own. Few of us now have the scriptural stamina to resist either your

policies or the indifference and materialism of the world. There is a reform needed, but it is not that which you seem to have espoused.

Comment—We would suggest that the loss of zeal tends to arise because a real searching of the Scriptures and an uninhibited discussion of what is found there has been replaced by a dogmatism which though it may have few sanctions, nevertheless succeeds in many areas in scaring off any who would dare to step outside a narrow field of approved exposition. Zealous study cannot thrive in such circumstances.

Another cause seems to be that a number of our earlier expectations, particularly of a prophetic character, have not worked out as we thought. There has been a delay so great that the ease with which it was possible to relate present day events to the book of Revelation is no longer apparent. We suspect that if Britain was in occupation of Egypt and Palestine, there would be little apathy in our midst. We cannot, however, bring about this condition of affairs and we must learn in consequence that there are other values which should bring zeal to our lives in Christ. We will not obtain this by merely wishing or demanding reform. We must act for it.

And so now: with the red light shone full in your faces, can you be persuaded to stop this at once, and let us get down to being real Christadelphians again?

Be assured: this letter was not written lightly. My hope and prayer is that it may have been written in time.

Your brother in Our Lord,

Alfred D. Norris.

Our overall impression of this letter must now be stated. We find it sadly negative, and out of touch with the real 20th century situation.

We set out to publish a magazine which would allow freedom in discussion of difficulties among brethren. We have encouraged in its pages the conception of greater concern for men as an expression of Christ's love. We have established a trust which would enable us, God willing, to undertake in deed some of the things we have expressed. Our readership and correspondence show how much this was needed.

Bro. Norris asks us to discontinue our activity, but it is difficult to see exactly what the objection is.

It would, he says, be harmful if "Endeavour" policies succeeded. They now appear more likely to succeed than formerly. We are—though glad to co-operate with others—publishing and working independently of similar organisations (many of which themselves arose by independent action), and to this he objects. He comments on the effect of the success of our policies, and then asks us what they are. He criticises us for having little interest in doctrine, and when we propose to publish gospel publicity material, objects to this also.

It is difficult to know what to make of this, and it is strange to find the author of such controversial gospel publicity material as "Understanding the Bible" and "Born of God" condemning the efforts of others before they are written.

We are invited to return to former Christadelphian attitudes by one whom we would not have regarded as a clear representative of tradition, and are asked to accept an attitude to central funds and authority which would appear to rule out individual action, and would count as disloyalty any supplementary or alternative activity by others.

There are at present vacancies on the Council not yet filled and we would view very favourably the appointment, in due course, of members of the Committee of The Christadelphian acceptable to both bodies. We find it difficult to see what more we can reasonably do to allay any anxieties, which are, we fear, in many cases artificially created.

It seems appropriate here to point out that it is the custom in Christadelphian circles for new movements to be greeted with cries of havoc, e.g., "The Christadelphian" Committee, "The Testimony," the Central Benevolent Fund, the Samaritan Fund, A.L.S., Campaigns and Overseas Preaching, and, of course, the Reunion Committee and Military Service Committee. As Dr Bryan Wilson says (Sects and Society, p. 277): "Delegates and committees have emerged for different functions at various times. . . . Such developments have not always been entirely welcomed, but have been a response to the exigencies of circumstances. Acceptance has been a gradual process. . . ."

Moving on to a more commonsense plane, surely we should recognise that publication and action of various kinds may be necessary, and

The Endeavour Magazine

their relevance and acceptance in any case are continuously subject to the judgement of the Brotherhood.

Bro. Norris should realise that we, too, would like to see our community vigorous, thoroughly grounded in the doctrines we hold, full of spiritual awareness and able to promote the gospel successfully among our contemporaries. We would suggest that it would be more helpful to the community

as a whole for Bro. Norris to co-operate with us in this, as we are glad to co-operate with him.

We believe that this objective can only be achieved by the primacy of love, balanced judgment, and brotherly kindness.

The Committee of The Endeavour Magazine and the Trustees of "The Endeavour Service Council Limited."

TWO FURTHER COMMENTS

With respect, I would endorse everything in Bro. Norris' letter, and would wish to be completely identified with it. I would further add my plea to his. I am quite certain that the "liberal" policy associated with your Magazine cannot be anything but disastrous in its consequences, and I hope that your Committee will have the courage to cease publication before further damage is done.

Francis V. Morgan

* * *

I must record my appreciation of your magazine

and the help and comfort it has given me during this past year. In this day and age it is increasingly difficult to avoid the influence of the world around us, particularly those younger members of us who are in business or at university, etc. It is no longer possible to adopt the ostrich-like attitude prevalent at one time, and the fair and fearless way *The Endeavour* tackles these issues is most encouraging, and fulfils a very useful role in our ecclesial life. I wish you every success and God's blessing.

I have only one criticism of your magazine — it is not published often enough.

P. B. Cocks

SHALLOWNESS AND DEPTH

By David Preston

DURING the past few months the surface of Christian thought has been violently agitated, and a wide audience has had presented to it (by T.V., radio and the printed word) the signs of a deep-seated disturbance which has been going on for some time. The result is that we are now in the middle of one of history's religious ferments.

At such times the Christadelphian community finds itself somewhat at a loss. Changes in religious thought which occur in other churches reach us rather later, and we tend to give them less objective thought than they deserve. There is an instinctive emotional reaction against fresh ideas. This is partly because we fear for our peace of mind, partly because it is considered dangerous by some to consider anything vaguely thought-provoking — especially if we have read criticisms of new ideas without reading the ideas themselves — and partly because many people genuinely feel that Christianity is being distorted.

But, whether we like it or not, the present upheaval is our concern. It is our concern because the mists of apathy which we have been talking about for years look like being dispersed from many churches. It is our concern because what is happening is likely to have a permanent effect on contemporary religious thought. Someone has suggested that the church is breaking into the secular world to conquer it for Christ or else the secular world is breaking into the life of the church. If it

is the former then there could be a flowering of religious faith which we would do well to turn to good account. If it is the latter then Christianity will only survive if its adherents present their beliefs in a more positive and persuasive manner.

A much misrepresented idea which has been put forward in recent months is concerned with spiritual depth (*The Shaking of the Foundations*, Tillich), one aspect of which I want to expand.

Depth is used in the Bible, as elsewhere, as a spiritual quality (1 Cor. 2: 10. Ps. 130: 1). It can mean the opposite of shallow and it can mean the opposite of high. Truth is deep and not shallow, suffering is depth and not height.

Now if there is one great threat to spiritual life today it is lack of depth. This is a direct result of the world-wide materialism which keeps us under the thrall of that which can be counted and measured. It can be seen in the outward trappings of wealth in many homes, a brittle veneer under which lie empty bank balances and vacuous minds, cultivating boredom as people cultivate their roses. It can be seen in modern art in all its aspects. Painting concentrates on shape and form without any depth. Music and poetry display the neuroses of the composer and poet. Stephen Neill in one of his books rightly says, "Religion can only flourish when the element of depth in human life is recognised and honoured; and modern life doesn't yield many impressions of infinite meaning, infinite seriousness, infinite richness. It rather suggests meaninglessness, triviality and poverty."

Perhaps the worst aspect of this superficiality is to be seen in the self-deception of large numbers of professing Christians. We all deceive ourselves at times and many people get through life deceiving themselves all the time. This may be the result of an upbringing which demands conventional responses to certain situations, it being the "done thing" to cry or to laugh at the appropriate times. Whatever the reason, few people take the trouble to find out what sort of people they *really* are. And when Christianity

is used as a cloak of self-deception the darkness is great indeed, because it is an unrecognised self-deception. We see it in the consciously sincere generosity of the Christian welfare worker who, on the conscious level, may well be kind and unselfish. "But there is often something which doesn't ring quite true . . . there is often a pride in self which is disturbing because it goes unrecognised by the person himself . . . so the kindly smile sickens and the helping hand depresses." This is so different from the attitude of Jesus towards the outcasts of society. He was free from the sanctimonious air of doing good to others by which many Christians have so often made their efforts distasteful to the very people they are trying to help.

If we feel the lack of spontaneous love to others it is quite wrong to force ourselves to appear loving. We should examine ourselves to find out why we lack this feeling.

And yet so many exhortations we hear are exhortations to self-deception. We are told to be more kind and more unselfish as if we could super-impose such qualities on our character instead of them being part of our very being. This is living life on the surface. One person I know never lost her temper throughout the whole of her life yet the strained meekness this produced had a far more injurious effect on her family than a more normal, "healthy" explosion could ever have done. How much more saintly she would have been if she had acknowledged her own feelings. By recognising how easily she was angered and accepting those feelings her anger would have disappeared very quickly.

"To give up some sin and to try and follow some set pattern of behaviour is just a disguise, a means of evading the truth and discovering the real evil to which we are a slave!"

Together with this lack of depth in spiritual life there goes the method of keeping people on the "right path" which is little short of evil. This is the method of "moral pressure" whereby our inner guilt feelings are inflated so that we are made to grovel abjectly before God.

And the only way held out to us to suppress these feelings of guilt is by practising some virtue. Such life and behaviour based on guilt exclude the possibility of love.

To take one example, no marriage can be a true one if it is only kept together by fear of the feeling of guilt which would be produced if one, say, committed adultery. True marriage is absolute freedom where one does not sin for the reason that one loves one's partner. The same should be true of the church, the bride of Christ.

My own experience of numbers of mentally sick Christadelphians weighed down by obsessive feelings of guilt is borne out by modern psychiatry. "Many difficulties of our patients are the results of demands based upon a standardised system such as a narrow religious sect. The narrower and more rigid the system, the less it is based on a true understanding of human nature and the individualness of each person." (*Davidson Clinic Bulletin*.)

It is impossible to be totally free from feelings of guilt but to inflame them deliberately, and that in the name of Christianity, is a gross perversion of everything truly Christian. Such corruption is a result of shallow thought and superficial living, doubly pernicious because it destroys souls and discredits true Christianity in the eyes of non-Christians.

We are often told to examine ourselves; let us all try to delve down into our inner selves and sweep away anything which is false. Let us cast away our disguises, our masks of Christian conduct and self-conscious humility. It is often a painful process, but the Kingdom of God will never be reached by living on the surface. "The moment when we reach the last depth of our life," says Tillich, "is the moment in which we can experience the joy that has eternity within it, the hope that cannot be destroyed and the truth on which life and death are built. For in the depth is truth, in the depth is hope, and in the depth is joy."

Another Letter to "Dan"

Dear Brother Dan,

After reading the advice and consolation offered to you by a correspondent in last quarter's issue, I feel constrained to take up my pen. No doubt your experiences have made you more patient than Job so that you did not exclaim, "I have heard many such things: miserable comforters are ye all." Perhaps an inward sigh was the only protest you allowed yourself. My protest will be more articulate.

What was the outcome of it all? The usual ending: "Unless you agree with me, then you are rejecting Scripture and destroying all faith in God." These were not the actual words, but this was the gist. And what was the basis of these protestations? A failure to grasp the problems, or to see the other side of the picture. You have my sympathy indeed, Dan, and while you may wonder what good can come of it, I will nevertheless try to state the issue plainly so that others who share our point of view may realise that they do not stand alone.

Your correspondent deals with, first, scientific, and, secondly, scriptural evidence. I shall take the other order. On the scriptural side the attempt is made to establish that no grounds exist for considering any part of the account of creation in Genesis 2-3 as other than literal fact. I am sure you were jolted as much as I was by the paragraphs on interpreting the Bible. How can a scientist, who has been trained in the precise use of words, handle them so peculiarly? By virtue of putting a hyphen "sign-ified" means "communicated by signs"! This is no better than "history" = "his story" = "God's story." The word "interpretation"

is used just as playfully. Apparently it is taken to mean "explain away." It would help if people who use words with private meanings would supply a glossary! It must surely be realised that to say Genesis is literal is interpreting it—literally—as much as to say that it is allegory is interpreting it allegorically. Then, after giving interpretation such short shrift, our friend lays down three canons of interpretation as the law for all of us. I do not know what authority they have. They are not in my Statement of Faith. However, I will try to make the best of them and proceed to Genesis.

The arguments for a literal interpretation of the account of creation are based on an *either—or*: either all literal or all allegory, or symbol as I would prefer to call it. This is quite a wrong beginning. We all agree that the Revelation is a book of symbol, but not one of us insists that everything is symbolic. When it says, "he shall reign for ever and ever," it is speaking in completely literal terms. In the same way it could be that some of the account of creation in Genesis is literal and some symbolic. We must study so as to find out. Thus the first argument, that since Bible history begins in Eden, the account as a whole must be literal fact, lacks force. It could be a mixture of literal and symbolic. A further argument is that once we admit any element of symbol, there is no knowing where the matter will stop, and very soon the whole Bible will have been explained away. This is the argument of convenience: since it would be inconvenient if there were some symbol in Genesis, let us assume there is not. Convenience was never a criterion for judging truth. Furthermore, that interpretation of Genesis which is defended with such arguments is based on a presumption of knowing

where to stop: in the middle of chapter 3, verse 15:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Up to the "thee" the serpent is taken as a literal, talking snake, moving apparently on legs. But from this point onwards, right in the middle of the verse, it becomes symbolic, according to this view. A literal serpent has a symbolic seed. In the rest of the Bible the serpent recurs, and every time we Christadelphians take it symbolically, as sin personified. By the third canon of interpretation ("There are passages which would make sense if read literally, but that sense would conflict with the plain teaching of the rest of Scripture and therefore cannot be the true meaning") we must surely have a symbolic serpent in Genesis, and the harmony of Scripture is maintained. The malign creature that began his work of seduction in Eden has been operative through the course of human history and his future history is given in Revelation 20: "the dragon, that old serpent, which is the Devil, and Satan" is to be bound for a thousand years, and then after a short escape to freedom is to be finally destroyed. We need not go outside Scripture to find that the devil is one and the same, from Genesis onwards. Jesus said to the Pharisees, "Ye are of your father the devil. . . . He was a murderer from the beginning" (John 8: 44). These Jews who sought Jesus' life were a seed of the serpent and they sought to kill Jesus just as in the garden of Eden the serpent brought about the disobedience of Adam and Eve, for which they were sentenced to death. Thus according to Jesus' testimony the same power which caused the fall of the human race in the beginning was operative in the Pharisees. Confusion results if the serpent in Eden is taken as a literal snake.

Objection has been raised to this otherwise obvious line of reasoning in that a symbol must be based on some aspect of reality. So, it is

suggested, the serpent in Revelation is derived from the literal snake of Genesis. This argument is weak indeed. The symbol of the serpent in all parts of the Bible is taken from nature. The snake has an uncanny way of moving without obvious means of propulsion, and while a small child may think a snake a harmless creature, adults know that its bite may be fatal: it can cause death. How appropriate, then, that "him that had the power of death" should be spoken of in Scripture as a snake.

The tree of life is a further connection between Genesis and Revelation. It seems that everyone takes the tree as symbolic in Revelation. Then why not preserve the harmony of Scripture by construing the tree in Genesis in the same way? The marked similarity of symbol in the biblical accounts of first and last things has a very obvious basis. Communication of ideas is only possible when both parties share some understanding of the matters being communicated. Words alone cannot explain something that has never been experienced. A person born blind cannot know the nature of colour, and no amount of talking by a person with normal sight will ever explain it to the blind. In His revelation God needed to communicate truths relating to things outside our experience. While items of human history, such as Solomon's building of the temple, can be related as they literally occurred, the nature of God's kingdom could not be simply described, since no mortal has yet experienced it. Thus word pictures which are not meant to be taken literally are commonly the medium of explaining the joys of life at that time. The same applies to creation. No human was present when God created the world, and it seems that natural forces no longer operative were employed. Thus if God had chosen to give an account of His work in full literal detail, no one would have understood it. Instead the essential truths are communicated in word pictures that are within our comprehension.

But, says your correspondent, "in Paul's

eyes Adam was just as real a person as the Lord Jesus Christ," quoting from I Corinthians 15. Just as with Genesis, the whole issue is oversimplified and presented misleadingly. Adam, says Paul, was the first man. This is taken literally. Christ, Paul continues, was the second, or last, man. And is this literal? Rather Paul is speaking of a mystical Adam, comprising all those who sin in Adam, and a mystical Christ, comprising all those who are "in" Christ. There is much that is not literal here. Similarly with "the second man is the Lord from heaven." I wonder if your correspondent takes this literally, as it would imply that Jesus existed in heaven prior to His birth, seeing that He came down from it.

While the facts do not justify any suggestion that every detail of the creation account is symbol, careful study of Old and New Testaments alike shows that some symbol is used. I do not propose to lay down just where symbol ends and literal fact begins, because I do not believe this is possible or necessary. There are those who are impatient, or even angry, with this conclusion, but such an attitude is neither justified nor even reverent. God has revealed so much and no more. The basic truths about creation are clear and obvious from very little study: that the world is the purposeful creation of God; that man was put on this earth with moral responsibilities to his maker; and that through disobedience sin entered the world and consequent death. Whether the serpent was a literal one, but with legs, is a subordinate issue which can well be discussed by interested parties. But to affirm that it cannot be symbolic because this would be inconvenient, and — still worse — to hurl anathemas, as some do, at those whose opinion happens to differ from our own, is to show an immaturity unworthy of our calling.

For an attempt to reconcile a literal view of the account of creation in Genesis with modern knowledge we are referred to a big book by Henry M. Morris and John C. Whitcomb, Junr., *The Genesis Flood*. The difficulty, of course, is that Genesis seems to put the creation of Adam

not more than 5,000 years B.C., while modern knowledge of the phases of the earth's history suggests a much earlier period for the beginning of the human race. The solution offered by Morris and Whitcomb is to push back the biblical creation and flood to as early a date as possible (some 4,000 years' interval is suggested between Abraham and the flood!), and to shorten the vast periods of geology so as to meet the extended biblical chronology. Personally I do not consider that justice is done either to the Bible or to geology by this solution. I am in no position to evaluate their geology, but I do note that neither of the authors is a trained geologist, and in footnote 3 on p. xxi they frankly admit that their work is only "an exploratory sketch." They did, however, get a competent geologist to write the foreword, and no doubt they chose one as sympathetic to their position as they could find. He urges readers not to dismiss the ideas advanced out of hand, since this is a serious work deserving careful attention, etc., etc. However, he does not conceal his own views:

From the writer's viewpoint, as a professional geologist, these explanations and contentions are difficult to accept. For the present at least, although quite ready to recognise the inadequacies of Lyellian uniformitarianism, I would prefer to hope that some other means of harmonisation of religion and geology, which retains the essential structure of modern historical geology, could be found (p. xvii).

The biblical arguments are pushed into the second appendix, and are trivial. It is argued that biblical genealogies may omit generations, which is true in general. Matthew's genealogy of Christ is a good example. However, while Morris and Whitcomb refuse to stretch the 10 generations from Noah to Abraham to cover 100,000 years (!), their willingness to make this period some 4,000 years is really no better. Violence is done by this method to the biblical genealogy. Furthermore, the careful noting of the age of each patriarch at the birth of his

son obviously has chronological significance. This feature is not general in genealogies, whether inside the Bible or outside it. It occurs only with the ancestors of the Hebrews, so that Seth and his line are treated in this way, but not Cain. This material is inexplicable if it is not intended to provide a basis for a chronology. The argument of Morris and Whitcomb, that since other items irrelevant for chronology are also contained in the genealogies, these notices need not be construed as having relevance for calculating time-periods, is worthless.

The general conclusions of this book seem quite valueless to me, and really solve nothing. We are left with the fact that the Bible appears to put the first man much too late for the

geological and archaeological evidence. It is a real difficulty, and we should be foolish to pretend that it does not exist. At the same time, it would be foolish to exaggerate its importance for faith in God. The practical lessons of the narrative stand out, whatever solution of the problem we favour. The only affirmation I would venture to make, Dan, is that on sound scriptural evidence parts of the creation account are symbolic, though just where symbol ends and literal fact begins cannot now be determined. I am sure that you have now learnt that faith rests not in human interpretations, but in God.

Your brother in the Lord,

Wilfred Lambert.

IN THE MIDDLE AGES

"My son," so, according to an anecdote, was the reply made to one who thought he had discovered spots in the sun, "I have read Aristotle many times, and I assure you that there is nothing of the kind mentioned by him. Be certain therefore that the spots which you have seen are in your eyes, and not in the sun."

A. K. ROGERS



C Correspondence

THE TEMPLE OF EZEKIEL

In the Summer Number of *Endeavour* the "Eds." have put a footnote pointing out that my quotation of Hebrews 10:10 is incomplete.

The quotation I made was a composite one, combining the R.V. with the A.V. I ought to have made that clear.

In the A.V. the words "for all" are in italics to show that they are not expressed in the original text. This was my authority for omitting them. The remainder of the quotation was taken from the R.V. If anyone insists on "once for all" the "Speaker's Commentary" says it may be connected with "offering" or with "sanctified."

The point is not a vital one either way. The important thing is to realise that the verse by itself does not exclude the offering of sacrifices in the Millennial Age.

In your Editorial comments you "spiritualise" Ezekiel's Temple and repeat the idea that it would have been erected had Israel repented after restoration from Babylon but missed their opportunity. Pre-occupied with this idea, you ignore the plain prophecies in Ezekiel, in Daniel and elsewhere which show that God foreknew and foretold that Israel would *not* repent and there would be little "glory seen in the worship of the restored" nation, but only "small things" culminating in further apostasy, rejection of Messiah, destruction of the restored "city and sanctuary" and scattering among all nations. Ezekiel 21:25-27. Daniel 9:26-27. Zechariah 4:10. Haggai 2:9 (R.V.). Ezra 3:12. Ezekiel 20:40-43; 39:23-24. You also seem to miss the force of Isaiah 56:7-8. Zechariah 14:16-21. Jeremiah 33:15-18.

I take all these passages to mean what they say, and in the light of them Ezekiel 40 to 48 can

only be taken literally, as I have argued in the article. There would be no point in God describing the architectural features of a Temple He knew would never be built.

A. Collins

But we still prefer to believe with Stephen, "The most High dwelleth not in temples made with hands . . . Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord." (Acts. 7: 48-49). Eds.

I appreciate the articles; they certainly make one think a great deal about certain aspects of the Bible that we are inclined to overlook.

Francis Wilson

A LETTER TO "DAN"

Although leaving readers to draw their own conclusions on Bro. Alan Hayward's letter, I must challenge his final statement on the subject of Radio-carbon dating namely, "It . . . may quite possibly be correct. On the other hand it could be hopelessly incorrect. Nobody can be sure." In the context in which it is written this would appear to be the opinion of N.P.L. physicists. In fact it is certainly not. The situation is that direct evidence is available on the ratio of radio-active carbon to natural carbon in living matter (C14/C12) for the last 2,500 years and up to 10,000 years the evidence is less direct but still convincing.

Tests on wood of the rings of the old Californian Sequoia Washingtoniana trees enable the ratio C14/C12 over this period to be determined directly. Earlier tests however may be checked by comparing radio-active carbon dating with dating with other methods. To quote just a few.

<i>Sample</i>	<i>Expected Age</i>	<i>Radio-active carbon dating</i>	<i>Remarks</i>
Nabu Temple, Iraq	B.C. 612	B.C. 546 140 Yrs.	Expected Age from Historic Record
Sesostris III, Boat	B.C. 1,840 50 Yrs.	B.C. 1,820 450 Yrs.	Expected Age from Historic Record
From Meiendorf, Holstein	B.C. 13,050	B.C. 13,800 800 Yrs.	Correlation with Varve Analysis

It will be seen therefore that the radio-active carbon method can be most useful back to 10,000 years, and indeed somewhat beyond, but as is correctly stated the longer the period the greater the limitations of accuracy due to the small quantity of radio-active carbon present, so that it is only possible with the older dates to say what age lies between a certain minimum and a certain maximum; but it will be appreciated that this is still most useful information.

Birmingham.

John Weaving.

BOOK REVIEW

THE EXPERIENCE OF THE HOLY

The Shaking of the Foundations — by Paul Tillich. Pelican. 3s. 6d.

One of the books from which Dr Robinson quotes with approval in *Honest to God* is a volume entitled *The Shaking of the Foundations* by Dr Paul Tillich. This work is now obtainable as a "Pelican" for 3s. 6d., and consists of 22 sermons preached mainly in an American theological seminary. Each of these sermons is an exposition of one or more biblical passages which bear upon the human experience of the holy, and unlike so much of modern theology, there are as many subjects taken from the Old Testament as from the New. A large proportion of the congregation to whom these sermons were preached were non-Christians, and in consequence they are in philosophical and metaphysical terms rather than in theological language. Although they deal entirely with religion as it is experienced within the life of man, they are fundamentally opposed to humanism, and in the sermon entitled "The Experience of the Holy" he deals trenchantly with this

subject, saying in one place — "Glory without purity is the character of all pagan gods. And purity without glory is the character of all the humanistic ideas of God. Humanism has transformed the inaccessibility of God into the sublimity of His moral commands. Humanism has forgotten that God's majesty, as experienced by the prophet (he is expounding Isaiah 6) implies the shaking of the foundations wherever He appears, and the veil of smoke whenever He shows Himself."

While there is much in Dr Tillich's outlook with which we might disagree, this is more a matter of what he does not accept, rather than error in what he does. He shows a clear and thorough grasp of the Bible teaching, and one is left with the impression that where he does not completely accept it, it is a conscious rejection rather than an ignorance of its teaching. As an example of his grasp of its doctrinal teaching the following passages may be quoted:—

"The Bible does not try to hide the truth about man's life under facile statements about the immortality of the soul. Neither the Old

nor the New Testament does so. They know the human situation and they take it seriously. They do not give us an easy comfort about ourselves."

"God is not only the God of eternity. He is also the God of the future. The cycle from dust to dust, from sin to wrath, is broken. There appears the vision of an age of fulfilment, after the ages of misery. But this vision is only for His servants—for the selected nation, and within her, only for those who are really His servants. The individual no longer stands alone before God. He is included among the other servants of God, in the midst of the people of God, who look not toward their return to dust, but toward a life in a new age in which God is present. Hope supersedes tragedy."

"In this situation we may be ready to receive the message of a new being, a new kind of existence which is not only hope, but also reality in which divine wrath and human guilt ultimately are conquered. Christianity is based on this message."

"The earth shakes when the Christ dies, and it shakes again when He is resurrected. The sun loses its light when He closes His eyes, and it rises when He rises from the tomb. The resurrection of the *body*—not an immortal soul—is the symbol of victory over death. The bodiless spirit (and this is the meaning of all these images) is not the aim of creation; the purpose of salvation is not the abstract intellect or a natureless moral personality . . . as one theologian has justly said, 'Corporal being is the end of the ways of God'."

Unlike the use made of the idea of "depth" by Dr Robinson, this is advanced here as an additional concept alongside of that of height, and not in its place. In the heights is where we look for the God of majesty, but within the depths of the human personality we may discern the evil inherent in mankind, and it is there that God will penetrate if invited to do battle with that evil. He emphasises that all which we see is passing, that only God is eternal, and that however innocent and admirable may be the lives of those who prosper their lives are tied to a temporal order and doomed to eventual disappointment. The self-satisfied prophets of a good time through material progress are the modern "false-prophets" who cry peace when there is no peace.

The whole of these sermons is one-sided in outlook. They deal mainly with God in the life of man now, with God within and not with God "out there." Whether this is because Dr Tillich does in fact reject the *literal* interpretation of part of the Bible message, or because he is dealing

only with one aspect of religion, is not clear from this volume, and would have to be resolved by careful study of his much larger *Systematic Theology*. This is apparent in many places, but only one will be cited by way of illustration. He recognises clearly the Messianic teaching of the Bible, for he says in one place, "Can we still feel the meaning of Peter's statement? It is hard for us, because the word 'Christ' has become the second name for Jesus. But when Peter called Jesus the Christ, the word 'Christ' was still a vocational title. It designated Him, who was to bring the liberation of Israel, the victory of God over the nations, the transformation of the human heart, and the establishment of the Messianic reign of peace and justice. Through the Christ history would be fulfilled. God would again become the Lord of mankind; and the earth would be changed into a place of blessedness. All this was implied in Peter's words, 'Thou art the Christ'." Despite this succinct statement of Bible teaching, the context in which this occurs leaves one with the impression that he does not think that the fulfilment will be by a literal coming in temporal power to be an earthly emperor, but that the "Coming" is a subjective one such as has been expounded by Dr Dodd.

Despite any shortcomings of this nature which we might feel that these sermons have, they contain a vast mass of thought which is both helpful and instructive. His sermon on "Waiting" for example is a powerful exposition of the life in faith, while his presentation of sin as a "state," a separation both from God and from our fellow man, is intensely moving; in this connection he says, "The most irrevocable expression of the separation of life from life today is the attitude of social groups within nations toward each other, and the attitude of nations themselves towards other nations. The walls of distance, in time and space, have been removed by technical progress; but the walls of estrangement between heart and heart have been incredibly strengthened. The madness of the German Nazis and the cruelty of the lynching mobs in the South provide too easy an excuse for us to turn our thoughts from our own selves. But let us just consider ourselves and what we feel when we read, this morning and tonight, that in some sections of Europe all children under the age of three are sick and dying, or that in some sections of Asia millions without homes are freezing and starving to death. The strangeness of life to life is evident in the strange fact that we can know all this, and yet can live today, this morning, tonight, as though we were completely ignorant. And I refer to the most sensitive

people amongst us. In both mankind and nature, life is separated from life. Estrangement prevails among all things that live. Sin abounds."

The final sermon is based on the meaning of mortality, and the "new thing" which God is working within us. He shows that all life is a coming to fruition, a fruition which carries within it its own dissolution. This law of the individual he sees also in the social unit of the "civilisation," and speaking of our own culture and the dilemma which now faces us he says, "The former greatness of our period has produced its present tragedy and that of all who live within it. Even those who are young amongst us are old, in so far as they belong to an aged period. They are young in their personal vitality; they are old because of their participation in the tragedy of our time. It is an illusion to believe that youth *as youth* has saving power. When the ancient empires aged and died, their youth did not save them. And our younger generation will not save us, simply by virtue of the fact that it is young." The very conciseness of expression, and depth of ideas, make this a difficult book to read, but they make it one well worth pondering.

Ralph Lovelock.

CHANCE AND PROVIDENCE

Chance and Providence — God's Action in a World Governed by Scientific Law — by William G. Pollard. Faber. 16s.

This book, first published in 1958, is by a man who is best described by a quote from the dust-jacket; "Dr Pollard is a physicist and the executive director of the Oak Ridge Institute of Nuclear Studies. . . . Since 1952 he has been a priest of the Episcopal Church." The scope of the book may be described by quoting from his own preface, "It is a most difficult thing for the scientifically trained mind to conceive how God could act in His world. From the standpoint of science every event is the product of empirically ascertainable antecedents with which it is causally related. To speak of an event as an act of God, or to say that it happened because God willed that it should, seems a violation of the whole spirit of science. . . . This book represents the result of a period of some eight years of wrestling with this problem. . . . I console myself with the thought that I have really and truly found the only possible way to reconcile biblical providence

and scientific causality. . . . What I have developed here is, I think, the real clue to this baffling problem, and I am content to plant it as such for others to develop as God gives them grace to see more clearly its further implications."

He commences by reviewing briefly the position taken up by many people in their endeavours to escape the logical difficulties of this problem. The idea of the "tended machine" he dismisses immediately as of little value or exactitude. He then considers the suggested division of the world into two domains, the "providential" and the "non-providential," which may be roughly described as the "personal" and the "physical." This he shows to be completely opposed to the claims of the Bible that God is present and active in all the universe, and he quotes Col. 1: 16-20 to establish the universality of the divine claim. He then proceeds to examine the kind of universe which science now envisages, and summarises the facts concerning the statistical basis of modern physics. In particular, the relationship between the determinism of the many and the indeterminism of the individual is clearly delineated.

Next he proceeds to glance at human history to show that it has the same pattern impressed upon it. The behaviour pattern of a complete nation may be adequately expressed, but the critical events which have determined the various changes of direction in the flow of history have been of an individualistic and indeterminate nature. Thus, he concludes, there is no basis for the division of the universe into providential and non-providential regions, but that the problems of physics are similar to those of the historian when the question of divine guidance is considered. The next stage of his argument is probably the most important of all; he knows clearly that a "chance" event is one which cannot be forecast by known laws, but that an "accidental" event is one which was not determined by any outside influence. With supreme human arrogance we usually consider "chance" and "accident" to be almost synonymous—to think that because we know of no law which will allow us to forecast an event, then there can be no such factor involved. Every *single* event in physics is "chance" in that we cannot see any reason for it, and it is here that God is operating throughout the whole of our experience, and it is not accidental but determined by a God of Whom we know too little to be able to specify what He will do in every single event.

On the basis of this development the paradox

of freedom and providence is tackled next. The "principle of complementarity" in physics is cited as analogous to that of freedom and providence in the realm of personality, and many of the details arising from this fruitful concept are examined. The twofold nature of reality as exemplified by the psychological ideas of the worlds of "I" and "thou" is discussed, and freedom is conceived as a product of the relationship between the two.

The book can be recommended for critical reading by all who have been troubled about these problems. It will, however, only be of any real help to one who has some scientific knowledge and to whom these matters are a real problem. The author's equally close acquaintance with the Bible may be illustrated by quoting his closing words, in which he chooses the same example of freedom and providence which Paul himself chose in his own day—"The prototype of all true greatness is found in the biblical figure of Abraham. In the picture of this lonely figure stepping forth from his homeland into the unknown for a meeting with destiny which could not be foreseen but only awaited, as well as in all the subsequent events which befell him, we find the biblical insight into the reality of providence made concrete and evident. Here too the real meaning of freedom is made manifest along with that of providence with the clarity which comes from great simplicity. Once we have come to see in Abraham the epitome of the biblical meaning of freedom and providence, we can find in him, too, a central example of the gifts of humility, trust, and greatness which are bestowed on all who out of the depths of their freedom, find the grace to respond in full commitment to the living God who governs all things both in heaven and earth."

Ralph Lovelock.

THE DEAD SEA SCROLLS

Theodor H. Gaster, *The Dead Sea Scriptures in English Translation*. Doubleday Anchor Books, New York, 1956. Price: 95c.

G. Vermes, *The Dead Sea Scrolls in English*. Penguin Books, Harmondsworth, Middlesex, 1962. Price: 4s. 6d.

Publicity relating to the Dead Sea Scrolls is now dying down. This is not for lack of new things. There is still plenty of unpublished material, even complete scrolls, but the Jordanian government has instituted a policy of charging heavily for the right to publish, and institutions who previously paid for ownership of scrolls have now been told that under a new law such things cannot be taken away from Jordan. Meanwhile the money paid has been spent! Such treatment has not encouraged "owners" to "buy" more. However, work on a scroll of the book of Psalms is now in progress, and it should appear next. News that it contains previously unknown Psalms mixed in has already been released.

Meanwhile English readers have two inexpensive and generally reliable paper-covered volumes containing translations of the non-biblical texts so far published. These works come, in all probability, from the Jewish sect called the Essenes, and while they are not mentioned in the New Testament, and their works neither prove nor disprove the truth of the gospel, as some have claimed, they do offer a flood of light on one facet of the spiritual environment in which Jesus and the apostles grew up. It is of considerable interest to read the sect's rules in their own words, to study their expositions of Scripture (they believed that Old Testament prophecies were being fulfilled in their days!), and to read their own hymns.

As between the two volumes, there is not much to choose. Gaster's has notes as well as introductions, but the introductions of Vermes are rather more comprehensive than Gaster's. In part this is due to the later date of Vermes' work: he is in every way more up to date than Gaster, and these studies have moved quickly since 1956. However, either will serve its purpose very well and convey to the reader the zeal and righteousness of the sectarians.

Wilfred Lambert

Editorial

WHATEVER may be the date of Christ's birth there can be little doubt about the impact He made upon our world. Even in the adverse days in which we live, with all the smothering of real values by the commercialisation of Christmas, there still leaks through something of the spirit He brought into the world. As destined heir of all things He, Who was rich, for our sakes became poor. He, Who was born to be king, was nevertheless born in a stable. If this were not surprise enough, the manner of His life brought further astonishment. The Holy One did not associate with the religious élite of His day. He did not walk in the ultra correct circles of puritanical Jewry, but, of all things, was seen eating and drinking with publicans, harlots and sinners. This scandal was not understood by the religious traditionalists in the first century. From the lavish pomp and imperial splendour which has grown up in circles claiming allegiance to Christ we can but conclude that the true nature of His life has escaped multitudes ever since.

Broadly, we can trace three stages in the growth of moral character. First, we have an uncouth stage which must be tamed by the discipline of law. Later law is accepted as a proper aspect of life. Beyond this, however, is a stage of moral maturity, exemplified by Christ, with the law accepted in the heart. The second of these stages produces the Pharisees and Puritans of the religious world and the "correct" of the civilised world. These people approve a rigorous, even a fanatical, morality but can only see their standards preserved by keeping themselves exclusively separated from the "bad." There is a recurring failure of this group to understand the efforts of such as Jesus to reach down among the "uncouth," to teach them, by love, a higher way. They can only interpret such actions in one way: it is a seeking to

enjoy the immoral atmosphere of the people to whom this love is brought.

It is one of the contentions of *The Endeavour Magazine* that the true nature of Jesus' approach to the sinners of this world and the implications for His brethren, has escaped many Christadelphians. Confirmation of this came to our notice recently in an article published by the *Logos* magazine of Australia under the title "A Frank Criticism of an 'Endeavour' Article." We would consider this, rather, a frank revelation of an inability to understand the true nature of Christ's approach to men.

The criticism concerns an article on "Collecting for Oxfam" (Spring 1963). We published this article because it demonstrated, in a small way, an example of approaching people who would normally be outside the range of contact, who were not recognising their obligations to the poor and who could be given a small conscience reminder that there was more in life than just sitting enjoying oneself. At the same time it achieved something for the succouring of the needy.

The writer of the *Logos* article shows little knowledge of what Oxfam is (this carries its own significance) and it should be pointed out that one does not "join" Oxfam. This body is simply a fund-raising organisation which sees to it that funds reach the needy in the most appropriate form. Such an arrangement is called for in our modern world. One cannot deliver a loaf of bread in person to the starving in distant lands.

In keeping with the tone of shocked respectability which is found in so much of the criticism, the short period actually spent in collecting (five hours over two nights, with a similar session suggested for 12 months later) is exaggerated in bold headlines as "Frequenting 'The Pubs'." "Frequenting" in this connection has an ulterior meaning in common usage. This is closely paralleled by the tones of shocked respectability found on the lips of the Pharisees and Scribes, "Behold a gluttonous man and a

winebibber, a friend of publicans and sinners!" (Luke 7: 34). In similar vein, one encounter with a person who had drunk too much and which issued in a rebuke is boldly headlined "Contending with the tipsy." We suggest nevertheless that wisdom will be "justified of all her children" (Luke 7: 35).

We are advised that this form of collecting is putting temptation in the way of those others who might undertake it, and could lead to disastrous results. We are, of course, aware that some people have weaknesses and the last thing we would suggest is that they should take up any form of service that would prove a moral hazard to them. It should be pointed out, however, that this will apply to any form of preaching whatever: one never knows whom one might meet. But are we to rate all brethren and sisters so low in moral fibre that we think they cannot accomplish what a Salvation Army girl can do in collecting for relief and in spreading their *War Cry* where it is most needed?

The root idea behind the *Logos* article is that Christadelphians, as such, have no obligation whatever to succour those outside their exclusive separateness who may be suffering famine or any other form of distress. "If" any out of the "goodness of their hearts" in a private capacity wish to give to relief "by all means let them give" but do not let them give as Christadelphians, least of all as a community. "... Soliciting funds for it (Oxfam), as a recognised function of the ecclesias' labour, is wrong to the principles of the Truth to which we have been brought up." What then of the Central Samaritan Fund?

The position of the *Logos* magazine is therefore clear. The body of Christ, His true representatives on earth, must function like a group of Levites rather than Samaritans. They, like the Levites, must adopt "an attitude of exclusive separateness" and for religious reasons must (through the principles on which they have been brought up) pass by, as a body, the appeals of the starving, the naked and those suffering from

the oppressor. In the meantime, no doubt, they may enjoy the standards of living, such as good businesses in our prosperous white civilisation afford. It is curious, however, that a people being prepared for the coming of One who will "judge the poor of the people and save the children of the needy" and which prays that when He comes He will find in them "some reflection of Himself" should imagine that He will recognise His image in such an unchristlike attitude to suffering.

If we analyse carefully why anyone who habitually reads the gospels should, nevertheless, arrive at a conclusion which is sub-christian and pharisaic we shall find that the reason lies in his intellectualisation of the gospel. Throughout the "criticism" we are constantly invited to give our allegiance to, and be under the influence of, an impersonal abstraction called "Truth" (with a capital T). New Testament Christianity is primarily an allegiance to the person of the risen and exalted Lord Jesus Christ. The true Christian has Christ dwelling in his heart by faith, and is moved by the spirit of Christ. Christ transformed not only the head or intellectual capacities but the emotions and the will also. It is the whole man which must be redeemed and become new in Him. In reading through the *Logos* magazine one finds the use of the impersonal "Truth" where there ought to appear the "Lord Jesus Christ." We feel that this is a significant indication that the promoters of the magazine hold an unbalanced view of the Christian life and are attracted to a religious presentation which is all "head" and lacks "heart." This is borne out in several ways. Christian activity is regarded as being intense in a "class" gathered for an intellectual discussion. The aim is the "fruits of knowledge" achieved by "much patient research, much poring over such works as *Elpis Israel* and *Eureka*." Preaching issues in a "lecture" by one "properly equipped by long hours of study." We support the need for a full studious preparation to meet the intellectual challenge of our age, but when this is exalted to being the main

principle of the Christian life, then we are in the presence of an aberration and not the gospel. We have only to think of the preaching of Jesus to realise that He was not a wandering intellectual converting publicans, harlots and sinners by the brilliance of His learning, but One who brought the warmth of His love and compassion to their fallen state and directed them to the forgiving love of God. We are not convinced, either, that the recommended "much patient research and much poring over" is an intellectual activity in the best sense. We suspect that it could more properly be described as absorbing with inadequate critical attention an authoritative line.

If we fail to preserve the proper balance between the "head" and the "heart" certain consequences inevitably follow. Our concentration on exposition leads to contention. The imbalance set up in this way by some of our early brethren has given us a divisive history through claims to follow the ideal of exact knowledge of truth. Fears have been established that one may not have exactly the right knowledge to obtain salvation. There has followed immoderate intolerance, heresy hunting and discord among brethren. It also follows that our gospel is restricted to the already half-converted: those to whom someone else has given a love of the Bible. We have no gospel approach to the brokenhearted, the distressed, those caught in vice and sin. We will not, in any case, meet such people: our "exclusive separateness" will take care of that. But Christ met them. As the knowledge of true Christian love is lost we will have little regard for the suffering, we shall simply look forward to the time when, in our judgment, they will all be slain.

The remedy then is to relearn the truth about love. But even here the dead hand of the impersonal creeps in. Paul's hymn of love in 1 Corinthians 13 would, on any normal exposition, be taken as a hymn praising the unselfseeking love which should be exercised towards other

people. If we are fine preachers and do charitable works, but have no real love for our hearers or for the recipients of our charity, we are as nothing. Characteristically, however, the *Logos* relates this love to an abstraction. "The love, or charity, to which he (Paul) makes reference, is a love of the Truth which will see the need for separation." As an antidote to this impersonal and erroneous approach we commend the exposition of 1 Corinthians 13 found on page 59 of *The Christadelphian* for February 1877.

Bible-charity is of a Samaritan character; it is not limited in its application to the household of faith; but its mottoes are "Love thy neighbour as thyself;" "Do good unto all men;" and, "it is more blessed to give than to receive;" "do good to them that hate you." Let your rain water alike the evil and the good, and your sun cheer equally the just and the unjust.

The solution to the problems of our day presented by the *Logos* magazine and movement is that of a retreat into the past. This will doubtless meet with a nostalgic response from many. In so doing, however, it merely resuscitates the unbalanced approach which characterised some of our pioneering work. The good sense of many brethren and sisters has been sensitive to this imbalance but not always clear as to what should be done about it. A truly living community will not merely seek the comfort of relying on the authority of pioneers but will press on to lay hold more and more on the personal fellowship with Christ which marked the simplicity of the first century ecclesias. The need of our day is not the sensational lecture or prophetic pyrotechnics but a faithful witnessing to the gospel of the saving work of the Lord Jesus Christ, crucified, dead, buried, raised again, exalted to heaven, Who comes again to judge men according to their deeds.

The Endeavour Magazine is dedicated to the task of making these issues clear.

A Family Prayer

FATHER of all, we thank Thee for Thy wise and loving purpose
In showing us how to live together in families.
Help us, we pray, to play our part each day
In the strengthening of our family ties.

Take away our selfishness and greed, so that at this Christmastime
We may care more about others than about ourselves,
Giving cheerfully and thoughtfully of our time and energy
To those who need them.

May we offer gifts to Thee by giving to others around us.
Let us remember any who may be lonely, sad or forgotten
At this joyful time.
And let not our fun and feasting crowd Thee out of our homes.

As we always expect much from the family,
May we be generous in what we give to it;

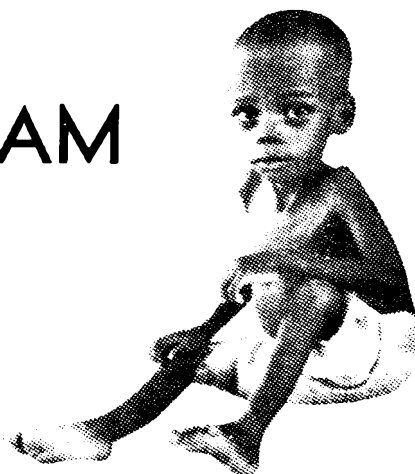
In the Name of Him who loved and served His home at Nazareth,
Jesus Christ, Our Lord, we ask this.

Amen.



SOME FACTS ABOUT OXFAM

OXFAM was founded 21 years ago in 1942 to help starving children in war-occupied Greece. Since then its aid has increased tremendously, as can be seen from the chart below. We print here a short list of some things Oxfam has been able to do in the past with the money received.



- $\frac{1}{4}$ d.— $\frac{1}{2}$ d. — buy a pine or cedar seedling for a nursery in Jordan.
- 1d. — give a cup of milk to a child who badly needs it, or prevent one person from having TB.
- $3\frac{1}{2}$ d. — give one rice and meat soup winter meal from a mobile canteen in Korea.
- 5s. — give a hot meal a day for a fortnight to an Arab refugee school child in Jordan.
- £3 10 0 — feed, clothe, treat and generally maintain a blind child in a home in Lahore for a month.
- £25 0 0 — provide seeds, fertiliser and insecticides to enable a Basutoland farmer to grow six acres of crops and increase his average income by £45.
- £500 0 0 — provide a portable X-ray unit.

A certain amount of money has to be spent on organisation but this is kept to 4 per cent of income. Many of Oxfam's workers are voluntary and most of those who are paid receive only about 70 per cent of a normal commercial salary. Some could well earn twice as much working elsewhere. 11 per cent is spent on advertising—an amount well justified by the returns. Much effort is now going into the extremely effective 2/6 Pledged Gifts Scheme which has over 27,000 voluntary collectors and which will soon be bringing in £500,000 annually. If

you can help, write to: Pledged Gifts Department, Oxfam, 274 Banbury Road, Oxford.

